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BANGALORE DISTRICT

SECTION I—DESCRIPTIVE.

SITUATION, AREA AND BOUNDARIES.

Situation.

THE District is situated in the south-eastern portion of the State, between 12°—15′ and 13°—30′ north latitude and 77°—4′ and 77°—59′ east longitude. Its greatest length from north to south is 85 miles and the greatest breadth from east to west is 60 miles.

Area.

The area is 3,069 square miles; of which 1,360 square miles are available for cultivation and 833 square miles are unculturable waste.

Boundaries.

It is bounded on the north-east by the Kolar District; on the north-west by the Tumkur District; on the south-west by the Mysore District and on the south-east by the Salem District of the Madras Presidency, and for 10 miles on the south the river Cauvery separates it from the Coimbatore District of that Presidency, narrowing at one point to what is called the *mēke-dātu* or goat's leap.

PHYSICAL ASPECTS.

(*a*) General Description of the Country.

The main portion of the District consists of the valley of the Arkāvati, with the Cauvery flowing at its southern base. The eastern portion includes the upper basin of the Southern Pināki ni or Pennār, the western a small part of that of the Shimsha. A line drawn north and south from Nandidroog to the west of Bangalore and thence to Anekal would run along the highest part of the ridge of land which separates the Arkāvati valley from that of the South Pināki ni. The elevation of this rising ground at Bangalore, one of the highest parts of the Mysore table-land, is 3,050 feet above the level of the sea, measured at the base of the Resident's flagstaff. At the *mantapam* or watch-tower on the Oyāli-dinnē, two miles to the north of Bangalore, which is the highest point, the elevation is 3,118 feet at the base of the Observatory.

Parallel with this water-shed, which forms the eastern boundary of the Cauvery system in Mysore, is a broken chain of rocky hills, extending from the west of the Nelamangala Taluk, through the Taluks of Magadi, Channapatna and Kankanhalli and occasionally rising into lofty mountain peaks, such as Sivaganga and Savandrug. Beyond this western belt, the surface waters coming from the west of Magadi run southwards into the Shimsha.

The central, northern and eastern portions of the District are open and undulating. The upland tracts are often covered with low scrub jungle, while the low-lying grounds are occupied with a series of tanks for cultivation, formed by embanking the streams of the valleys, and varying in size from small ponds to considerable lakes. Westward the country is broken and rugged, being composed of a succession of hills and valleys intersected by rocks and sandy streams having a great fall. In the south, where the general level of the land declines towards the Cauvery, the hills are closer together and surrounded with thick jungle.

(*b*) Heights of Principal Mountains and Hills.

The following heights above the level of the sea serve to show the general elevation of the upper plain surface :—In

the centre, Bangalore High Ground, 3,067 feet ; Sompur in the west, 3,088 feet ; Betta Halsur in the north, 2,994 feet ; Kadgodi in the east, 2,856 feet ; and Kankanhalli in the south, 2,064 feet.

Geology.

Rocks.

The prevailing rock of the District is a light to dark-grey or whitish biotite granitic gneiss, which varies considerably from place to place, in texture, structure and appearance, according to the fineness or coarseness of its constituent grains and the relative abundance or scarcity, and mode of disposition of the darker ferro-magnesian minerals.

The darker minerals, mostly biotite mica, are generally arranged with a simple parallel orientation, but in places these form into streaks or segregate into curly or whorled patches in a lighter siliceous ground giving rise to streaky, curly and banded types. The gneissic complex has also portions of more uniform granitic texture, which in the field appear to be a less modified uncrushed phase of the same rock. Owing to the difficulty experienced in establishing a satisfactory relationship among these several types, they have to be grouped together into one series, and distinguished from the granitic members of other series of earlier or later origin. These complex gneissic masses have been styled " Peninsular Gneiss " by the Mysore Geological Survey, on the belief that the major portion of the gneissic complex of the Peninsular India consists of this series.

Bordering the western side of the District passing northwards from near Kankanhalli through Closepet and Magadi runs the band of an intrusive, coarse, grey, uniform or porphyritic granite (of Closepet granitic series) forming chains of rounded bosses of an altogether different topographic feature from that of the gently undulating surrounding gnessic plain.

The schists are not promiscuous in this District, but small isolated stringers of a dark hornblende granulite, with its contact modified phase of the secondary pale-green

pyroxene rock, occur in some parts as near Talghatpur and elsewhere.

The only other rock of any considerable importance is the laterite which occurs in almost horizontal layers capping chiefly the underlying gneissic rocks, to the north of Hoskote.

Among the dyke rocks, the dolerites crop out in different directions through the gneisses, forming distinct lines of dark boulders. They appear to be rather less in number in this district than elsewhere. A group of dykes of charnockite affinities and also some hornblendic dykes are found conspicuously to the north-west of Harohalli, Kankanhalli Taluk.

Building Materials.

The gneissic exposures at Sarakki and in the vicinities of Lal-Bagh (Bangalore) are yielding good slabs and size stones, the slabs from the former place being reputed to be of good quality. The rocks are generally quarried by Woddars to whom the ground is leased on annual contracts or for other short periods by the Deputy Commissioner.

Road Metal.

Broken pieces of granite, gneiss and sometimes laterite form the chief road metal.

Mines and Minerals.

The district has not produced minerals in any considerable quantity to be of sufficient commercial importance. Such of them as have been prospected or observed to occur are stated below :—

(*i*) Asbestos.

Thin veins of a white amphibole asbestos were opened out near Avilhalli (Bangalore) and were found to be of no extent. At Bidadi also some prospecting was done for this mineral with the result that the deposits were found to be very small in extent. Only 17 tons had been extracted without any export.

(*ii*) Clay.

The tank silts form the chief source of the potters' clay. Of better grade varieties, kaolin is found to some extent near Hoskote, Dodballapur, Golhalli and other places. The

kaolin which is at present being removed from near Tinalu (Hoskote Taluk) by the Kolar Brick Making Company appears to be found suitable for the manufacture of fire bricks. The City Brick and Tile Works, Bangalore, had been working for kaolin near Balagere (Nelmangala Taluk) and using the material for fire bricks. Kaolin obtained from Golhalli has also been used for the manufacture of fire bricks, etc., in the works of Messrs. V. Manickavelu Mudaliar & Son at Bangalore.

(*iii*) Kankar.

Nodular concretions of lime kankar are found as secondary products in many places in the gneissic region.

(*iv*) Graphite.

This mineral has been observed to occur in small quantities as crystalline flakes evenly disseminated in a quartzitic rock near Chick-Bānavar and Golhalli.

(*v*) Garnets.

Small crystals of garnets are found to some extent near Salhunse and Maralwādi, Kankanhalli Taluk.

(*vi*) Monazite.

Of the rare minerals, a small quantity of Monazite in crystalline form has been found in a pegmatite near Yediyur—south of Bangalore. A small trial pit, put at the instance of the Mysore Economic Conference authorities during 1917, showed the material to be of very small extent. Besides, the amount of Thoria which this mineral contains is only about $2\frac{1}{4}$ per cent, whereas the deposits at Travancore are reported to contain from 6 to 10 per cent of Thoria.

Botany.

Forest. (*a*) Vegetation.

The earliest accounts describe the district as covered with forest, forming a part of the great Dandakāranya. The distinctive names have been preserved of some of the wooded tracts, such as the Chandanāranya (sandal forest) on the Arkāvati near Nelamangala ; the Ganjāranya (forest of the *abrus precatorius*) around Sivaganga ; the Kundaranya (jasmin forest) at Devanhalli, etc.

The following trees and plants enumerated as growing in these woods may be taken to represent the indigenous vegetation :—

Sanskrit	Botanical Name	English	Kannada
Amalaka ..	Phyllanthus emblica	Emblic myrobolan.	Nelli.
Amara, chuta	Mangifera indica ..	Mango ..	Māvinamara.
Ankotha ..	Alangium hexapetalum.	..	Udaginagida.
Asoka ..	Uvaria longifolia ..	Asoka ..	Asōka.
Asvatha, pippala.	Ficus religiosa ..	Sacred fig. ..	Arali mara.
Badari ..	Zizyphus jujuba ..	Jujube-tree ..	Yagachi.
Bilva ..	Oegle marmelos ..	Bael-tree ..	Bilpatre mara
Champaka ..	Michelia champaca	Champac ..	Sampige.
Chandana ..	Santalum album ..	Sandal ..	Gandada mara
Rakta chandana Hemaksha	Pterocarpus santalinus.	Red sandal ..	Agaru.
Jaji, malati .	Jasminum grandiflorum.	Large-flowered jasmin.	Mallige.
Jambira ..	Citrus bergamia ..	Lime ..	Nimbe mara.
Jambu ..	Eugnia jambolana .	..	Nerale mara.
Kadali ..	Musa paradisiaca ..	Plantain ..	Bāle gida.
Kapitta .. Kapota.	Feronia elephantum	Wood apple ..	Byāladamara.
Karanja, tamala.	Pongamia glabra ..	Indian beech ..	Honge.
Karaviraka..	Nerium odorum ..	Oleander ..	Kanigilu.
Ketaki ..	Pandanus odoratissimus.	Fragrant screw-pine.	Ketaki.
Khadira ..	Acacia catechu ..	..	Tāte.
Kharjura ..	Phoenix sylvestris	Wild date ..	Ichalu.
Kovidara .. Krishnagara.	Bauhinia variegata	Mountain ebony	
Kunda ..	Jasminum hirsutum	Bearded jasmin	Mallige.
Kuranta ..	Amarantus ..	Yellow amarant	Goranti.
Kutaja ..	Datura ..	Thorn-apple ..	Datturigida.
Langali ..	Gloriosa superba ..	Wild aconite ..	
Lodhra ..	Simplocos racemosa		
Madhavi ..	Goertnera racemosa	..	Gulagunji.
Madhuka ..	Bassia latifolia ..	Mahwah ..	Ippe.
Mallika ..	Jasminum sambac .	Jasmin ..	Mallige.
Mandara ..	..	..	
Manjula ..	..	..	
Naga ..	Cyperus pertenuis .		
Punnaga ..	Rottleria tinctoria..	..	Rangamāle.
Naga kesara, Gajaphuba	Mesua ferrea ..	..	Kesara.

Trees and plants—*concld.*

Sanskrit	Botanical Name	English	Kannada
Narikela ..	Cocos nucifera ..	Cocoa-nut palm	Tengina mara
Nichula ..	Baringtonia acutangula.		
Nimba ..	Melia azadiracta ..	Margosa ..	Bēvina mara.
Nipa ..	Nauclea cadamba ..	..	Kadamba.
Palasha, kimsuka.	Butea frondosa ..	Bastard teak ..	Muttuga.
Panasa ..	Artocarpus integrifolia.	Jack ..	Halasinamara
Parijata ..	Erythrina fulgens .	Coral-tree ..	Pārijata.
Patala ..	Bignonia suaveolens		
Plaksha ..	Ficus infectoria ..	Waved-leaf fig	Basari mara
Rasala ..	Saccharum ..	Sugar-cane ..	Kabbu.
Sala ..	Shorea robusta ..	Sal ..	
Salmala Kuta salmala.	Bombax pentandrum	Silk-cotton tree	Būraga.
Sami ..	Mimosa suma ..	Mimosa ..	Banni mara.
Sapta parna	Echites sepholaris .	..	..
Takkola ..	Clerodendron inerme	..	..
Tala ..	Borassus flabelliformis.	Palmyra ..	Tāle mara.
Hintala ..	Phoenix paludosa ..	..	..
Tinduka ..	Diospyros ..	Kind of ebony	
Tintrini ..	Tamarindus indica .	Tamarind ..	Hunase.
Vakula ..	Mimusops elengi ..	..	Ranja.
Vata ..	Ficus indica ..	Banyan ..	Ālada mara.

As late as the sixteenth century, when Devanhalli, Dodballapur, Hoskote and other chief places were founded, the original settlers are related to have commenced operations by clearing the surrounding forest.

The hilly Taluks of Magadi, Closepet and Kankanhalli contain the greatest proportion of jungle. Trees and bushes grow abundantly, especially in the ravines between the heights. Near Kankanhalli there is much scrub jungle containing Teak, Honne, Bēte, Honge, Karachi (*Hardwickia Binata*) and other species. Tree vegetation is less in Channapatna Taluk. The best forests in the taluk lie to the east of the Arkāvati. Besides acacias, the dindiga (*conocarpus latifolia*) yielding a valuable gum, and the jālari or lac tree (*vatica laccifera*) are abundant. The Channapatna taluk

is also hilly. The remaining taluks north and east are fairly wooded with trees in the long and hollow valleys of the downs. The most common is the honge (*pongamia glabra*), a valuable tree which fringes many tank bunds and often grows to a large size. Oil is extracted from the seeds and the leaves are used as manure for sugar-cane. Acacias grow freely, and chennuge (*lagerstroemia parviflora*) and huluve are frequent. There is much scrub jungle around Ujani-betta and along the western border of the Dodballapur and Nelamangala taluks.

The different kinds of ficus, the mango, tamarind, mohwah or ippe, jack and jāmun or nerale, all grow well, together with many varieties of acacia, the wood-apple, bael-tree and some bamboo. The sandal grows in Bangalore, Kankanhalli, Magadi and Channapatna taluks.

Among shrubs and useful bushes are the kakke (*cassia fistula*), tangadi (*cassia auriculata*) and kusambe (*carthamus tinctorius*); also the wild date (*phœnix sylvestris*), which yields toddy.

The area of the State Forest in this District is 392 square miles. The forest plantations are 14 square miles in extent and those of the Revenue Department 5 square miles. Plantations yield fuel, sandal and grass.

(*b*) Arboriculture: (*i*) Plantations.

Good many plantations, specially casuarina, are springing up in the District, more especially round about Bangalore, owing to the increased demand for fuel and the easy mode of rearing this species. The growth of industries in the City and Cantonment limits and the difficulty of getting foreign coal seem to have given a stimulus in this direction, so much so, that people prefer to grow fuel rather than dry crops on the dry land.

(*ii*) Avenues.

There are about 159,487 trees in the District planted alongside the roads and they chiefly consist of mango, nerale, figs, honne and hunse. Special care is bestowed on the maintenance of avenue trees.

(*iii*) Topes.

Groves of trees called *topes* are numerous. They are planted near wells or tanks, as works of merit, for the shelter of travellers. The mango and the ippe appear to be preferred for the purpose in this District. The former is an umbrageous and handsome tree of symmetrical form, and grows well.

(*iv*) Ornamental trees.

These have been introduced into the station of Bangalore in great variety. The *poinciana regia or* "flame of the forest," with its splendid scarlet blossoms, has become quite common. The *spathodea*, with a still more gorgeous flower of deep orange tint, is also met with on all sides. Numerous coniferous trees have been cultivated with success, including *araucaria* and other varieties of pine. The Java fig, a graceful and fast-growing tree, with glossy and delicate foliage, has been much planted in gardens, as well as the Moreton Bay chestnut and the *grevillea robusta*. Many of these trees also find their way into the taluk stations and into compounds of the dawk bungalows.

(*v*) Hedges.

Hedges consisting of the thorny *sīge kāyi* or soap-nut exist round many villages, forming an impenetrable thicket, originally designed as a defence. Such an enclosure formerly surrounded the town of Bangalore. But hedgerows between the fields are very unusual. The aloe and the kalli or milk hedge (*euphorbia tirucalli*) are most commonly used as fences by farmers, with the lakkili (*vitex negundo*) and the kādu haralu (*jatropha curcus*). The *lantana*, however, bids fair to supersede every other hedge-plant on account of its easy propagation. Unless frequently trimmed, it has a tendency to become rank, and spreads itself with wonderful rapidity, choking other vegetation. It has spread almost all over the State. The growth has become so menacing that it has necessitated the organization of a campaign for its destruction. The Revenue Department is entrusted with the work of weeding out this plant, as it is found to seriously impair the health of the locality and diminish the productive area.

(c) Crops : (i) Dry crops.

The principal cultivation consists of dry crops, among which the most prominent is ragi (*eleusine corocana*), the staple food of the people. Avare or cow-pea (*dolichoe lablab*) is sown in lines with the ragi, and is the pulse most frequently eaten with it. Jola or millet (*sorghum vulgare*), also sown with the ragi, is in this District only used as fodder for cattle. Horse-gram (*dolichos biflorus*) is largely grown in the poorer soils, and as a substitute when ragi fails. It is the general food for cattle, and is also used as a pulse for human food. Various oil-seeds are also raised to a considerable extent, such as *wollellu* and *huchellu* (two kinds of sesamum), and *haralu* (castor-oil). Mulberry is cultivated for the support of silk-worms, which forms an important branch of industry among the Muhammadans. At one time it showed signs of decay owing to the losses arising from continued mortality among the insects, but it has now revived. Recent experiments have shown that the Bangalore District has a soil and climate suited for the silk industry. The Government have, therefore, formed a separate Department for improving this industry. In several parts of the District, silkworms are being reared. Consequently, mulberry cultivation is becoming popular. This cultivation is chiefly carried on in the taluks of Chennapatna, Hoskote and Closepet; about half the total area cropped in this District being in Chennapatna taluk.

(ii) Wet crops.

Paddy cultivation in the Bangalore District, (Mr. Ricketts has remarked), is for the most part uncared for by the raiyats whereas much attention is paid to dry crops, which yield in abundance, and also provide for the greater part of the year the necessary fodder for cattle. Excepting at wells and under very large tanks, he is inclined to think that in Bangalore, where there are no canals, the wet crops are more uncertain than the dry. A species of blight often attacks paddy crops. The *batāyi* system, too, may have originally led to the raiyat's not caring to labour for the benefit of the Government, and thus to expending all his manure and most

of his labour on his dry crops. One exception (he adds) must be made as regards wet cultivation, and that is, concerning sugar-cane. This product is highly manured and cared for and yields considerable profits. But sugar-cane is seldom planted in places where a failure of tank-water cannot be supplemented by irrigation from wells.

From the figures for the two years 1893 and 1923, *viz.*, 49,419 and 37,384 acres respectively, it will appear that paddy cultivation has not expanded in the district during the long interval of 30 years. This may partly be due to the peculiar fitness of the soil for dry crops than for wet.

(*iii*) Their principal varieties.

The following is a list of the principal crops in the District :—

Name of the Crop	Extent cropped in 1924-25 (in acres).
Ragi	4,56,557
Paddy	44,501
Cambu or bajra	11,038
Cholam or jawar	995
Horse-gram	64,234
Cow-pea	5,024
Oil-seeds	28,326
Sugar-cane	3,987
Condiments and Species	2,854
Tobacco	457
Betel	1,408
Fodder crops	16,509

(*iv*) Garden Produce.

Besides the productions of the country named above, vegetables and fruits are raised in large quantities and great variety for the European markets at Bangalore and Madras. Among the former are included potatoes, cauliflowers, peas, asparagus, artichokes, French beans, knolkohl, cabbage, and lettuce ; among the latter, apples, peaches, grapes, mangoes, strawberries, figs, guavas, loquats, raspberries and plantains. The foreign kinds are grown principally in the Bangalore and Devanhalli taluks.

The following statement shows approximately the area under fruit cultivation in the District :—

Name of the Taluk	Acreage of gardens	Mango	Apple	Orange	Lime
1	2	3	4	5	6
1. Bangalore ..	3,896·13	1,819·98	421·79	12·10	9·50
2. Hoskote ..	117·17	73·52	..	·13	·86
3. Devanhalli ..	467·00	243·75	..	..	..
4. Dodballapur ..	297·23	15·28	·20	·26	·89
5. Nelamangala	1,409·50	252·30	·30	·38	·33
6. Magadi ..	940·16	29·42	..	·87	·62
7. Chennapatna..	273·62	240·82	..	·20	·60
8. Closepet (sub-taluk.)	129·90	38·47	..	·43	·70
9. Kankanhalli ..	845·30	45·50	..	·83	·28
10. Anekal ..	551·55	168·37	4·51	3·93	3·30

Name of the Taluk	Guava	Plantain	Pomegranates	Miscellaneous	Calculated acreage
	7	8	9	10	11
1. Bangalore ..	38·40	66·93	18·20	123·40	2,509·67
2. Hoskote ..	4·88	13·36	..	·58	93·33
3. Devanhalli ..	..	23·16	..	·69	267·60
4. Dodballapur ..	·65	62·80	·80	4·72	84·70
5. Nelamangala	·45	18·15	·70	2·78	344·22
6. Magadi ..	·51	139·85	·40	8·61	179·02
7. Chennapatna..	1·20	82·77	..	4·30	329·17
8. Closepet (sub-taluk.)	..	9·42	..	·48	48·87
9. Kankanhalli ..	·13	17·61	·10	9·49	73·40
10. Anekal ..	·11	48·37	·17	4·26	232·75

(*d*) Horticulture.

Horticulture received much impetus after the establishment of the Agri-Horticultural Society at Bangalore in 1839, but more especially, when that had ceased to exist, by the formation of the Lal-Bagh as horticultural and botanical gardens in 1856. A profitable means of livelihood was thus opened to local gardeners, some of whom have set up as florists and seedsmen, replenishing their stocks direct from England.

Owing to the profusion of beautiful plants that may with care be successfully cultivated here, much taste has been exhibited in the laying out and adornment of gardens, both public and private. Of roses alone upwards of 258 varieties have been established ; of ferns, more than 160 kinds ; of crotons, 122 ; of ornamental flowering shrubs, brilliant foliage plants, gay annuals and gorgeous-blossomed creepers and orchids, an endless number. There is reason to believe that hybridising and cross-breeding, which have produced such wonderful results in Europe, might be carried out with great success here.

The remarkable adaptation of the climate to the out-door cultivation of plants from different parts of the world will be seen from the following list of some growing in the Lal-Bagh without any protection whatever :—

From S. America ..	Achras sapota, eucharis grandiflora, allamanda grandiflora.
,, N. America ..	Magnolia grandiflora, quercus rubra, phlox paniculata.
,, Cape of Good Hope	Agapanthusum billatus, melanthus major, gazania splendens.
,, South Sea Islands ..	Acalypha tricolor, crotons.
,, Australia ..	Castanospermum australe, alsophila latebrosa, cocoloba plotyclada.
,, China ..	Cupressus funebris, farfugium, grande, alternanthera sessilis.
,, G. Britain ..	Anagalis carrulea, viola odorata, myosotis arvensis.
,, Mexico	Fuchsia fulgens, ageratum mexicanum, agave americana.

These plants, which in their natural habitats are found at various elevations, are all growing luxuriantly here in the same soil and under the same exposure as the tropical plants of India.

FAUNA.

(*i*) Wild Animals.

Early legends tenant the ancient forests which covered the District with the following wild animals :—*simha*, the lion ; *sārdūla*, the tiger ; *harina*, the deer ; *kapi*, the monkey ; *bhallūka*, the bear ; *kunjara*, the elephant ; *srigāla*, the jackal ; *mahisha*, the buffalo ; *bidāla*, the cat ; *chāmara*, the yak, or perhaps the bison. The lion, it is needless to say, no longer ranges the forest, nor are the elephant, bison, and wild buffalo now to be met with, though the first is said to appear occasionally in the south of the Kankanhalli taluk. But to the remainder on the list may be added the cheetah or panther, the wild hog, and the porcupine. The larger game, which is not plentiful, is mostly confined to the Magadi, Kankanhalli and Closepet taluks. Of the smaller animals, field-rats are very numerous. The bandicoot, or large pig-rat, infests stables and the neighbourhood of manure pits.

Birds.

Jungle fowl, pea-fowl and spur fowl are met with in the woods ; bustard, floriken, partridge, quail, rock-pigeon in the open country ; snipe, teal and wild duck in the tanks and paddy fields. Birds of bright plumage wing their way in every direction, but none that are not common to the country generally.

Fish.

The *Bestars* or fishermen are acquainted with the following species of fresh-water fish, caught by them in their nets :—Bāle-mīnu (*sparus spilotus*) āvu mīnu, korama, kuchchu mīnu, āne mīnu, marali mīnu, gende mīnu, giralu mīnu, goddale mīnu, pakke mīnu, shigadi mīnu, handi gorava, sūle sasile, yemmechelu mīnu, malagu mīnu, hū mīnu, murave, domme, voniketatte mīnu, nāyi chelu, kallu korava. Those brought to market at Bangalore are principally obtained in the Dharmāmbudhi and Kempāmbudhi tanks at Bangalore, the Jigani, Hoskote, Bellandur, Vartur, Tallikere, Anekal, Nelamangala, and Hullur tanks.

(*ii*) Domestic Animals.

These consist principally of horses, cows, bullocks, buffaloes, sheep, goats, asses and pigs, dogs and cats. The following figures for 1922-23 show approximately the extent of the agricultural live stock of the District :—bullocks, 179,732 ; cows, 283,392 ; Buffaloes, 61,354 ; young stock 155,145 ; sheep, 264,726 ; goat, 228,334 ; horses and ponies 4,082 ; mules and donkeys, 12,530 ; and camels, 2. Elephants and camels were formerly kept by the Commissariat Department. The last named are said not to thrive here, and only mules are now kept for transport.

Horses.

Some horses are bred by the Silahdārs from country mares and English, Arab or Australian stallions, imported for the purpose by Government. Excellent horses are sometimes reared, but the want of good pasture prevents horse-breeding on an extensive scale. The market, however, is well supplied annually, by dealers, with horses and ponies from Arabia, Persia, Afghanistan and Dhārwār. The more powerful Australian horses imported to Madras have, among Europeans, nearly superseded all others for carriage use, and to a great extent for riding. The average prices of the various descriptions of horses are :—For Arabs and Australians, Rs. 1,000 and upwards ; Persians and Gulf Arabs, from Rs. 500 ; Afghan, from Rs. 400 ; Dhārwār and Mahratta ponies, from Rs. 200 ; but the demands of polo have sent up the prices of good ponies to high figures.

Bullocks.

Bullocks, of excellent breed, are plentiful. With the exception of a few buffaloes, they are the only animals used for agricultural labour. An average pair of bullocks will plough two acres of unirrigated land a day. They are fed chiefly on ragi straw, ballar or avare (cow-pea), and the residue of the threshings of dry crops. The price of an ordinary pair of plough-bullocks varies from Rs. 30 to 50 and more ; but draught bullocks of a superior kind, fit for carriage or dawk purposes, cost from Rs. 70 to 200 and more. With a light carriage they are capable of trotting

the usual stage of six miles in an hour. Bullocks employed for this purpose generally have a feed of boiled horse-gram in the evening. The raiyats about Bangalore are very fond of rearing bulls. These are bought as calves from dealers, and, being well fed and cared for, are subsequently resold, at considerable profit, to the raiyats of other parts who have not the same favourable opportunities as regards climate and grazing for bringing up good cattle. The principal cattle fairs in the District are held in connection with the Ghāti Subrahmanya festival in Dodballapur taluk in December, the Madduramma *parishe* at Huskur (Anekal taluk) in March, and the Gangādēvi *parishe* at Nallur (Hoskote taluk) in October.

Cows.

The common village cows are very inferior animals, owing to the want of proper care and attention. They subsist entirely on the waste lands about the villages and on the stubble-grazing after harvest. Very good cows are reared in Bangalore, where they sell for from Rs. 40 to 80 apiece. They are fed on green fodder, ragi straw, and the husks of *avare*, and should yield from three to five quarts a day when in full milk. Dairy farming on any scale is carried on only in Bangalore, and perhaps to a small extent at Whitefield.

Cattle-shows were held for some years by Government, at which liberal prizes were given, with the view of promoting an improvement in the breed of domestic cattle. Breeding bulls from the Amrut Mahal have also been stationed at favourable places.

Sheep and Goats.

Sheep and goats thrive well. The wool of the former, however, is of a coarse description, and used only for the manufacture of country blankets and horse-rugs. An account will be found elsewhere of the experimental sheep farm formerly maintained by Government, and the steps since taken to improve the breed. The quality of the mutton sold in Bangalore has been greatly improved by means of prizes offered by the Municipality at the new market.

There is as much room for improvement in regard to the rearing of poultry as there is in regard to dairy produce generally. The dunghill and the streets are the principal run of the fowls. The great demand which exists for eggs and poultry has resulted in establishing prices which would probably well remunerate any one engaging in this business. Amateur poultry yards are often kept in Bangalore, in which the best laying and fattening foreign breeds, such as Dorkings, Brahmas, Spanish, etc., are successfully reared, in addition to Guinea-fowl, turkeys, geese, and ducks. Some of the settlers in Whitefield have also taken up poultry-farming. Game cocks are kept by many classes for fighting purposes and for the same object fighting quails are kept by Muhammadans. Poultry.

Climate and Rainfall.

The climate is very agreeable as the mean temperature in the warmest month is 81°·5 and 69°·0 in the coldest month. The temperature during day rarely exceeds 100° during the hottest part of the year and the thermometer has fallen below 50° only on a few winter nights. The atmosphere is neither very humid nor very dry, the mean value of the relative humidity in the wettest and driest months being respectively 86 and 63 per cent. (*a*) Climate.

The mean maximum temperature for the warmest month, *viz.*, April, is 93°·6 and the highest temperature on record is 101°·1, registered on the 29th April 1924. For the past 31 years the thermometer recorded temperatures over 100° only on 5 days. January and December are the coldest months in the year, the mean minimum temperature for these months being respectively, 58°·1 and 58°·5. Since 1893 the minimum temperature was below 50° only on four nights and the lowest temperature was 48°·7 recorded on the 11th December 1895. The diurnal range of temperature, *i.e.*, the difference between the maximum and minimum temperatures recorded on any day, is greatest in the month of March and least in July. The (*b*) Temperature.

diurnal range has been as high as 36° while the highest monthly and annual ranges on record are respectively 42°·8 and 50°·3. The following is a summary of mean values of meteorological records obtained at the Central Observatory, Bangalore, since 1893 :—

Month	Pressure in inches at 8 A.M. Read to 32° Fahrenheit	Temperature in day, Fahrenheit					
		Maximum	Minimum	Mean	Range	In sun	On grass
1	2	3	4	5	6	7	8
January ..	27·038	81·7	58·1	69·9	23·6	136·1	54·6
February ..	27·015	87·0	60·7	73·9	26·3	141·2	56·5
March ..	26·988	91·7	65·0	78·3	26·7	144·9	60·0
April ..	26·945	93·6	69·4	81·5	24·2	148·3	66·4
May ..	26·905	91·9	69·1	80·5	22·8	145·6	67·2
June ..	26·853	85·0	67·0	76·0	18·0	141·0	65·9
July ..	26·854	82·1	66·2	74·1	15·9	137·5	65·2
August ..	26·881	82·3	65·9	74·1	16·4	138·6	64·8
September ..	26·916	82·4	65·7	74·1	16·7	141·0	64·5
October ..	26·956	82·4	65·3	73·9	17·1	140·6	62·9
November ..	26·995	80·3	62·3	71·3	18·0	135·2	59·4
December ..	27·028	79·5	58·5	69·0	21·0	133·0	55·2
Year ..	26·948	85·0	64·4	74·7	20·6	140·3	61·9

Month	Humidity at 8 A.M.		Wind		Rain	
	Average vapour pressure in inches.	Relative humidity per cent.	Velocity in miles per day	Direction	Rainfall in inches.	Number of rainy days.
	9	10	11	12	13	14
January	·477	79	135	E	0·31	1
February . ..	·475	71	127	S ·60° E	0·20	0
March	·514	63	121	S ·10° E	0·55	1
April	·637	71	113	S ·46° W	1·56	3
May	·653	75	132	S ·80° W	4·40	7
June	·636	81	195	S ·72° W	2·70	6
July	·624	86	194	S ·70° W	3·98	8
August	·623	86	172	S ·78° W	4·91	9
September ..	·631	86	132	S ·86° W	7·90	10
October ..	·626	82	103	S ·58° W	5·38	8
November ..	·558	79	114	N ·68° E	2·60	4
December ..	·487	80	129	N ·62° E	0·39	1
Year	·578	78	139	....	34·88	58

Month	Cloud per cent at 8 A.M.	Sunshine	
		Total hours	Percentage of possibles
	15	16	17
January	32	265·7	82·7
February	19	266·3	88·8
March	11	299·6	88·2
April	28	273·3	79·8
May	43	270·4	74·4
June	76	172·2	48·3
July	86	123·5	33·9
August	87	142·7	40·0
September	80	156·1	46·4
October	62	193·9	58·3
November	52	194·0	61·9
December	38	238·2	74·7
Year	51	2,595·9	64·0

The following table shows the extreme values of meteorological records obtained at the Central Observatory, Bangalore, since 1893 :—

Month	Pressure in inches Read to 32° F.		Temperature in deg.° F.			
	Maximum	Minimum	Maximum	Minimum	Maximum in Sun.	Minimum on grass.
1	2	3	4	5	6	7
January ..	27·212	26·768	90·5	48·9	163·2	39·4
February ..	27·165	26·741	93·5	51·2	166·0	44·1
March ..	27·140	26·752	98·3	52·3	171·2	42·8
April ..	27·094	26·672	101·1	58·3	172·7	53·7
May ..	27·016	26·644	100·8	61·8	170·6	58·0
June ..	26·982	26·618	96·6	59·4	168·6	60·6
July ..	27·005	26·620	91·1	61·7	163·0	59·5
August ..	27·018	26·630	91·9	61·9	164·2	58·7
September ..	27·049	26·673	90·7	59·2	169·2	56·4
October ..	27·099	26·712	89·3	56·0	164·4	47·4
November ..	27·118	26·674	88·3	52·0	163·9	43·1
December ..	27·243	26·772	87·5	48·7	161·4	38·4
Year ..	27·243	26·618	101·1	48·7	172·7	38·4

Table showing the extreme values, etc.—*concld.*

Month	Humidity (Relative) Lowest.	Wind Velocity		Heaviest rainfall in inches.	Number of days overcast at 10 & 16 hours.	Number of cloudless days at 10 & 16 hours.
		Highest	Lowest			
	8	9	10	11	12	13
January ..	10	248	54	2·59	..	12
February ..	6	227	48	2·65	..	13
March ..	4	220	51	2·00	..	15
April ..	6	254	40	3·42	..	4
May ..	11	278	51	6·06	1	3
June ..	20	362	48	2·35	3	..
July ..	27	368	3.96	3·96	7	..
August ..	27	302	48	3·88	6	..
September ..	27	290	41	4·91	3	..
October ..	16	230	40	4·52	2	2
November ..	16	268	28	4·51	3	4
December ..	13	277	43	1·55	1	8
Year ..	4	386	28	6·06	26	61

(c) Rainfall.

The mean annual rainfall for the District is 30·95 inches spread over 50 days and over half the annual average falls in the months of August, September and October ; from December to March little or no rain is gauged, the total for these months being only 1·09 inches. The driest parts of the District are those about Sarjapur, Sasalu and Hessarghatta, the average rainfall for these stations being only 25 inches ; the region about Bangalore, Anekal and Channapatna is the wettest and receives on an average 35 inches. The heaviest fall recorded on a single day was 8·84 inches gauged at Kankanhalli on the 22nd September 1897. During the past 31 years, the deficit in the annual rainfall was 30 per cent only once and it was over 15 per cent in 6 years. Generally the showers fall in the afternoon and evening, and rainy mornings are very few. The following table gives the mean monthly and annual rainfall of the various raingauge stations in the District. The number of years for which the means are found is also shown in the table.

Station	No. of years	January	February	March	April	May	June
Bangalore Taluk.							
1. Bangalore ..	51	0·20	0·26	0·65	1·20	4·47	2·96
2. Hesserghatta ..	21	0·11	0·22	0·15	0·78	2·52	1·94
3. Soldevanahalli .	22	0·25	0·23	0·18	1·30	3·20	2·52
4. Vartur ..	28	0·23	0·21	0·30	1·74	3·90	2·21
5. Hebbal ..	28	0·23	0·17	0·32	1·47	4·21	2·57
6. Yelahanka ..	28	0·27	0·11	0·58	1·35	4·02	2·69
Hoskote Taluk.							
7. Hoskote ..	51	0·09	0·16	0.36	0·98	3·40	2·20
8. Sulabele ..	27	0·20	0·10	0.29	1·42	3·39	2·00
9. Kadgudi ..	28	0·19	0·18	0.44	1·44	3·35	1·86
Dodballapur Taluk.							
10. Dodballapur ..	51	0·14	0·17	0·47	9·99	3·03	2·51
11. Sasalu ..	16	0·41	0·00	0·20	0·72	2·45	2·29
Nelamangala Taluk.							
12. Nelamangala ..	51	0·07	0·13	0.24	1.13	3.48	2.49
13. Tyamagondlu .	22	0·18	0·08	0.38	1.13	3.10	2.48
14. Dobbspet ..	22	0·13	0·07	0.26	0.75	3.13	2.16
15. Begur ..	22	0·12	0·12	0.24	0.91	2.99	2.15
Kankanhalli Taluk.							
16. Kankanhalli ..	51	0·07	0·15	0·39	1·42	4·33	2·50
17. Kodihalli ..	10	0·09	0·12	0·25	1·20	3·55	2·18
18. Satnur ..	9	0·03	0·09	0·27	1·46	3·75	3·21
Magadi Taluk.							
19. Magadi ..	51	0·10	0·11	0·34	1·29	4·13	2·91
20. Tavarekere ..	27	0·16	0·14	0·27	1·42	3·37	2·32
21. Solur ..	28	0·13	0·16	0·13	1·02	3·04	1·98
Anekal Taluk.							
22. Anekal ..	51	0·17	0·19	0·40	1·30	4·57	2·63
23. Attibele ..	28	0·17	0·30	0·33	1·58	4·64	2·47
24. Hebbagodi ..	28	0·19	0·36	0·36	1·39	4·46	2·66
25. Sarjapur ..	10	0·20	0·01	0·53	1·09	3·51	1·44
Devanhalli Taluk.							
26. Devanhalli ..	48	0·19	0·08	0·51	1·23	3·73	2·76
27. Chikjala ..	28	0·21	0·11	0·46	1·24	3·89	2·31
28. Vadigenahalli ..	28	0·19	0·19	0·47	1·01	3·86	2·26
Closepet Sub-Taluk.							
29. Closepet ..	51	0·08	0·10	0·35	1·38	4·42	2·58
Channapatna Taluk.							
30. Channapatna ..	39	0·07	0·16	0·32	1·89	4·64	2·75

July	August	September	October	November	December	Annual	Station
4·12	5·84	7·35	6·18	2·42	0·40	36·05	Bangalore.
2·91	3·13	6·14	5·64	1·91	0·02	25·47	Hessarghatta.
3·57	4·44	7·45	5·13	2·32	0·24	30·83	Soldevanhalli.
2·68	4·08	7·40	5·12	2·44	0·37	30·68	Vartur.
3·66	4·80	7·72	5·80	2·76	0·30	34·01	Hebbal.
3·45	4·25	6·37	5·20	2·87	0·31	31·47	Yelahanka.
2·83	3·67	5·62	4·93	2·78	0·40	27·42	Hoskote.
2·44	2·96	5·97	5·10	2·35	0·27	26·49	Sulabele.
2·60	3·41	6·34	4·26	2·20	0·21	26·98	Kadgudi.
3·27	4·28	5·83	5·36	2·44	0·44	28·93	Dodballapur.
3·13	3·60	5·39	3·67	2·02	0·10	24·00	Sasalu.
3·06	4·43	5·51	5·00	2·02	0·36	27·92	Nelamangala.
3·90	4·30	6·56	5·12	2·23	0·28	29·74	Tyamagondlu.
3·96	4·34	6·79	5·10	2·35	0·20	29·24	Dobbspet.
3·43	4·13	6·08	5·36	2·33	0·21	28·07	Begur.
2·63	3·94	6·10	5·38	2·11	0·39	29·41	Kankanhalli.
2·08	2·97	7·57	4·60	2·87	0·32	27·80	Kodihalli.
1·67	4·28	6·39	4·55	3·56	0·14	29·40	Satnur.
3·03	4·65	6·48	5·73	2·31	0·33	31·41	Magadi.
3·21	4·15	7·02	6·24	1·83	0·27	30·40	Tavarekere.
3·72	4·48	6·88	5·06	2·69	0·10	29·39	Solur.
3·63	5.38	6.60	5.90	2.79	0.61	34.17	Anekal.
2·83	3.69	7.65	5.10	2.77	0.52	32.05	Attibele.
3·32	4.93	7.11	5.34	2.71	0.45	33.28	Hebbagodi.
1·66	2.52	6.01	4.08	2.45	0.14	23.64	Sarjapur.
3·08	3·71	5·94	4·47	2·42	0·42	28·54	Devanhalli.
3·15	3·42	6·44	4·73	2·24	0·30	28·50	Chikjala.
3·22	3·63	6·70	4·67	2·94	0·20	29·34	Vadigenhalli.
2·71	4·44	6·30	5·74	2·42	0·33	30·85	Closepet.
3·06	4·84	7·18	6·78	2·59	0·50	34·78	Channapatna.

(*d*) Rainfall at Bangalore.

In the following table is given the annual rainfall at Bangalore from 1837 to 1924. It will be seen that the worst years on record are 1838 and 1876; during recent years, 1913 was a very dry year, the annual total being as low as 21·43 inches. The wettest year was 1874 when 56·65 inches were recorded and the annual total was over 50 inches in 5 years. The annual rainfall at Bangalore was below the normal in 46 out of 88 years :—

Year	Inches	Year	Inches	Year	Inches
1837	.. 44·30	1867	.. 33.04	1897	.. 41·82
1838	.. 16·00	1868	.. 39.37	1898	.. 31·46
1839	.. 32·40	1869	.. 34.88	1899	.. 25·42
1840	.. 30·20	1870	.. 39.28	1900	.. 31·42
1841	.. 38·00	1871	.. 29.12	1901	.. 37·00
1842	.. 31·20	1872	.. 40.75	1902	.. 23·62
1843	.. 37·20	1873	.. 29.14	1903	.. 51·15
1844	.. 34·40	1874	.. 56.65	1904	.. 31·27
1845	.. 32·70	1875	.. 22.20	1905	.. 35·06
1846	.. 40·00	1876	.. 17.35	1906	.. 39·87
1847	.. 37·50	1877	.. 37.87	1907	.. 31·58
1848	.. 40·30	1878	.. 40.81	1908	.. 25·80
1849	.. 27·80	1879	.. 40.67	1909	.. 39·62
1850	.. 49·40	1880	.. 51.70	1910	.. 46·08
1851	.. 35·30	1881	.. 27.44	1911	.. 31·17
1852	.. 55·10	1882	.. 37·03	1912	.. 43·11
1853	.. 34·70	1883	.. 34.80	1913	.. 21·43
1854	.. 29·90	1884	.. 23.11	1914	.. 28·94
1855	.. 27·10	1885	.. 39.75	1915	.. 37·64
1856	.. 48·30	1886	.. 44.79	1916	.. 53·05
1857	.. 30·40	1887	.. 33.99	1917	.. 35·44
1858	.. 37·80	1888	.. 29.48	1918	.. 32·51
1859	.. 26·60	1889	.. 36.73	1919	.. 40·90
1860	.. 33·20	1890	.. 44.08	1920	.. 26·00
1861	.. 30·51	1891	.. 24.44	1921	.. 36·62
1862	.. 37·13	1892	.. 27.11	1922	.. 34·34
1863	.. 36·01	1893	.. 36.93	1923	.. 26·73
1864	.. 33·62	1894	.. 32.21	1924	.. 27·04
1865	.. 36·02	1895	.. 35.99		
1866	.. 33·50	1896	.. 28.38		

The People.

(*a*) Distribution. (1) Number.

The population of the District, according to the Census of 1921, was 788,379 (excluding the Bangalore City and the Civil and Military Station, Bangalore) of which 399,872 were males and 388,507 females.

The number of persons to the square mile was 257, a higher rate than that of any other District in the State. Individual taluks show a much higher rate. The most thickly populated taluks at the time of the Census were Bangalore, Anekal, Channapatna including Closepet Sub-Taluk where the rates were 329, 312 and 295, respectively. The most sparsely populated was the Kankanhalli taluk with only 167.

The following table compares the population of the District from 1871 to 1921, during the different Census periods :— (2) Density. (3) Inter-censal variations.

Taluk	1871	1881	1891	1901	1911	1921
Anekal ..	55,824	44,423	54,834	60,071	58,096	59,348
Bangalore ..	100,229	85,825	101,708	117,285	119,836	123,517
Channapatna	61,601	54,065	62,541	71,872	76,831	83,431
Closepet (Sub-Taluk.)	47,703	33,399	36,720	42,755	45,438	50,294
Devanhalli ..	56,264	42,989	52,258	59,005	62,632	60,909
Dodballapur	70,671	46,616	59,455	67,956	73,833	74,619
Hoskote ..	65,771	51,982	60,738	73,083	75,690	75,272
Kankanhalli	84,551	65,323	71,869	83,577	95,024	104,303
Magadi ..	86,027	50,177	64,181	76,986	83,415	86,402
Nelamangala	69,045	46,494	58,242	66,434	68,727	70,284
District Total	697,690	521,293	622,545	719,024	759,522	788,379
Bangalore City	60,703	62,317	80,285	70,640	88,651	118,556

Taking the total figures of the several periods for the District into consideration, we find that there has been a sudden fall in the population between the two Census years 1871 and 1881. This is explained by the fact that the great famine of 1877-78 crippled the growth of population. The population steadily increased thereafter. The City population which does not share the decrease noticed above, suffered during the interval between the two Census years 1891 and 1901, the population having come down from 80,285 to 70,640. This decrease was due to the prevalence of plague, which seems to have levied a heavier toll on the City than

on the rural area, in the beginning of its history. The opening out of the congested portions of the old City, the formation of extensions and the sanitary measures adopted on a wider scale seem to have minimised the scope for working havoc on the population with the result that the increase in the City has gone on steadily as may be seen from the recent Census figures. Were it not for the ravage of the recent influenza, the District and City population would have been much more than what it is at present.

(4) By Religion.

The numbers professing each of the principal forms of faith are as follows :—

Religion	Above 15		Under 15		Total	Percentage
	Males	Females	Males	Females		
Hindus ..	226,077	216,759	138,626	139,683	721,145	91.47
Mahomedans	15,521	13,543	11,378	10,611	51,053	6.47
Jains ..	720	740	460	471	2,391	.30
Christians ..	1,920	1,785	1,333	1,302	6,340	.80
Animists ..	2,397	2,191	1,440	1,422	7,450	1.00
Total ..	246,635	235,018	153,237	153,439	788,379	..

(b) Towns & Villages :—
(1) Towns.

The District contains 15 towns with a total population of 307,024 made up of 220,880 Hindus, 51,534 Mahomedans, 32,109 Christians, 1,580 Jains and 921 others.

The following are the names of the towns, with the population of each :—

Bangalore Civil & Military Station		118,940
Bangalore City		118,556
	Total ..	237,496
Channapatna		11,846
Dodballapur		7,588
Anekal		6,326
Kankanhalli		5,759
Closepet		5,552

Devanhalli	5,387
Magadi	5,132
Hoskote	4,532
Vadigenahalli	3,730
Tyamagondlu	3,391
Nelamangala	3,354
Sarjapura	2,639
Yelahanka	2,558
Sulibele	1,734

(2) Villages.

The following table gives details of villages by taluks, in two different ways :—

Taluk	Populated		De-populated	Classified				Total
	Villages	Hamlets		Government	Sarvamanya	Jodi	Kayamgutta	
Bangalore ..	440	..	43	318	8	116	..	925
Devanhally .	279	23	..	190	1	66	10	569
Anekal ..	205	54	25	171	34	..	..	489
Hoskote ..	315	53	258	2	108	..	..	736
Nelamangala	290	..	29	239	7	73	..	638
Kankanhalli	231	..	34	248	17	..	..	530
Magadi ..	335	447	35	254	1	55	..	1,127
Closepet ..	118	40	9	5	3	6	..	181
Dodballapur	277	119	29	249	..	57	..	731
Channapatna	142	106	10	129	8	4	..	399
Total ..	2,632	842	472	1,805	187	377	10	6,325

(c) Stock and Dwellings :— (1) Agricultural Stock.

The quinquennial return for 1921 shows that there were in the District (exclusive of Civil and Military Station of Bangalore), 587,961 oxen, 91,662 buffaloes, 630,296 sheep and goats, 4,001 pigs, 4,082 horses and ponies, 93 mules, 12,439 donkeys, 114,045 ploughs of which 112,082 were of old pattern and 1,963 of new pattern and 34,513 country carts. Compared with the stock of the District in past years, it may be said to have nearly doubled.

The following statement gives particulars of the Agricultural Stock in the several taluks of the District as per Census of January 1921 :—

Names of Taluks	Oxen			Buffaloes		
	Bulls	Bullocks	Cows	Young stock (Calves.)	Male Buffaloes	Cow Buffaloes
1	2	3	4	5	6	7
Bangalore City ..	131	1,455	2,602	2,158	44	1,150
Bangalore ..	4,746	23,432	30,020	17,978	988	8,253
Hoskote ..	3,453	13,087	17,894	9,540	913	6,703
Anekal ..	2,415	8,784	18,888	8,015	922	3,854
Devanhalli ..	1,768	11,735	11,740	7,107	1,777	6,767
Dodballapur ..	4,046	20,352	20,121	2,343	1,012	6,516
Nelamangala ..	2,960	20,018	25,405	15,036	267	3,416
Magadi ..	3,144	21,998	37,020	19,686	579	4,794
Channapatna ..	1,555	9,775	27,524	12,146	321	4,356
Kankanhalli ..	2,855	11,763	67,411	20,752	584	5,258
Closepet ..	1,806	8,454	24,767	10,076	205	2,675
Total ..	28,879	150,853	283,392	124,837	7,612	53,742

Names of Taluks	Buffaloes	Sheep	Goats	Pigs	Horses and Ponies		
	Young stock (Buffalo calves)				Horses	Mares	Young stock Colts and fillies.
	8	9	10	11	12	13	14
Bangalore City	436	392	677	1	498	153	51
Bangalore ..	4,618	30,653	20,008	477	487	323	19
Hoskote ..	3,919	33,657	17,096	341	108	127	13
Anekal ..	1,683	17,210	8,908	318	230	163	15
Devanhalli ..	4,035	31,187	14,896	420	57	66	17
Dodballapur..	4,366	30,426	18,377	379	80	72	6
Nelamangala	1,744	18,676	21,835	357	108	164	6
Magadi ..	2,518	25,755	30,306	481	120	223	13
Channapatna.	2,268	35,990	16,009	948	45	93	5
Kankanhalli..	2,367	29,009	57,555	205	228	334	11
Closepet ..	2,354	11,771	22,667	74	77	168	2
Total ..	30,308	264,726	228,334	4,001	2,038	1,886	158

Names of Taluks	Mules	Donkeys	Camels	Ploughs			Carts
				Old Pattern	New Pattern	Total	
	15	16	17	18	19	20	21
Bangalore City ..	7	270	..	218	33	251	1,090
Bangalore ..	84	1,932	1	13,934	751	14,685	7,165
Hoskote ..	..	1,451	..	9,140	195	9,335	3,856
Anekal ..	1	1,017	..	7,022	584	7,606	3,307
Devanhalli ..	..	1,859	..	6,769	62	6,831	2,834
Dodballapur ..	..	1,880	..	11,076	83	11,159	3,556
Nelamangala ..	1	1,336	..	11,688	53	11,736	3,318
Magadi ..	..	1,000	..	14,185	35	14,220	3,599
Channapatna ..	..	553	..	11,450	40	11,490	2,173
Kankanhalli ..	..	756	..	18,655	53	18,708	2,437
Closepet ..	..	383	1	7,956	74	8,024	1,178
Total ..	93	12,437	2	112,082	1,963	114,045	34,513

(2) Dwellings.

The number of occupied houses in the District as per Census of 1921 was 178,775, of which 24,034 houses relate to the City. Compared with the number of occupied houses in 1891, *viz.*, 141,232, it may be said that the rate of increase in the number of houses is more or less proportionate to the rate of increase in the growth of population for the same period. The number of residents per house according to the figures of 1891 is 5·61 while that of 1921 is 5·07. It may therefore be inferred that the housing conditions are generally improving.

(*d*) Festivals :—
(1) Jātras.

In about 34 different places in the District, *Jātras* are held and at 18 of them cattle-shows are also conducted at that time. Over 5,000 people assemble at 8 of these *Jātras*. The more important of these are :—

(1) Ghāti Subramanya (50,000) in Dodballapur Taluk ; Dharmarāyanakaraga (20,000) in the Bangalore City ;

Ranganāthasvāmi Car Festival at Magadi (17,000); Karaga at Hoskote (8,000) and Bisalammana Jātra at Hunasamāranahalli, Channapatna Taluk (15,000).

The following table gives particulars of the *jātras* in the District :—

Name of place	Name of *Jātra*	Time	Attendance at the Jātra	Cattle shows : No. of cattle exhibited
Bangalore Taluk.				
Vasanthapur ..	Vasantha Vallabarāyasvāmi.	Māgha Suddha Paurnami.	500	10,000
Agara ..	Channarāya Svāmi	Phalguna Suddha Paurnami.	500	..
City ..	Dharmarāyana Karaga.	April ..	20,000	..
Devanhalli Taluk.				
Devanahalli ..	Srī Vēnugōpala Svāmi Chitragōpurōthsava.	Nov. .. or Dec.	2,000	..
Jodi Hunsamāranahalli.	Srī Chandra Mowlēsvari Car Festival	March ..	1,000	1,500
Anekal Taluk.				
Bannērghatta ..	Srī Sampangi Rāmasvāmi.	Phalguna Bahula Srashti.	4,000	..
Huskur ..	Maddūramma	Phalguna Bahula Trithiye.	3,000	10,000
Anekal ..	Srī Thimmarāya Svāmi.	Chaitra Suddha Srashti.	2,500	1,000
Hoskote Taluk.				
Hoskote ..	Avi Makthēsvara Svāmi Rathōthsavam.	May ..	5,000	..
Do ..	Karaga ..	Do ..	8,000	..
Kadgodi ..	Rāmadēvara Ratha	March ..	1,000	..
Do ..	Kāsivisvēswara ..	Do ..	1,000	..
Upparahalli ..	Maddūramma Jātra	April ..	5,000	10,000
Kalkunte ..	Venkataramanasvāmi.	Do ..	1,000	..
Vagata ..	Varadarāyasvāmi .	Do ..	1,000	..
Medihalli ..	Srī Rāmasvāmi ..	March ..	1,000	1,000

Table of *jātras.—concld.*

Name of place	Name of Jātra	Time	Attendance at the Jātra	Cattle shows : No. of cattle exhibited.
Nelamangala Tk.				
Sivaganga ..	Sankaramanōthsavam.	January	3,000	10,000
Do ..	Honnadēvi ..	April ..	2,000	6,000
Malirampura ..	Mahime Ranga ..	February	1,000	5,000
Basavanahalli ..	Venkataramana Svāmī	April ..	500	..
Gollahalli ..	Bailānjanēya ..	Do ..	1,000	5,000
Ravathanahalli ..	Jānagodamma ..	March ..	500	..
Tyamagondlu ..	Rāmadēvaru ..	April ..	2,000	..
Budihal ..	Māramma ..	Do ..	500	..
Kankanhalli Tk.				
Kankanhalli ..	Srī Venkataramana Svāmi Jathra.	February–March	..	2,000
Kabbal ..	Kabbalamma.	Do ..	4,000	1,000
Closepet Taluk.				
Closepet ..	Srī Rāmadēvaru .. Rathōthsava.	April ..	1,000	..
Arveerahalli ..	Rēvanna Siddēsvara Jāthra.	May ..	1,500	..
Magadi Taluk.				
Tirumalai ..	Srī Ranganātha Jathra.	April ..	7,000	9,000
Sugganahalli ..	Srī Narasimhasvāmi Jāthra.	March ..	5,000	7,000
Magadi ..	Srī Sōmēswara Svāmi.	February	1,000	2,000
Dodballapur Tk.				
Kelasinagirganhall.	Ghāti Subrahmanya Svāmi Jāthra.	Dec. ..	50,000	30,000
Dodballapur ..	Srī Venkataramana Svāmi Jāthra.	February	2,000	500
Channapatna Tk.				
Malur ..	Srī Appramēya Svāmi Jāthra.	March April.	1,000	..
Hunasamāranahalli.	Bisalamma ..	Do ..	1,500	3,000

(2) Fairs.

The important weekly fairs in the District are the following :—

Taluk	Sunday	Monday	Tuesday	Wednesday
1	2	3	4	5
Bangalore	Varthur 1,000 Hessaraghatta 2,000	..	Krishnarajapura 4,000	Kakola 1,000
Devanhalli	..	Bettahalsur 500	..	Devanhalli 700
Anekal ..	..	..	..	Huskur 400
Hoskote ..	Sulibele 500 Devanagundi 1,000	Hindiganal 3,000	..	..
Kankanhalli.	..	Memavādi 1,500	Sātnur 1,000	Harohalli 1,500
Closepet ..	..	..	Closepet ..	..
Magadi ..	..	Solur 3,000	..	Tippasandra 1,500
Dodballapur.	Hullukunte 1,000	Melkote 1,000	Hanabe 500	Dodhejjaji 280
Channapatna.	Singarājpur 1,500	..	..	Santhe Magenahalli 1,500

Taluk	Thursday	Friday	Saturday
	6	7	8
Bangalore ..	Madivala 3,000	Addiganahally 2,000	Chikabanavara 1,500
Devanhalli ..	Madugirki 500	Vadigenahally 1,000	..
Anekal ..	Anekal 600	..	Chandapura 5,000
Hoskote ..	..	Hoskote 2,000	..
Kankanhalli ..	Kankanhalli 1,500	..	Kodihalli 1,500
Closepet ..	Vadantha ..	..	..
Magadi ..	Chakraban .. 1,200	Magadi 1,500	Kudur 3,000
Dodballapur ..	Dodballapur 1,000	Hadripura 200	Chennadēvi Agrahār 150
Channapatna ..	..	..	..

During the year 1922-23, the number of births in the District was 13,316 while the number of deaths was 11,623. The following table gives the particulars of births and deaths and the causes of death during the five years 1920-21 to 1924-1925 :— (e) Vital Statistics and diseases.

Year	Births	Deaths	Causes		
			Plague	Cholera	Other diseases
1920-21 ..	10,963	10,204	2,645	10	8,649
1921-22 ..	11,751	9,921	467	2	9,452
1922-23 ..	13,316	11,623	1,192	10	10,411
1923-24 ..	13,261	12,466	1,369	177	10,920
1924-25 ..	12,054	11,769	128	110	11,531

Castes and Occupations.

The castes or classes which number over 10,000 are the following in order of strength. These account for 687,842, or 80·97 per cent of the population :— (i) Castes.

1. Vakkaliga ..	255,773	8. Vodda ..	26,369
2. Holeya ..	81,179	9. Banajiga ..	20,668
3. Madiga ..	57,518	10. Brahmin ..	18,702
4. Mahomedan	51,053	11. Beda ..	18,578
5. Lingayet ..	41,155	12. Golla ..	18,368
6. Kuruba ..	39,273	13. Panchala ..	14,564
7. Tigala ..	31,644	14. Agasa ..	12,998

According to occupation or means of livelihood, the population in the District (excluding the Bangalore City) may be classified as follows :— (ii) Occupations.

Exploitation of earth	152,210
Extraction of minerals	2
Industrial occupation	15,647
Transport	1,32
Trade	11,431
Public Force	1,597

Public administration	3,150
Professional and liberal arts	3,378
Persons living on their income	413
Domestic service	1,761
Insufficiently described occupation	1,478
Unproductive	3,045

CHRISTIAN MISSIONS.

The Roman Catholic Mission.

The following are the religious, educational and charitable institutions maintained by the Roman Catholic Mission in the District :—

Bangalore Cantonment, Blackpalli.

St. Mary's (1882). Sub-stations : Dobbspet, Punatcherry, etc. Churches or chapels 5. Two boys' schools, 141 pupils. Two girls' schools, 98 pupils. Orphanage for non-caste Christian boys, 32 orphans.

St. John's Hill.

St. Francis Xavier. Sub-stations : Mestri-paliam, Naganhalli, etc. Churches or Chapels 12. Schools : 4 for boys, 307 pupils, 1 for girls, 235 pupils. Institute for Indian Christians : Society of St. Vincent de Paul. Indian Catholic Family Benefit Fund : Temperance Society with 400 members.

Within the Parish : St. Joseph's Convent and Institutions. St. Aloysius' School.

Shoolay.

Sacred Heart (1895). Sub-stations : Ulsoor, Guntroop, etc. Churches or Chapels 7.

St. Patrick's Cathedral. Rev. A. M. Tabard, Parish Priest and Military Chaplain.

St. Joseph's College (College Department).

Within Shoolay.

St. Joseph's College (English Section), St. Joseph's College (Indian Section), St. Louis Boarding School, St. Mary's Ecclesiastical Seminary, the Good Shephard Convent and Institutions, the Home for the Aged, 120 inmates.

Bangalore City.

St. Joseph (1852). Churches 2, Chapels 3, Schools 2, Convent of the Catechist Sisters of Mary Immaculate with institution.

Bangalore City Railway Station.

Immaculate Conception. Chapels 3. School, 30 boys.

The Wesleyan Mission carries on evangelistic and educational work in Bangalore City, Closepet, Channapatna, Dodballapur and Tyamagondlu. The Wesleyan Collegiate High School has 900 pupils on its rolls, and there are in addition 3 boys' schools and 5 girls' schools in the City, one middle school in Closepet, 3 schools in Channapatna and one in Tyamagondlu. The total number of pupils is 1,400 boys and 700 girls. A Hostel of boarders is attached to the High School. The Mission also maintains in the Bangalore City a Girls' Boarding School, a Women's Normal School and a Rescue Home. The Wesleyan Mission.

In the Civil and Military Station, the Mission maintains 6 boys' schools with 740 scholars, and 5 girls' schools of which one is of High School grade with a total of 670 scholars.

The Wesleyan Mission maintains 2 English Churches and 3 Tamil Churches in the Civil and Military Station and one English Church near the City Railway Station. The Kanarese Christian community connected with the Wesleyan Mission worships in the Hudson Memorial Church, Ulsoor Gate, Bangalore City.

The London Mission maintains in the Bangalore City a Collegiate High School for boys, a Girls' High School, an Incomplete Middle and two Primary Schools for Girls and a Boys' Primary School. The London Mission.

In the District, the Mission Schools are distributed in the Anekal and Devanhalli taluks. In Anekal, the Mission

maintains a Complete Middle and a Primary School for boys. Previous to the introduction of the new curriculum, the Mission School was the only school to teach English, but recently the Government has opened a Complete Middle School. In Dommasandra, there is a Mission Primary School for boys. Before the new curricula was introduced, this school passed students for the Lower Secondary Examinations both in English and Kannada.

In the Devanhalli taluk, the Mission Primary School in Vadagenahalli has 90 pupils on the roll and formerly sent a number of girls up for the Kannada Lower Secondary Examination. In Devanhalli, there is a Mission Panchama School of about 40 children.

SECTION II.—HISTORY AND ARCHÆOLOGY.

A. History.

Legendary period.

The earliest historical legends connected with the Bangalore District relate to Nandagudi in the Hoskote taluk, and to Mankunda near Channapatna in the taluk of that name, at both of which places there are signs of ancient remains. The first is said to have been the capital of *Uttunga Bhuja*, whose nephews, the Nanda Princes, being imprisoned by him, obtained their release and seized the kingdom through the machinations of a sage named Chānikya. Near where Malur now stands, a king named *Vijiayapāla*, of the *Sōma Vamsa* or lunar line, is related to have established a city named *Makunda* or *Muganda* in the *Krita Yuga* or first age.

Although the name Nandagudi has evidently given rise to confusion between the origin of that place and the incidents of Chandragupta's usurpation of Nanda's empire as dramatised in the *Mudrā-rākshasa*, yet the legends exhibit a close connection with the account of the rise of the Āndhra or Telugu kings known as the *Kākatīya* family. "The *Kākateya* family," says Wilson, (*Mack. Coll.* Introd. 74) "is deduced

from the Pāndavas, and in general, the line proceeds direct from Janamējaya through Satanika to Kshemaka and his two sons, Vijayārka and Sōmēndra. Their sons, named severally Vishnuvardhana and *Uttunga Bhuja*, disagreeing, the latter quitted Upper India and settled to the south of the Gōdāvari. His son Nanda, who founded the fort of Nandagiri, married the daughter of the Chōla king, by whom he had Vijayapāla."

Another account by Taylor is as follows :—" The Lunar line is specified down to Kshemaka. From that line are deduced Vijayāditya and Sōmēndra. The son of the first was Vishnuvardhana ; of the other the son was *Uttunga Bhuja*. These two latter divided the country between them. Vishnuvardhana settled at Dharmapuri (there is a village near Nandagudi named Dharmēsvara, which professes to be of great antiquity) on the western bank of the Gōdāvari river. Four hundred villages or towns became subject to him. His son was Nanda, who built a town called Nandagiri, in which the four castes of Hindus were located. His minister was named Dandasasi Nāyaka. Nanda formed a marriage alliance with the daughter of a Chōla king at Conjeeveram, and, on returning, equitably governed his kingdom. His son was *Vijayapāla*, who was munificent."

The history from which the above is an extract assigns to *Vijiayapāla* the date of about 400 A.D., and he may with some probability be taken as identical with the founder of Makunda, whatever the truth may be as regards the origin of Nandagudi.

Gangas.

That Makunda was a place of considerable importance as early as the seventh century is beyond doubt, from the fact that at that period Bhūvikrama and Sivamāra, two sovereigns of the Ganga line, made it the royal residence. The whole of the district must have been included in the dominions of that Dynasty for some centuries before, for it formed part of the Gangavādi ninety-six thousand. A sub-division called Chikka Gangavādi, or the Lesser Gangavādi, occupied the

valley of the Shimsha, with Honganur (Channapatna taluk) as its chief town. The earliest Ganga grant found in the District is dated in the 29th year of Avinīta, *i.e.*, 430 A. D. The first Ganga kings are represented as the conquerors of the Bāna-mandala. In the eighth century, Srīpurusha made Manyapura (Manne in Nelamangala taluk) the royal residence during some part of his reign, and from the Chōla references to the place it must have been important long after. Srīpurusha's grandson was Mārasimha, in whose name the Manne plates, which bear date 797 A. D., were issued. In *Bangalore* 79, dated about 870 A.D., Satyavākya II is mentioned. During his reign, the Nagattara chief is said to have fixed sluices to two tanks at Agara (near Bangalore East) and constructed a third. In *Bangalore* 83, dated about 890 A.D., Ereyappa is referred to as ruling over the country. He killed the Nolamba king Mahēndra in battle and obtained the title of *Mahēndrāntaka*. He was the donor of the grant mentioned in the Begur stone inscription.

Pallavas.

Pallava and Nolamba inscriptions are met with to the east, in Hoskote and Devanhalli taluks. Among the kings mentioned in them are Mahēndra, Ayyapa Dēva, Bīra Nolamba, and Iriva-Nolamba. The last of these was attacked, according to *Hoskote* 47, by the Chōla king. From *Hoskote* 111 dated in 997 A. D., it is clear that the Chōla king Rājarāja-Dēva had superseded the Pallavas in the northern portion of Bangalore District. This is, perhaps, the earliest Chōla inscription in the State.

Rāshtrakūta.

An inscription of the time of the Rāshtrakūta king Akālavarsha occurs in Devanhalli taluk, and one or two in Hoskote taluk may belong to this line.

Chōlas.

The traces of the Chōla conquest in the eleventh century are numerous in the western taluks. Their inscriptions are found especially in the vicinity of the Ganga city of Makunda, namely, at Malur, Kudalur and Malurpatna, the latter

indeed receiving the name of Nikarilichōlapura. Rājēndra-Chōla, son of Rājarāja-Dēva, effected the conquest of the south and east of Mysore, by about 1004 A.D. He captured Talkād, the Ganga capital, and brought the Ganga power to an end. There are inscriptions of his reign and of his successors down to Kulōttunga-Chōla II. (Anekal 74, dated about 1200 A.D.) Magadi is said to have been founded by a Chōla king, and names and inscriptions testify to their influence from there to Nelamangala. In this latter taluk, they make a boast of their conquest of Manni-katakam, said to be the Manne above mentioned. This part of the country seems to have been named by them the Vikrama-chōlamandala. Chōla-Ganga, described as the great king of Orissa, is said in an inscription of the twelfth century to have been born in the Hejjaji Twelve of the Kadanur Seventy (Dodballapur taluk). To the east we have Chōla inscriptions in Hoskote taluk, which it would appear was included in the Kolar country designated the Nikarilichōla-mandala.

Hoysalas.

Inscriptions of the Hoysala kings in all parts attest their dominion over the District, and to Vīra-Ballāla, probably the one who reigned from 1172 to 1219 A.D., is attributed the adventure which gave Bangalore its name, as related in connection with that place. The story is, however, devoid of foundation, as Bangalore is mentioned in an inscription of much earlier date. Vishnuvardhana's first queen, Sāntala-Dēvi, died at Sivaganga, which seems to have been a possession of her father's. In the thirteenth century, when the Hoysala territories were divided between Narasimha III and his brother, or half-brother, Rāmanātha, the latter had the northern parts of the District included in his possessions, and held his court at Kundana in Devanhalli taluk. *Kankanhalli* 80, dated in 1265 A.D., informs us that Honganur (in the Channapatna taluk) was the capital of the Chikka Gangavādi province and the residence of a Hoysala governor. A number of inscriptions occur, especially in the Yelahanka country, of the last days of the Hoysalas, in the time of

Ballāla III, when he had his residence at Unnāmale (Tiruvannāmalai, Trinomalai, South Arcot). In one he is described as living at Virupākshipura, perhaps the one in Channapatna taluk. (See Vol. II). In 1301, Ballāla III remitted the taxes on all religious establishments in his new acquisitions among which figures Ilaippāka-nād, the present Yelahanka and the country surrounding it, to the north of Bangalore.

Yādavas.

To the time of these Yādava kings, who were rivals of the Hoysalas, perhaps belongs the tradition of a city north of the village of Binnamangala in the Nelamangala taluk. The *Sthala-purāna* of Stambhōdadhi (Kammasandra) contains at length an account of how, in the *Dvāpara Yuga* or second age, a prince named Sumati, the son of Hēmachandra, king of Karnāta-dēsa, came by his father's command from the capital city of Yadu-patna, and, after a march of thirteen days, arrived at Dēvarāyadurga (Tumkur District), where he besieged a robber chief named Andhaka *alias* Lingaka for one year, and finally seized and put him to death with all his family and relations ; and how he then established a city named *Bhūmandana*, on the site above described, and took up his residence there for the security of that part of his father's dominions. This story may possibly relate to Rāmachandra, here corrupted into Hēmachandra. Inscriptions found in the District, however, throw no light on this line of kings.

Vijayanagar.

Under the *Vijayanagar* sovereigns, who about 1336 A.D. became paramount in the south, arose the local rulers of greatest note in the modern annals of the District. Several inscriptions of this dynasty found in the District testify to its firm hold on it. One of the most notable is *Magadi* 18 which belongs to the reign of Bukka I dated in 1368 A.D. It is a copy of an inscription at *Sravana-Belgola*, recording the reconciliation effected by the king between the Jains and the Vaishnavas in his kingdom. *Devanhalli* 81 dated in 1425 A.D. refers to the grant of a village in the

Sivanasamudra-sīme of the Yelahanka-nād. Part of the present Bangalore District was in those times and long after known as Sivanasamudra-sīme after Sivasamudram, another name of Hessarghatta. From *Dodballapur* 1 dated in 1510 A.D., the complete conquest of this part of the District may be inferred. *Channapatna* 153 dated in 1523 A.D. records a grant by Krishna-Rāya, the son of Narasa, to Vyāsatīrtha, the founder of the Vyāsa-Rāya Mutt. *Nelamangala* 31, dated in 1533 A.D. in the reign of Achyuta-Dēva-Rāya, identifies Sivasamudra *agrahāra* with Hessarghatta, in the Yelahanka-nād, and states that a big tank was formed there in the Arkāvati river.

Āvati-Nād Prabhus.

It is related that about the end of the fourteenth century a party of travellers, consisting of seven farmers with their families, halted at the foot of a hill named Rāmasvāmi-betta, to the east of Nandidurga. From their having arrived in carts they were called the *bandi kāpalu* or cart raiyats, which may either indicate that carts were an unusual sight or have been equivalent to "carriage people," denoting the possession of greater wealth than those among whom they came to settle. They were of Telugu origin and subsequently became known as the *Morasu Wokkalu*, a name still borne by a large section of raiyats in this District. They were worshippers of Baira Dēva, and had the strange custom of amputating the ring and little fingers of the right hand of their daughters before marriage. The leader of the band was *Rana Baire Gauda*, who had been forced to fly from the village of Ālūr, near Conjeeveram, in order to preserve his daughter Doddamma from *mesalliance* with a powerful suitor of lower caste. The fugitives, escaping along the banks of the Pālār, were at one point in imminent danger of falling into the hands of their pursuers, when, the girl who was the innocent cause of the flight, invoking the aid of Ganga and casting her ear-ring into the water as an offering, the river miraculously divided, allowing her whole party to cross, and then interposed its swollen current to baffle the pursuers.

On the night of their encampment on the spot before mentioned, Rana Baire Gauda was directed in a dream to settle in that neighbourhood. They accordingly built some huts and formed the village of Āhuti, now Āvati, north of Devanhalli. But before long they resolved to separate. *Rana Baire Gauda* remained at Āvati and his son was the founder of Devanhalli, Dodballapur and Chikballapur; *Sanna Baire Gauda* betook himself to Holuvanhalli or Korampur, and founded Kortagere (Tumkur District); and *Timme Gauda* went to Sugatur near Jangamkote, and became the ruler of Kolar and Punganur and the founder of Hoskote, while a descendant of his founded Anekal. The destination of three others is not known, but the seventh established himself at Yelahanka. This was *Jaya Gauda*, who acquired the title of Yelahanka Nādu Prabhu or lord of the Yelahanka-nād, as a feudatory of the Vijayanagar sovereigns. He ruled for 15 years (1418-1433) and was succeeded by his son *Gidde Gauda*. Being without children, the latter is related to have made a vow to Kempamma, the consort of Baire Dēva, that if by her favour he should be blessed with male issue, his descendants ever afterwards should bear her name. The goddess was propitious and he had a son, whom in accordance with his vow he named Kempa Nanja Gauda. After a rule of 10 years (1433-1443) Gidde Gouda was succeeded by *Kempa Nanja Gauda*. This chief governed his territory with benevolence and justice for the long space of 70 years (1443-1513). Kempe Gauda, his son, the most distinguished of the line, succeeded, and acquired the favour of Krishna-Rāya and Achyuta-Rāya, the kings of Vijayanagar. Once, while making a tour through the Yelahanka-nād, he came to a village named Sivanasamudram, 10 miles south of Yelahanka, and three miles south of Bengalūru. This was Hale (or old) Bengalūru as it was afterwards called, the site of which is pointed out near Kodigehalli, north-west of Hebbal tank. The Bangalore District was for a long time called the Sivanasamudram country. The site appearing to him favourable for the erection of a fort, he obtained permission of Achyuta-Rāya to

establish his capital there, and in 1537 built a mud fort and transferred to his new town the name of Bengalūru (Bangalore). As a reward for his zeal and activity, the following places were granted to him by Achyuta-Rāya, namely, Old Bengalūru, Vartur, Yelahanka, Bevur, Halasur, Tengeri, Talagattapur, Jigani, Kumbalgod, Kanalli, Bānavār, and Hessarghatta. The revenue derived from the twelve *hoblis* amounted to 30,000 *pagodas*. This accession of wealth was partly devoted to the erection of temples, of which the principal are those of Gavi Gangādharēsvara at Gavipūr, a mile to the south of the fort, and those of Basavēsvara and others in the same neighbourhood. A large tank was formed near these edifices and named the Kempāmbudhi after the family goddess.

Not content with feudal honours, the chief now usurped the prerogatives of royalty and established a mint (tankasāle), whence issued the Baire Dēva coins. At this period, Achyuta-Rāya, his patron, died, and was succeeded on the Vijayanagar throne by Sadāsiva-Rāya, under the guardianship of Rāma-Rāja. Rumour of Kempe Gauda's proceedings having reached the court, he was summoned to account and cast into prison, his territory being sequestered and added to that of Jagadēva-Rāya. After remaining in confinement at Ānegondi for five years, he obtained release by the payment of a heavy fine, and his possessions were restored to him. His residence at the metropolis apparently wrought some change in his views, for on his return he is said to have suppressed the custom of amputating the fingers of the marriageable females in his family, considering it incompatiable with his dignity as Lord of the country. (The observance of this barbarous custom continued in some branches of the sect until 1874, when it was prohibited by Government). He appears also to have secretly adopted the worship of Siva in place of that of Baire Dēva, the family god. His rule continued till 1569, being 43 years before and 5 years after his imprisonment.

His son *Immadi* (or the second) *Kempe Gauda* succeeded to the Government. By him were erected the Sōmēsvara

pagōda at Halasur, and a number of tanks in various parts. He extended his territory westwards and obtained possession of Sāvandurga and Magadi, where he built a mud fort and the large temple, now in ruins, of Sōmēsvara, two miles to the west. According to inscriptions, these chiefs were known as Āvati-nād Prabhus. They were *Gaudas* or farmers of the Morasu-vokkalu caste, who came from the east in the 15th century and settled in the Āvati village, with the Nandi-mandala and the Devanapura (Devanhalli) kingdom as their territory. Their immediate descendants became founders of the modern States in eastern Mysore which were subordinate to Vijayanagar. The leader of the Āvati-Prabhus was named Baire Gauda, and the inscriptions of the family date from 1428 to 1792. In 1640 the Āvati Prabhu is said to be a protector of the family of Vēnkatapati-Rāya II.

The Yelahanka-nād Prabhu is mentioned even in 1367, but the inscriptions of this Āvati branch run from 1599. They generally had the name Kempe-Gauda, after the most celebrated of the line. He founded Bangalore in 1537, and his son of the same name gained possession of the Magadi country and Sāvandurga. Though at first describing himself as of the fourth *gōtra*, he is afterwards said to be of the Sadāsiva *gōtra*.

Of the Devanhalli and Dod-Ballapur Branches of the Āvati line, there are no inscriptions. But of the Chik-Ballapur chiefs there is one. Of the Holavanhalli or Korampur branch, which founded Koratagere, there are a few, dating from 1627 to 1726. Baire-Gauda was the general name of the chiefs.

More prominent were the Sugatur-nād Prabhus, who usually had the name Tamme-Gauda. Their territory included a great part of the Kolar District, and they founded Hoskote. For his aid in defeating the Mussalman attack on Penukonda, the chief received the title of *Chikka-Rāya*, and his possessions were extended from Ānekal to Punganur. A palm leaf Mss. gives further details about Chikka Rāya. It is said he was the son of Tammappa Bhūpa, and was born with long matted hair. He was, we are told, a devout adherent

of the Jangama faith and by the grace of Siva restored sight to a blind man. His wife was Vīramāmba. Their son was Irmmadi-Tamma-bhūpāla, also devoted to the Jangamas. He captured Bhīmāridurga, and destroyed certain traitors to the king of Karnātaka, thus gaining his friendship and received from him the flags of a golden bull and Vīrabhadra. His wife was Venkatāmba. They had the son Mummadi Tamma-bhūpa, who was learned in the Karnātaka, Āndhra and Sanskrit languages. When quite a child (*sisu*), he wrote the *Rājēndra-Chōla-charita*. When his moustaches began to appear, he wrote the *Kumārārjunīya*, and when mature, the *Saundarēsa-charita*. These were in Telugu. Then he composed an impromptu *yaksha-gāna* work in Kannada. He also wrote in Sanskrit a commentary called *Kaumudi-vyākhyāna*, and a work called *Rasika-manōranjana*, and had the *Siva-Darpana* compiled by Brāhmans. Then by general request, he wrote his Kannada version of the *Sankara-samhita*.

Jagadēva Rāya.

After the overthrow of the Vijayanagar empire by a Muhammadan confederacy on the field of Talikota in 1564, the dominions of that mighty Hindu sovereignty fell a prey to numerous invaders. The Bijāpur and Ahmednagar princes having agreed on different lines of conquest to avoid mutual interference, the forces of the former made many acquisitions to the south. Emboldened by success, an attempt was made in 1577 on Penukonda, which had for a time been the capital of the ousted kings of Vijayanagar, but whence Timma Rāja had transferred the seat of Government some years before to Chandragiri. The attack on Penukonda was gallantly repelled by *Jagadēva Rāya*, a relation of the Rāja's and his services were rewarded by bestowal of a large district which extended his possessions from Bāramahal to the Western Ghāts. He fixed his capital at Channapatna, which his descendants held till 1630, when it was captured after a long siege by Chāma Rāja of Mysore, together with Kankanhalli. In 1638 Ran-dulha Khān, the general of the Adil Shahi prince of *Bijāpur*, captured Bangalore from Kempe Gauda

and made it his chief residence, the Gauda retiring to his strong-hold on Savandurga. According to *Channapatna* 182, Jagadēva Rāya was succeeded by his son of the same name, who was succeeded by his son Kumāra Immadi Jagadēva Rāya in 1623.

Bijāpur Invasion: Shāhji.

On Ran-dulha Khān's return to court, *Shāhji*, father of the celebrated Sivaji, being second in command, was appointed to govern the districts subdued by the Bijāpur forces in Karnātaka and Drāvida, named *Karnātic Bijāpur*. With the view of attaching him to the fortunes of the government, he was afterwards granted as a Jāgir Bangalore, Kolar, Hoskote, Dodballapur and Sira. He fixed his residence at first at Bangalore, but afterwards, when not engaged in military expeditions, lived sometimes at Dod-ballapur and sometimes at Kolar. The story of his eventful life is not without romance and demands more than a passing notice. His father, Mallōji Bhōsla, was an officer serving with a few men mounted on his own horses, in the Nizām Shāhi army, in the time of Malīk Āmber, the celebrated Abyssinian minister of Ahmednagar. He was, it is said, for many years childless when, in 1594, by virtue of the prayers of Shāh Sherif, a Muhammadan saint at Ahmednagar, his wife bore a son, whom in gratitude he named Shāhji after the holy man. When five years old the boy accompanied his father to an entertainment at the house of his commanding officer, Lukji Jādu Rao, a Mahratta chief of high birth, who was at the head of 10,000 men. Jādu Rao, attracted by the appearance of Shāji, seated him beside his daughter Jeejee, a pretty child of three or four years old, and when they began to play together, remarked jestingly that they were a fine pair. But the merriment which this occasioned was checked by Mallōji's rising and calling upon his friends to witness that Jādu Rao had formed with him a marriage contract. The chief seemed astonished and was mute. Affecting to treat what had passed as a mere joke, he next day asked Mallōji, the father, to a dinner. But the latter declined

the invitation unless Jādu Rao would formally recognize Shāhji as his son-in-law, which was indignantly refused.

The crafty father, however, never relinquished the design, and having acquired wealth and a high command, was eventually successful. The marriage of Shāhji to Jeejee Bāi was accordingly celebrated with great pomp in 1604, and honoured by the presence of the Sultān. The offspring of this union were Sāmbhāji and the illustrious Sivaji.

In 1620, Shāhji, who had succeeded to his father's jāgir, distinguished himself in a battle against the Mughals. In 1629, he appears as a supporter of the cause of Khān Jehān Lōdi, who had been driven into rebellion by the jealousy of the Emperor Shāh Jehān. Finding he had adopted a failing cause and fearing the loss of his jāgir, Shāhji made a tender of his services to the Mughal Emperor, promising, on condition of receiving a safe conduct and a letter of pardon, to repair to the imperial presence. The indulgence being granted, he came to court accompanied by his immediate dependants and a body of two thousand horse. Having paid his respects to Shāh Jehān, he was promoted to the command of 5,000 horse, and not only confirmed in his patrimonial jāgir but received a grant for some other districts.

In 1632, dissatisfied with the proceedings of the imperial court, he made overtures to the Bijāpur Government with such inducements as led to their acceptance. In order to detach him from this alliance, his wife and family, who in consequence of his second marriage had separated from him, were seized by the imperialists, but immediately released through the influence of Jeeji Bāi's relations, who were adherents of the Emperor. Shāhji became thenceforward a leading partisan of the Bijāpur State, and subdued the Ahmednagar territories, of which he made himself regent. But in 1636, Muhammad Ādil Shāh was compelled to sue for peace from the Emperor. Pardon to Shāhji, on condition of giving up his forts, was one of the articles of the treaty concluded, and from this time his attention was confined to the Karnātic provinces.

In 1649, being suspected of secretly inciting the rebellion of his son Sivaji, he was treacherously seized at an entertainment. On being brought to court, he denied all connection with his son's proceedings, but nothing could convince Muhammad Ādil Shāh of his innocence. Enraged at his supposed contumacy, the king ordered him to be confined in a stone dungeon, the door of which was built up, except a small opening, which he was told would be for ever closed if within a certain period his son did not submit. Through the influence of the Mughal Emperor Shāh Jehān and others, he was saved from a cruel death and released from the dungeon on giving security, but was kept a prisoner at large in Bijāpur for four years.

In 1653, Shāhji was permitted to return to his Government. Soon after his restoration, his eldest son Sāmbhāji, who during his absence had been at the head of affairs, was killed in an expedition. In 1662, with the approval of his sovereign, Shāhji, accompanied by his other son Venkōji (or Ekōji), paid a visit to Sivaji and was successful in effecting a reconciliation between him and the Bijāpur State. In 1664, the active career of Shāhji was brought to an end, at the age of 70, by a fall from his horse while hunting at Basavapatna on the banks of the Tungabhadra, in the Shimoga District, where he had joined the Bijāpur army to assist in reducing some refractory zamindārs. At his death, he possessed, besides the estates conferred upon him by Bijāpur before mentioned, the fort of Arni, Porto Novo, and the territory of Tanjore, acquisitions made by conquest.

His son Venkōji continued to govern the jāgir with the aid of Raghunāth Nārāyan who had been his father's principal adviser. The latter is described as a person of superior abilities. His relations with the son of his patron were never altogether amicable, though mutual interests prevented an open rupture. But in 1675 Raghunāth Nārāyan left the Karnātic and in course of time entered the service of Sivaji, who received him with distinction. The intention of laying claim to a half share in his father's possessions as a hereditary

right had been formed by Sivaji, and with the aid of this new counsellor he matured his plans for an expedition into the Karnātic and the enforcement of his claim. The expedition which set out in 1677, and the negotiations between Sivaji and Venkōji are matters of history. By 1678, all the disputed districts had been overrun, and Sivaji's horsemen levied *chouth* and *sardēshmukhi* in every direction, but an amicable arrangement having been come to, Venkōji regained possession the same year. Sivaji died in 1680.

Mysore Rājas.

Meanwhile the Wodeyars of Mysore, who had gained possession of Seringapatam, were rising to power. In 1654 Kempe Gauda of Magadi had been defeated at Yelahanka by Kanthīrava Narasa Rāja with great loss and forced to pay a contribution. In 1687 Bangalore also passed into the hands of the Mysore kings in the following manner :—Sivaji was dead, and Venkōji, established on the throne of Tanjore, found his distant dominion of Bangalore to be an expensive and precarious possession, insulated in a great degree by the contending armies which constantly ranged over the intermediate country. He therefore determined to sell it to the highest bidder, and Chikka Dēva Rāja, who taking advantage of the general anarchy had been gradually extending his possessions, finally agreed to purchase it for three lakhs of rupees (£30,000). He accordingly sent a detachment to occupy the new purchase and to pay the money. But the negotiation having been long protracted had become a matter of notoriety, and attracted the attention of Hari Rāja, the Mahratta commander-in-chief at Senji (Ginjee) and of Aurangzib, who had just raised the siege of Golkonda. These powers, entertaining a high opinion of the importance of Bangalore, sent each a detachment from their distant and opposite stations to anticipate the Rāja of Mysore. Khāsim Khān, the general of Aurangzib, by forced marches along the west of the Ghāts, arrived first and, the place being in a dismantled state preparatory to its sale, fell into his hands almost without opposition. The detachment of Hari Rāja,

finding themselves forestalled, marched back as they came. The imperial colours, however, were hoisted for only four days on the ramparts of Bangalore. For Khāsim Khān who had more important objects in view, resolved to accept the terms still offered by the Mysore Rāja, as he would thereby obtain a large sum of money and escape the necessity of leaving a detachment to occupy the place. At the same time, its use as a point of communication would still be preserved. Thus, in July 1687, this important town became a part of the Mysore Kingdom. *Bangalore* 118, dated 1705, states that the Venkatēsvara temple in the Bangalore Fort was erected by Dēva Rāja, *i.e.*, Chikka-Dēva-Rāja Wodeyar, and endowed by his son Kanthīrava Narasa Rāja.

At Dodballapur is an interesting inscription (No. 31) of the thirty-second year of Aurangzib (1689), recording its capture by Khāsim Khān and its bestowal in 1691 upon Shek Abdulla Farukh, a descendant of one of the courtiers at Delhi.

In 1728 Dēva-Rāja, Dalavāyi of Dodda-Krishna-Rāja, made an attack upon Magadi with a view to replenish the treasury, which had been heavily drained by the contributions levied by the Muhammadans and the Mahrattas. Kempe Gauda imprudently allowed himself to be surrounded in the weak fort of Magadi and was forced to surrender at discretion. He was carried to Seringpatam as a state prisoner, and there ended his days, the last of his line. The impregnable fortress of Savandurga, with the accumulated plunder of nearly two hundred years, thus fell into the hands of the Mysore army.

In 1749, the siege of Devanhalli was undertaken, in which Haidar Alī first distinguished himself as a volunteer horseman, and here his son and successor Tīpu was afterwards born. In 1758, the fort and district of Bangalore were conferred on Haidar as a jāgir in recognition of his distinguished services. In 1759, the Mahrattas under Gōpal Hari infested Bangalore and surprised Chennapatna, but both places were relieved by his address. In 1761 he obtained from Basalat Jang the cession of Hoskote and of Dodballapur, the jāgir of Abbās Kuli Khān. From this year dates his usurpation

of the Mysore throne, from which period therefore the District was under the Muhammadan rule of himself and of his son and successor, Tīpu Sultān.

In 1791 Bangalore was captured from Tīpu by the British under Lord Cornwallis, to whom also Devanhalli and other places submitted. Savandurga, Ramgiri, Sivangiri and other hill forts were taken. On the death of Tīpu in 1799, the District was included by the treaty of Seringapatam in the territory of the Mysore Rāja. Under the restored Government which followed, the Bangalore and Kolar Districts constituted the Bangalore Faujdāri, which was afterwards called the Bangalore Division, until the formation of the Nundidroog Division in 1863, when the name Bangalore was confined to the District. The most important events that occurred in the District during this period were the foundation of Closepet in 1800 after Colonel Sir Barry Close, the first Resident of Mysore (*Chennapatna* 5) and the establishment of the British Cantonment at Bangalore in 1809, the latter of which events has added so greatly to the wealth and prosperity of the surrounding country.

On the Rendition in 1881, the site of the Bangalore Cantonment was made over as an Assigned Tract to the British Government who, at the same time, surrendered to Mysore the island of Seringpatam. In 1882 were established the Eurasian and Anglo-Indian colonies of Whitefield and Sausmond, in the east of the Bangalore taluk. The Closepet Sub-Division, comprising the taluks of Chennapatna, Magadi and Kankanhalli, was formed in 1884.

In 1888 the fort of Bangalore was given up to the Mysore civil authorities, being no longer required for military purposes, the Residency and grounds being added to the Assigned Tract in exchange.

B. Archæology.

The inscriptions found in the District will be found collected in *E.C. X Bangalore District*, and in the *Mysore Archæological Reports*.

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There are no great archæological remains to be specially noted. The pillars of a ruined temple at Gangavaram are of an unusual design in the State. These and the Palace of Tīpu Sultān in the Bangalore Fort, built in the style of the Darya Daulat at Seringapatam, will be found referred to in Volume II, Chapters V and VI, of this work.

SECTION III.—ECONOMIC.

General Agricultural Conditions.

Prevailing Soils and Crops.

The prevailing soil is red on which are grown *ragi* and the commonly associated crops. Paddy and sugar-cane are grown on lands under tanks. The sandy soil occurring in some portions of the District is not fertile and requires much manure. In the Closepet Sub-taluk, the soil is generally rocky, though on the banks of rivers it is fit for mulberry and cocoa-nut gardens.

(*i*) Cultivable area and area cropped.

Chief Agricultural Statistics and Principal Crops.

The following table shows the area available for cultivation and the area cropped during the five years from 1920-21 to 1924-25 :—

Year	Area of the District	Area available for cultivation	Cultivable waste not in occupancy	Current fallows	Net area cropped
1920–21 ..	16,79,489	8,66,742	55,241	1,38,711	6,85,656
1921–22 ..	16,79,924	8,77,760	47,193	1,22,011	7,08,556
1922–23 ..	16,79,924	8,78,100	42,397	2,21,336	7,14,367
1923–24 ..	16,79,909	8,77,799	36,063	1,45,806	6,95,930
1924–25 ..	16,80,165	8,79,372	33,883	1,26,067	7,19,382

The following table gives information regarding the area cropped and the different kinds of crops raised during the years 1920-21 to 1924-25 :—

Year	Food grains and pulses	Oil seeds	Condiments & spices	Sugar	Fibre
1	2	3	4	5	6
1920–21 ..	5,76,702	26,062	1,406	4,586	100
1921–22 ..	6,03,267	28,837	5,144	4,628	179
1922–23 ..	6,03,672	28,869	3,114	4,895	763
1923–24 ..	5,89,797	27,632	4,124	4,754	197
1924–25 ..	6,16,812	28,326	2,854	3,987	1,208

Year	Dyes	Drugs & Narcotics	Fodder Crops	Miscellaneous	Total area Cropped
	7	8	9	10	11
1920–21 ..	88	1,220	14,533	54,782	6,85,656
1921–22 ..	49	1,818	15,390	38,774	7,08,556
1922–23 ..	54	994	16,711	45,369	7,14,367
1923–24 ..	46	1,362	18,880	39,618	6,96,409
1924–25 ..	35	1,888	10,509	36,414	7,19,321

(*ii*) Number and extent of Holdings.

A table showing the number and extent of the different holdings under cultivation in the District during 1920-21, 1921-22 and 1922-23 is given below :—

Year	Holdings not exceeding an acre in extent		Exceeding one acre but not exceeding 5 acres		Exceeding 5 but not exceeding 10	
	No.	Extent	No.	Extent	No.	Extent
1	2	3	4	5	6	7
1920–21..	18517	15,235	71498	1,77,872	39593	2,11,450
1921–22..	18734	10,457	73121	1,68,982	40750	2,26,342
1922–23..	18575	36,079	60596	1,55,753	37381	2,07,988
1923–24..	29272	27,003	54158	1,48,756	34657	2,07,918
1924–25..	29343	26,129	54642	1,53,684	35060	2,16,452

Year	Exceeding 10 but not exceeding 50		Exceeding 50 but not exceeding 100		Exceeding 100 but not exceeding 500		Above 500 acres	
	No.	Extent	No.	Extent	No.	Extent	No.	Extent
	8	9	10	11	12	13	14	15
1920–21 ..	19363	2,71,559	1417	87,032	237	39,09,233	5	2,768
1921–22 ..	19878	2,82,478	1453	87,988	279	47,687	5	2,768
1922–23 ..	18833	2,90,911	1388	89,485	280	48,021	5	2,768
1923–24 ..	17308	3,00,241	1429	99,225	299	55,824	5	2,769
1924–25 ..	16050	2,96,770	1432	94,544	305	55,102	5	2,768

(*iii*) Holders according to revenue paid.

The following table gives the number of holders classified according to the amount of revenue paid during 1920-21 to 1924-25:—

Year	Holders paying assessment or jodi of Rs. 5 and under		Holders paying assessment exceeding Rs. 5 but not exceeding Rs. 25	
	No.	Amount paid	No.	Amount paid
1	2	3	4	5
1920–21 ..	97873	3,30,813	41338	4,24,769
1921–22 ..	101494	3,35,023	55809	4,25,615
1922–23 ..	81025	2,94,959	47052	4,58,793
1923–24 ..	50281	1,40,391	43295	4,48,401
1924–25 ..	45806	1,34,835	47527	4,36,849

Year	Holders paying Rs. 25 but not exceeding Rs. 100		Holders paying Rs. 100 but not exceeding Rs.500		Holders paying above Rs. 500	
	No.	Amount paid	No.	Amount paid	No.	Amount paid
	6	7	8	9	10	11
1920–21 ..	14633	3,80,194	661	1,01,535	10	31,362
1921–22 ..	34864	3,85,263	668	1,06,692	13	34,125
1922–23 ..	15184	3,96,232	706	99,102	98	49,750
1923–24 ..	17568	5,29,989	794	1,43,987	35	47,435
1924–25 ..	16083	5,13,884	1193	1,33,231	97	50,407

Agricultural Loans.

The following is a table of different kinds of loans granted for different purposes during the years 1920-21, 1921-22, 1922-23, 1923-24 and 1924-25 :— Kinds of loans granted.

Year	Land Improvement	Takavi	Fruit and other cultivation
	Rs.	Rs.	Rs.
1920–21 ..	6,080	2,130	550
1921–22 ..	3,150	1,475	1,075
1922–23 ..	2,725	1,450	600
1923–24 ..	8,600	5,915	..
1924–25 ..	3,815	1,050	..

Irrigation.

The District has not got any big rivers. Irrigation is therefore mainly carried on by means of tanks and wells.

The following table gives details of major and minor tanks and irrigation wells in the several taluks of the District and the area irrigated by each :— (*i*) Major and Minor Tanks, etc.

Taluks	Tanks in action				Wells	
	Major		Minor		No.	Extent irrigated
	No.	Extent irrigated	No.	Extent irrigated		
Bangalore ..	62	7,763–11	152	3,111–10	..	1,686–25
Devanhalli ..	31	5,741–18	32	841–12	2654	2,447–37
Anekal ..	44	3,000– 0	149	2,391–28	240	548–2
Hoskote ..	37	5,799–28	39	1,176–24	2952	3,441– 0
Nelamangala .	38	3,490– 0	60	4,243– 0	114	1,038– 0
Dodballapur .	46	6,739– 0	81	2,681–23	987	1,334– 4
Kankanhalli .	4	202–23	102	909–35	..	..
Closepet ..	1	137– 0	87	801– 0	..	986–17
Magadi ..	21	3,861–14	156	3,648–14	..	..
Total ..	284	36,734–14	858	19,804–26	6947	11,482– 5

(*ii*) Major and Minor tanks restored.

The following is a table of Major and Minor tanks in the District including private enterprise tanks and the number of tanks which are restored out of them :—

Taluks	Number of Major Tanks			Number of Minor Tanks		
	Restored	Unrestored	Total	Restored	Unrestored	Total
Bangalore ..	58	4	62	54	98	152
Devanhalli ..	31	1	32	27	8	35
Hoskote ..	37	11	48	39	57	96
Anekal ..	25	19	44	65	84	149
Nelamangala	38	3	41	60	117	177
Kankanhalli	102	3	105	..	..	..
Magadi ..	19	2	21	57	99	156
Dodballapur	..	..	46	..	..	81

(*iii*) Government Tanks according to revenue.

Government tanks according to revenue are classified in the following statement :—

Taluk	With a revenue of					Total
	Less than Rs. 300.	Between Rs. 300 & 500.	Between Rs. 500 & Rs. 1,000	Between Rs. 1,000 & Rs. 5000	Above Rs. 5,000	
Bangalore ..	265	32	23	18	1	339
Devanhalli ..	27	4	11	16	..	58
Anekal ..	163	11	11	8	..	193
Hoskote ..	39	11	19	6	1	76
Nelamangala .	180	24	12	5	..	221
Kankanhalli .	102	3	1	..	..	106
Closepet ..	66	1	..	..	..	67
Magadi ..	156	10	5	6	..	177
Dodballapur	83	16	24	4	..	127
Total ..	1,081	112	106	63	2	1,364

The more important tanks in the District with a revenue of Rs. 5,000 and above are shown in the accompanying statement:— (*iv*) Tanks with a revenue of and over Rs. 5,000.

Sl. No.	Name of Taluk	Name of Tank	Total irrigable area under the tank	Assessment
1	Hoskote ..	Doddakere ..	2,230	14,254
2	Channapatna ..	Mallurkere ..	891	5,885
3	Devanhalli ..	Hosakere ..	..	..

FORESTS.

Sandal grows in Bangalore, Kankanhalli, Magadi and Channapatna taluks. The *acacias* grow freely in the plains. Honge is the most common growing tree on tank bunds. Dindiga, Jālari and Halusu are abundant in certain parts of the District. Kagli, Naibyala, Belwara, Bage, Some, Bevu, Kakke, Hale and Kamara occur commonly and *Bassia latifolia* is frequently seen. Among shrubs are Tangadi and the wild date.

MINES AND QUARRIES.

See under Geology.

INDUSTRIES.

The following is a list of Large Industrial Establishments in Bangalore City :—

Sl. No.	Name of Establishment	Class or Description of Industry	Average number of persons employed daily	Whether worked by mechanical power or hand power	Remarks
	Bangalore City.				
1	Government Printing Press.	Printing ..	403	Mechanical power	Owned by Govt.
2	Mysore Arts and Wood Works.	Wood carving, working in ivory, etc.	125	do	do

Name of Establishment	Class or Description of Industry	Average number of persons employed daily	Whether worked by mechanical power or hand power	Remarks
3. Government Art Workshop.	Wood carving, working in ivory, etc.	89	Mechanical Power.	
4. Standard Foundry and Engineering Company.	Castings of all kinds.	40	do	
5. Mysore Metal Industries, Ltd.	Manufacture of safes, etc.	38	do	
6. Madras & Southern Mahratta Railway, Locomotive Shed.	Engine and Boiler repairing	38 183	do do	
7. Madras & Southern Mahratta Railway Workshop.	Do ..	295	do	
8. Messrs. Petrie Hay & Co.	Brass and Iron Foundry.	63	do	
9. Aryan Hosiery Factory.	Manufacture of Hosiery.	67	do	
10. Government Sandalwood Oil Factory.	Manufacture of Sandalwood Oil.	100	do	Owned by Govt.
11. City Standard Tobacco Company	Manufacture of Cigarettes.	33	do	
12. The Bangalore Woollen, Cotton & Silk Mills, Ltd.	Manufacture of cotton goods, blankets and rugs.	2,684	do	
13. B. K. Subbyiah & Sons.	Manufacture of blankets, carpets, etc.	245	do	
14. Kaiser-i-Hind Woollen, Cotton & Silk Mills, Ltd.	Manufature of blankets, rugs tweeds, serges, etc.	568	do	
15. Mahalakshmi Woollen & Silk Mills Co., Ltd.	Do ..	80	do	
16. Mysore Spinning & Manufacturing Co., Ltd.	Manufacture of cotton goods.	1,540	do	
17. Government Central Distillery.	Manufacture of Liquors.	101	do	

Name of Establishment	Class or Description of Industry	Average number of persons employed daily	Whether worked by mechanical power or hand power	Remarks
18. Sri Rama Weaving Shed.	Silk weaving ..	50	Mechanical Power	Owned by Govt.
19. Government Weaving Factory.	Weaving ..	63	do	do
20. Government Soap Factory.	Manufacture of Soaps.	52	do	do
21. Central Industrial Work Shop.	Manufacture of Rice Mills, Sugar-cane Mills, Oil Presses, etc.	137	do	do
22. Sri Ramakrishna Oil Mills.	Oil Pressing ..	23	do	
23. The Mysore Tannery, Ltd.	Tanning hides .	160	do	
24. The Railway & General Engineering Company.	Manufacture of reinforced Concrete articles.	60	do	
25. The Premier Metal Factory, Ltd.	Manufacture of seamless measures, brassware, etc.	100	do	
26. The Bangalore Whitelead Syndicate, Ltd.	Manufacture of whitelead powder and paint.	30	do	
27. The City Brick & Tile Works.	Manufacture of bricks and tiles	195	do	
28. The Mysore Clay Works, Ltd.	Manufacture of bricks.	30	do	
29. Mr. Khoday Eswarasa's Silk Twisting Factory.	Silk twisting ..	30	do	
30. Bangalore Silk Filature.	Silk reeling ..	75	do	
31. Mr. R. C. Muniappa's Oil and Flour Mills.	Oil extraction & flour milling.	23	do	
32. Mr. K. Naganna's Oil Mill.	Oil extraction..	21	do	
33. Bangalore Printing & Publishing Company.	Printing ..	100	do	

Name of Establishment	Class or Description of Industry	Average number of persons employed daily	Whether worked by mechanical power or hand power	Remarks
34. Sivaji Soap-nut Works & Oil Mills.	Oil Extraction	31	Mechanical Power.	
35. Swadeshi Perfumery Works.	Manufacture of Perfumes.	20	do	
36. Srinivasa Flour Mills.	Flour Mill ..	37	do	
37. Sri Radhakrishna Rice & Flour Mills.	Rice Milling, etc.	21	do	
38. Sri Krishna Flour Mills.	Flour Mill ..	35	do	
39. Sri Krishna Gold Lace Thread Factory.	Gold lace making	28	do	
40. Bangalore Fire-bricks & Tile Company.	Manufacture of bricks & tiles.	73	do	
41. Messrs. Madurai Mudaliar & Sons.	Engineering Workshop.	42	do	
42. Tata Silk Farm .	Silk rearing and reeling.	95	Hand Power	
43. Mr. Sivappa Revappa's Rice Mill.	Rice milling & soap-nut powdering.	20	Mechanical Power	
Bangalore Taluk. *Yelahanka.*				
44. Standard Tile Factory.	Brick-making	53	do	
Whitefield.				
45. Permanent Brick & Tile Works, Ltd.	Manufacture of bricks & tiles.	29	Hand Power.	
Channapatna.				
46. Mr. Ramasanjiva Chetty's Toy Works.	Manufacture of lacquerware toys.	23	do	

Arts and Manufactures.

The Bangalore City is the chief centre in the District, as in the State, where manufacture of various articles on a large scale is carried on. Important Mills and other concerns.

The foregoing tables give details of large industrial establishments in the District and in Bangalore City.

The District has got some rural industry also such as manufacture of coarse cloth, saries, dupties and kamblies. Though the quantity manufactured is not in every case on a commercial scale, it is sufficient to meet the local demand. Rural Industries.

The Gudigars at Channapatna are very dexterous in preparing lacquer ware and toys and musical wires, while brass lamps, candle stands and articles of household use are manufactured at Magadi in addition to such musical instruments as *Thambooras* and *Veenas*. Arts—Toys and Musical Instruments.

The arts of printing, book-binding, lithography and photography are pursued in Bangalore, with electro-plating, boot and shoe-making, smith's work of all kinds, and carpentry in all its branches including, coach-building and furniture-making. The variety of handicrafts is too numerous to specify and is probably on the increase owing to the demand of a growing population.

Brass and copper vessels are manufactured at Yelekyathanahalli, Nelamangala Taluk. Brass and Copper Works.

The weaving of silk saries after the model of Bangalore Aralepet Saries is done on an appreciably large scale in Kankanhalli town. The weaving of costly clothes at Tyamagondlu appears to have revived of late. Dodballapur is famous for its saries which besides being cheap and fashionable are decent and durable. Weaving Industry.

The extraction of oils forms an important branch of industry. These consist of castor-oil of two kinds, the inferior Oils.

description obtained from the large seed being called lamp oil; ground-nut oil, caron oil, and gingelly oil, of good and inferior kinds.

COMMERCE AND TRADE.

Exports and Imports.

The following statement furnishes particulars regarding the exports and imports from and to the District. The figures are only approximate, as there are no reliable data available on the subject.

Exports.

Article	Chief place of export	Quantity	Value
			Rs.
1. Ragi (Candies)	Madras	1,25,360 Candies	18,80,400
2. Paddy do ..	Tumkur & Chitaldrug	17,150 do	2,57,180
3. Horse gram (Pallas).	Mysore and Hassan	3,445 Pallas	84,300
4. Tuvar (Togari)	....	2,300 do	36,800
5. Ballar (Avare)	....	....	..
6. Tamarind ..	....	350 Tons	38,500
7. Chillies ..	....	45 do	13,950
8. Rice (raw) ..	Tumkur & Chitaldrug	7,785 Pallas	1,24,360
9. Rice (boiled) .	Kolar and Mysore .	7,866 do	1,25,860
10. Tuvar (Dhal) .	....	1,600 do	25,600
11. Jaggory ..	Dharwar, Bellary & Belgaum.	808 Tons	1,71,968
12. Ghee ..	....	....	..
13. Areca-nut ..	....	6 Tons	78,000
14. Cocoa-nut ..	....	4,45,500 No.	20,890
15. Hides ..	Madras	710 Tons	9,60,400
16. Mangoes ..	....	....	..
17. Yarn ..	Hassan & Kadur ..	36,04,000 lbs.	18,88,000
18. Castor (seeds) .	Madras	6,450 Pallas	67,725
19. Til (superior)..	Madras	9,608 do	1,82,560
20. Til (inferior) ..	....	785 do	9,400
21. Honge oil ..	Chitaldrug, Kolar .. Tumkur, Hassan & Mysore.	40 Tons	11,120
22. Castor oil ..	Shimoga	52 do	22,984
23. Gingelly oil .. (superior.)	Do	24 do	13,488
24. Do (inferior)	Do	5 do	2,570
25. Silk ..	Salem & Kumbakonam.	162 do	28,11,320
26. Silk cloth ..	Kollegal	4,815	56,170
27. Cotton piece goods.	Mysore, Tumkur & Kolar.	69,000	3,857
28. Copper Utensils	Tumkur & Mysore..		104
29. Brass utensils	Do	85 Tons	1,55,635
		70 do	97,90,1

Imports.

Article	Chief place of import	Quantity	Value
			Rs.
1. Ragi ..	Tumkur and Mysore Districts.	82,715 Candies	11,58,012
2. Paddy ..	Mysore and Guntur	46,120 do	5,53,440
3. Wheat ..	Bombay & Dharwar	4,064 Pallas	60,832
4. Raw Rice ..	Mysore, Hindupur, Nellur & Shimoga.	60,845 do	9,73,520
5. Boiled rice ..	Madras	11,635 do	1,68,710
6. Horse gram ..	Mysore, Kolar and Seringapatam.	4,900 Candies	87,870
7. Bengal gram ..	Mysore, Davangere and Dharwar.	9,440 Pallas	1,22,720
8. Green gram ..	Mysore and Bombay	4,700 do	56,400
9. Black gram ..	Mysore, Chitaldrug and Madras. ..	3,500 do	4,1050
10. Tuvar Dhal ..	Tirupattur, Krishnagiri and Sholapur.	8,500 do	1,23,350
11. Tuvar ..	Sholapur and Krishnagiri.	12,000 do	1,80,000
12. Poppy seeds ..	Madras and Calcutta	2,948 do	73,730
13. Gingelly seeds	Madras and Mysore	10,990 do	1,97,840
14. Areca-nut ..	Shimoga, Kadur & Tumkur.	360 Tons	4,55,400
15. Cotton ..	Davangere and Dharwar.	96 do	80,170
16. Coffee ..	Coorg and Kadur ..	68 do	65,000
17. Pepper ..	Calicut	69 do	49,612
18. Tobacco ..	Calicut and Mysore	65 do	42,407
19. Cocoa-nut dry	Tiptur and Arsikere	35 do	12,528
20. Cocoa-nut green	Do	3,00,000 No.	13,820
21. Betel leaves ..	Mysore	87,500 Bundles	4,37,500
22. Hides ..	Mysore, Hassan, Kadur and Tumkur, etc.	1,260 Tons	14,11,200
23. Yarn ..	Madras and Bombay	37,72,000 lbs.	19,62,940
24. Jaggory ..	Tumkur and Hindupur.	495 Tons	92,624
25. Sugar brown .	Do	195 do	41,787
26. Sugar, white ..	Kolar and Tumkur	74 do	21,682
27. Sugar-candy ..	Kodiala	165 do	29,737
28. Ghee ..	Hindupur, Dharwar and Mysore.	170 do	2,85,430
29. Cocoa-nut oil..	Dharwar and Vellore	184 do	1,11,120
30. Ground-nut oil	Chitaldrug & Salem Districts.	120 do	54,000
31. Silk ..	Bombay and Chitaldrug.	128½ do	41,62,690
32. Silk cloth ..	Kumbakonam and Salem.	32,000	3,40,130

Marts. The chief marts of trade in addition to that of Bangalore are at Channapatna, Dodballapur, Sarjapur, Vodaganhalli, Tyamagondal, and Hindiganahal.

MEANS OF COMMUNICATIONS.

Railways. The railways radiating from the Bangalore City Station are:—the Branch Railway to Madras, broad gauge, running east to Jalarpet, of which about 23 miles are in this District, with stations at Bangalore Cantonment, Krishnarajpuram, Whitefield and Devankundi; the Mysore State Railway, metre gauge, running south-west to Mysore and Nanjangud, of which about 42 miles are in this District, with stations at Kengeri, Bidadi, Closepet and Chennapatna; the Southern Mahratta Railway, metre gauge, running north to Guntakal, and from Yesvantpur junction north-west to Harihar and Poona. Of each of these, about 35 miles are in this District with stations on the former at Yesvantpur, Yelahanka, Rajankunti, Dodballapur and Maklidroog; on the latter, at Yesvantpur, Chickbanavar, Golhalli, Dodbele, and Nidvanda. Lastly, there are the Kolar District and Bangalore-Chickballapur Light Railways recently opened, two feet and six inches gauge, running north east and south to Bowringpet, of which about 34 miles are in the District, with stations at Malleswaram, Yesvantapur, Yelahanka, Bettahalsoor, Dodjala, Devanhalli, Avattihalli and Nandi. The feasibility of taking up the Bangalore-Hosur line was before the Government in 1926.

Roads. The length of Provincial roads is about 212 miles, maintained at an annual cost of Rs. 72,500. District roads with a total length of 458 miles are found in the District.

The following tables give all available information about Provincial and District Fund roads:—

No.	Names of Roads	Miles	Cost of maintenance
	Provincial Roads.		Rs.
1	Madras-Cannanore road	66	27,500
2	Salem-Bellary Road	50	18,750

No.	Names of Roads	Miles	Cost of maintenance
			Rs.
3	Bangalore-Bellary Road	27	9,300
4	Bangalore-Cuddapah Road	14	2,800
5	Bangalore-Mangalore Road	23	5,750
6	Bangalore-Suburban Road	6	3,000
7	Bangalore-Hindupur Road	26	5,400
	Total ..	212	72,500
	District Fund Roads.		
1	Kolar-Sompur Road *via* Nandi	39	5,850
2	Melukote-Dodda Hejjaji Road	2	150
3	Hoskote-Malur Railway feeder Road.. ..	7	875
4	Hoskote-Sulibele Road	12	1,500
5	Hoskote-Anekal-Kadgodi Railway feeder Road.	30	4,750
6	Gunjur-Sausmond Road	3	300
7	Bangalore-Magadi-Huliyurdroog Road ..	38	6,800
8	Magadi-Kunigal Road	10	1,250
9	Bangalore-Mysore Road *via* Kankanhalli ..	43	8,700
10	Kankanhalli-Kodihally Road	9	900
11	Kodihally-Satnur Road	16	2,400
12	Closepet-Magadi Road	20	2,000
13	Closepet-Kankanhalli Road	16	2,400
14	Channapatna-Satnur Road	18	3,200
15	Channapatna-Halgur Road	8	800
16	Hoskote-Sidlaghatta Road	12	1,200
17	Attibele-Mattigere Road	3	300
18	Iggalur-Anekal-Gumlapur Road	11	1,800
19	Bangalore-Anekal Road *via* Bannerghatta ..	21¾	5,513
20	Bangalore-Dommasandra Road	10	2,000
21	Bangalore-Vartur Road	8	1,600
22	Nelamangala-Gollahally-Dodballapur Railway feeder Road.	21	2,600
23	Begur-Tyamagondlu-Nidavanda Railway feeder Road.	10	1,000
24	Dobbspet-Sivaganga Road	5	500
25	Dobbspet-Koratigere Road	6	600
26	Devanhalli-Dodballapur Road	12	2,100
27	Devanhalli-Vadagenhalli Road	6	900
28	Venkatapura-Devanhalli Road	3	225
29	Bangalore-Nandidroog Road	10	1,000
30	Cross Road at Dodballapur	6	600
31	Subrayanghat Temple Road (Old)	8½	850
32	Gudimaranhalli-Magadi Road	10	1,500
33	Bangalore-Suburban Road	7	2,100
34	Loop line from Dodballapur Railway Station..	2	150
35	Yelekyathanahally-Nidavanda Railway feeder Road.	4	300
36	Kengeri-Thavarekere Road	3	225
37	Subramanyaghati Temple Road (New) (Contribution work).	2	150
	Total ..	458¼	69,088

Dak Bungalows, Musafirkhanas, etc.

Dak Bungalows or rest houses have been built at places of some interest and where accommodation is considered absolutely essential for the convenience of travellers. A moderate fee is levied, the amount varying according to the class to which the bungalow belongs.

Besides these, there are also Musafirkhanas, meaning rest houses for strangers. Invariably a care-taker is appointed to look after the building and help the travellers.

The following table gives detailed information regarding Travellers' Bungalows in the District:—

First Class	Second Class	Third Class
Closepet.	Yelahanka. Hoskote. Dodballapur. Sompur or Dobbspet. Channapatna. Bidadi. Hebbagodu. Devanhalli.	Kumbalgod. Hindignal. Rajankunte. Kankanhalli. Kugglihalli. Kodihalli. Satnur. Magadi. Solur. Paduvatta. Anekal. Sarjapur.

FAMINES.

Beyond the prevalence of drought consequent on insufficient rainfall in some years, there were no regular famines in this district since the famine of 1877.

SECTION IV.—ADMINISTRATIVE.

DIVISIONS.

Taluks and Sub-divisions.

The District is divided into 9 taluks and one sub-taluk, with three Revenue Divisions in charge of three Assistant Commissioners exercising revenue jurisdiction over them:—(1) The Dodballapur Sub-Division comprising of Anekal, Hoskote, Devanhalli, Dodballapur and Nelamangala taluks;

(2) the Closepet Sub-Division consisting of Magadi, Kankanhalli and Channapatna taluks and Closepet Sub-Taluk, and (3) the Bangalore Sub-Division for the Bangalore Taluk.

The Assistant Commissioner in charge of Bangalore Taluk exercises also the functions of a Civil Officer, supervising the arrangements incidental to the marching, manoeuvres and field firing of British troops in the Bangalore District and the surrounding parts.

The following statement gives further particulars of the taluks comprised in the District:—

Taluk	Area in Square Miles	Number of Hoblis	Number of villages and towns		Population in 1921	Per Square Mile
			Govt.	Inam		
1. Anekal ..	190·27	4	168	37	59,348	312
2. Bangalore ..	375·07	9	316	124	123,517	329
3. Channapatna .	160·50	3	128	13	76,831	295
4. Closepet Sub-Taluk.	..	4	122	14	50,294	..
5. Devanhalli ..	229·70	5	190	89	60,909	265
6. Dodballapur ..	310·46	5	245	61	74,619	240
7. Hoskote ..	272·35	6	258	110	75,272	276
8. Kankanhalli ..	623·40	6	248	17	104,303	167
9. Magadi ..	358·64	6	254	81	86,402	241
10. Nelamangala	255·53	4	2	314	70,284	274

JUDICIALS.

(*a*) Civil Justice.

There are five Civil Courts in the District as shown below:—

1. District Judge's Court, Bangalore City.
2. Subordinate Judge's Court, Bangalore City.
3. First Munsiff's Court, Bangalore City.
4. Second Munsiff's Court, Bangalore City.
5. Munsiff's Court, Dodballapur.

(*b*) Criminal Justice.

There are 14 Subordinate Magistrate's Courts administering Criminal Justice in the District as shown below :—

City Magistrate, Bangalore.—With territorical jurisdiction over all 1st, 2nd and 3rd class cases of the Bangalore City and 1st class cases of the taluk.

Special First Grade Magistrate, Bangalore.—Having territorial jurisdiction over all 1st class cases of the taluks of Hoskote, Anekal, Devanhalli, Nelamangala and Dodballapur and also 2nd and 3rd class cases of the taluks of Devanhalli, Nelamangala and Dodballapur.

Special Second Grade Magistrate, Bangalore City.—With territorial jurisdiction over 2nd and 3rd class cases of the taluks of Bangalore, Hoskote and Anekal.

Special Second Grade Magistrate, Closepet.—With territorial jurisdiction over the 1st, 2nd and 3rd class cases of the taluks of Channapatna, Magadi and Kankanhalli and the Closepet Sub-Taluk.

Ten Benches of Magistrates.—Composed of Honorary Magistrates exercising jurisdiction over the several taluks and sub-taluks, with their courts located at the Head-quarters of the taluks and the sub-taluks.

The work of all these courts is under the control of the District Magistrate, Bangalore, while for purposes of sessions trial, the district is included along with the Tumkur and Kolar Districts in the Bangalore Division presided over by the Sessions Judge, Bangalore Division.

The receipts and expenditure of these courts for two years is given below :—

Item	Year	
	1920–21	1921–22
	Rs.	Rs.
Receipts	12,037	16,265
Expenditure	43,168	42,895

The Honorary Bench of Magistrates at Bangalore with one Chairman and two colleagues exercise 2nd class powers with regard to the following offences :—

Jurisdiction.

(i) Offences under the Municipal Regulation.
(ii) Offences under the Vaccination Regulation.
(iii) Offences under the Public Conveyance Regulation.

(iv) Offences under the Regulation for the prevention of cruelty to animals.

(v) Appeals under Section 86 of the Municipal Regulation VII of 1906.

(vi) Section 56, Clause i, ii and under Police Regulation.

(vii) Offences under Sections 160, 278, 285, 286, 290, 323, 334, 352, 355, 426 and 504, I. P. C.

Village Courts.

There are a few village courts in the District established under Section 3 of the Mysore Village Courts Regulation, 1913.

Land Revenue.

Demand, Collection and Balance.

The following statement shows the demand, collection and balance of Land Revenue in the District for the five years from 1920-21 to 1924-25, both inclusive :—

Year	Total Demand	Remissions	Net Recoverable Demand	Actual Collections	Balance
	Rs. a. p.	Rs. a.	Rs. a. p.	Rs. a. p.	Rs. a. p.
1920–21	12,45,810 13 10	9,781 8	12,36,060 7 10	11,51,778 8 1	84,338 1 10
1921–22	14,36,158 0 0	6,705 0	14,29,453 0 0	13,59,791 0 0	69,662 0 0
1922–23	14,12,092 0 0	6,527 0	14,05,565 0 0	13,22,224 0 0	83,341 0 0
1923–24	14,44,399 0 0	5,650 0	14,38,699 0 0	13,38,273 0 0	1,00,416 0 0
1924–25	14,85,195 0 0	6,156 0	14,79,039 0 0	14,16,137 0 0	62,102 0 0

Miscellaneous Revenue.

Demand, Collection and Balance.

The following statement shows the demand, collection and balance of miscellaneous revenue in the District for the seven years from 1918-19 to 1924-25, both inclusive :—

Year	Total Demand Net	Collections	Balance
	Rs. a. p.	Rs. a. p.	Rs. a. p.
1918–19 ..	1,03,381 2 6	98,875 0 2	15,506 3 2
1919–20 ..	1,46,433 2 1	1,33,531 13 3	12,901 4 5
1920–21 ..	1,15,213 6 11	1,08,617 11 4	11,485 14 3
1921–22 ..	1,57,224 12 10	1,37,817 7 7	9,407 14 3
1922–23 ..	1,66,851 0 0	1,45,529 0 0	21,322 0 0
1923–24 ..	1,28,704 0 0	1,14,011 0 0	14,693 0 0
1924–25 ..	1,31,429 0 0	1,66,657 0 0	14,772 0 0

LOCAL AND MUNICIPAL BOARDS.

Local and Municipal Boards.

For purposes of Local Self-Government, the following bodies have been constituted :—

(i) Village Panchayets ;
(ii) Taluk Boards ; and
(iii) District Boards.

(i) Village Panchayets.

Village Panchayets, which, as the name indicates, are the lowest of the three bodies, have been constituted for 100 of the more populous villages in the District.

(*ii*) Taluk Boards.

The Taluk Boards are ten in number exercising jurisdiction over the respective taluks and the Sub-Taluk of Closepet. The members are partly elected and partly nominated with a few of the Government Officials holding appointments in the Taluk as *ex-officio* members. The strength of all the Taluk Boards, with the exception of Bangalore, was raised in 1918-19 to 16 and in the case of Bangalore to 20, half the number consisting of members elected by land-holders and ināmdars and selected Village Panchayets. The Presidents in the case of the Bangalore and Closepet Taluk Boards are the Assistant Commissioners in charge of the Revenue Sub-Divisions, respectively. In the case of other taluks, the Presidents are the Amildars of the respective taluks who are assisted by the elected non-official Vice-Presidents, except in the case of the Bangalore Taluk Board, of which the Amildar of the Taluk is the Vice-President.

(*iii*) District Boards.

The strength of the District Boards was also raised during 1919-20 to 45, two-thirds of the members being elected by Taluk Boards, Select Municipal Councils, Ināmdars and recognised Associations in the District ; and under this provision, six Associations in the District have been given the privilege of deputing a member each to the District Board. The Deputy Commissioner is the *ex-officio* President of the District Board, the Vice-President being an elected non-official. Since 1924, the President is also an elected non-official.

The following statement shows the *Receipts and Expenditure* of the Local Boards for the last five years form 1918-19 :— Receipts and Expenditure.

RECEIPTS.

Year	Local Cess	House tax, etc.	Tolls & Ferries	Fees, Fines, etc.	Contributions
	Rs. a. p.	Rs. a. p.	Rs. a.	Rs. a. p.	Rs. a. p.
1918–19	44,211 9 7	10,105 13 0	13 3	4,601 14 7	769 1 3
1919–20	49,825 0 4	23,361 10 0	13 13	5,118 0 7	2,356 11 7
1920–21	46,034 13 6	11,298 15 8	13 13	30,763 13 0	2,195 5 9
1921–22	33,416 5 5	8,127 4 9	5,873 6	13,530 3 6	4,184 1 8
1922–23	55,188 15 2	10,815 3 1	14 13	17,054 14 5	4,164 6 2

EXPENDITURE.

Year	Public Work by P. W. D.	Public Works by Civil Departments	Administration and Collection	Safety & Convenience Misc.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
1918–19 ..	54 0 0	4,264 5 9	4,462 14 8	..
1919–20 ..	10,641 2 2	10,079 13 1	8,988 14 10	11,492 0 11
1920–21 ..	6,093 6 4	6,200 10 5	10,353 1 0	29,811 2 10
1921–22 ..	1,888 11 5	9,733 3 4	10,982 7 2	..
1922–23 ..	1,827 10 0	8,099 12 7	12,101 0 0	13,574 1 1

There are 15 Municipalities in the District, of which the Bangalore City Municipality, the premier one in the State, administers the affairs of the Bangalore City Municipal area. The remaining 14 administer the municipal affairs of the several taluks. The Bangalore City Municipality is completely non-official in its composition with generally an elected non-official President, assisted until recently by one elected non-official Vice-President. In the case of the remaining Municipalities, the President is the Amildar of the taluk, excepting in Closepet, where the President is the Revenue Sub-Division Officer. The Vice-Presidents of all the Municipalities are invariably elected non-official gentlemen. Municipalities.

The following statement shows the receipts and expenditure of the several Municipalities during the year 1921-22 :—

Name of Municipality	Opening balance on 1st July 1921	Receipts during 1921–22	Total	Expenditure during 1921–22	Closing balance
	Rs.	Rs.	Rs.	Rs.	Rs.
Bangalore City ..	4,336	11,35,879	11,40,215	10,36,551	1,03,664
Town and Minor Municipalities.					
Yelahanka ..	471	2,651	3,127	1,310	1,817
Hoskote ..	1,746	4,453	6,199	3,887	2,312
Sulibele ..	1,700	1,457	3,167	690	2,677
Dodballapur ..	4,285	6,901	11,186	6,277	2,909
Nelamangala ..	3,490	4,846	8,336	4,713	3,623
Tyamagondla ..	6,087	4,711	10,798	5,304	5,494
Kankanhalli ..	256	3,503	3,759	3,738	21
Magadi ..	4,851	5,063	9,914	4,684	5,230
Closepet ..	3,443	4,466	7,909	4,920	2,989
Channapatna ..	7,024	15,229	22,253	15,083	7,110
Anekal ..	3,730	5,233	8,963	4,955	4,008
Sarjapur ..	3,534	2,797	6,331	2,596	3,735
Devanhalli ..	4,876	6,031	10,907	4,842	6,065
Vadigenahalli ..	4,065	2,932	6,997	2,553	4,444
Total of Town and Minor Municipalities.	49,558	70,288	1,19,816	65,552	54,294

POLICE AND JAILS.

Police.

The Police administration of the District is vested in a District Superintendent of Police, with Head-quarter in Bangalore City, assisted by an Assistant Superintendent of Police with jurisdiction over the City area of Bangalore. The Deputy Commissioner of the District is the Head of Police for the whole District.

For each taluk or sub-taluk, there is a Police Inspector under the control of the Amildar or Deputy Amildar, as the case may be, as Head of Police for the Taluk or Sub-Taluk.

The total sanctioned strength of the Police Force for the District is as shown below :—

Superintendent of Police	1
Assistant Superintendents of Police	2
Inspectors	16
Sub-Inspectors	18
Sergeants	96
Head Constables	15
Constables	852
Total ..	1,000

The total cost of the Force amounts to nearly Rs. 2,11,000 per annum.

The regular Police are assisted in rural parts by a number of Tōtis who are stationed in Ookads.

Jails.

The District is served, for the detention of prisoners, by the Bangalore Central Jail which, besides receiving prisoners of the District proper, admits prisoners sentenced to more than one month's imprisonment in some of the Magisterial Courts of other Districts in the State. Civil prisoners are also kept in the Central Jail.

The Central Jail is under the supervision of a Government Officer designated the Superintendent, Central Jail. Arrangements exist to provide convicts with varied kinds of work. There are also 9 Taluk Lock-ups at each of the taluk headquarters except Bangalore, wherein the convicts sentenced to not more than one month's imprisonment and under-trial prisoners are confined. The Taluk Lock-ups are in the charge of the Sub-Registrars.

The following statistics for the calendar year 1925 will give a general idea of the working of the Central Jail, Bangalore:—

Item	Admitted during 1921			Daily average number of each class.		
	Males	Females	Total	Males	Females	Total
Convicts ..	1,469	91	1,560	664	17	681
Under-trial..	558	24	582	47	2	49
Civil ..	147	..	147	10	..	10
Total ..	2,174	115	2,289	721	19	740

The following table gives a general idea of the working of the Lock-ups in the District :—

Item	Received during 1925			Daily average number of each class.		
	Males	Females	Total	Males	Females	Total
Convicts ..	79	5	84	2·69	·23	2·92
Under-trial ..	186	5	191	8·56	·22	8·78
Total ..	265	10	275	11·25	·45	11·70

Total net cost to Government.

	Rs.
Bangalore Central Jail	66,861
Lock-ups of the District	1,311

EDUCATION.

Number of Schools and Scholars.

On the 30th of June 1924, there were altogether 1,383 schools and 56,853 scholars in the district. Out of 1,383 institutions, one was an Oriental College for men, 8 English High Schools, 6 for boys and 2 for girls, 105 were Middle Schools, both for boys and girls, 1,186 Primary Schools, 15 Special Schools, such as Sanskrit Schools, etc., and 68 Village Indigenous Schools. Of the total number of pupils, *viz.*, 56,853, 44,331 were boys and 12,522 girls. Of the total number of girls, 137 were in High Schools, 757 in Middle Schools, 11,497 in Primary Schools, 35 in Special Schools and 96 in Village Indigenous Schools.

This gives 2·2 square miles, 1·76 villages and 567 persons as served by each school in the district.

The educational work in this District is under the control of a Deputy Director of Public Instruction with Head-quarters at Shimoga. Under the Deputy Director, there is a District Educational Officer with Head-quarters at Bangalore who

is responsible for Primary and Middle School education in the District and in charge of the Kannada and Urdu Boys' and Girls' Schools. He keeps in touch with High School work, by conducting inspections in the High Schools in whole or in part under the direction of the Deputy Inspector and devotes special attention to the improvement of Middle Schools and their maintaining a high state of efficiency by constant guidance and regular inspections. The District Educational Officer is the officer whom the Deputy Commissioner and the District Board, etc., are to address on all matters relating to education in the District. Each of the ranges into which the District is divided is in charge of an Assistant Inspector. One of the ranges comprises all the Urdu Schools in the District. The Assistant Inspectors are in administrative charge of the Kannada or Urdu Primary Boys' and Girls' Schools in their area but their inspections are as a rule confined to Boys' Schools.

Medical.

There is a large number of medical institutions in the District which includes the important Central Institutions of the State situated in the City of Bangalore, such as the Victoria Hospital, the Minto Ophthalmic Hospital, the St. Martha's Hospital and the Maternity Hospital. The other institutions in the City of Bangalore are, the Head-quarter establishment, the Epidemic Diseases Hospital, and the Dispensaries at Basvangudi, Mallēswaram, Arlepet, Gānigarpet, Chāmarājpet and Māvalli.

There are Local Fund Dispensaries in all the Taluk Headquarters and other important stations, their number being 14. The total number of hospitals and dispensaries in the district on 31st December 1925 was 27.

The total number of patients, both in-door and out-door, treated during the Calendar year 1925 in all the above institutions, was 454,880 and the total expenditure incurred on establishment, medicine, etc., was Rs. 3,27,830.

VACCINATION.

The control over the Vaccination Department in the District is exercised by the President of the District Board under the advice of the Sanitary Commissioner. The work of vaccination is under the supervision of Taluk Boards, Municipal Sanitary Inspectors and the Chief Sanitary Inspectors. The staff employed for the purpose consists of a Deputy Inspector and eight Vaccinators. The average expenditure on the Department amounts to about Rs. 8,200 per annum.

SECTION V.—GAZETTEER.

Agara also Agram.

Agara also Agram.—A village in the Kengeri hobli of the Bangalore taluk, about five miles south-east of Bangalore. Population 702. Contains large tanks, which inscriptions show were in existence in the 8th century. The Artillery practice ground is on the Agram plain. There is an installation for the manufacture of jaggory at this place.

This is said to be the birth place of the Kannada poet Timma-kavi, the author of *Ānanda-Rāmāyana*. He probably flourished in the first half of the 18th century. At the end of each *sandhi* of his work, he praises the god of Sahādēvapura, Sadali near Anekal, who is said to be his family god.

Judging from the inscription *E. C.* IX, Bangalore 79 at this village, it appears to be an old place, and to have been under the rule of the chief Nagattara, a subordinate of the Ganga King Satyavākya Permadi, in the 9th century. The chief Nagattara, is mentioned in several records of Bangalore Taluk. The modern village Ibbalur, near Agara. is named Irvuliyur in the above epigraph at Agara. The Rāma temple at Agara, is a fine though modern structure with three cells standing in a line, containing figures of Gōpalakrishna, Rāma and Hanumān. It was erected by Rāma Reddi. The Chennigarāya temple, which according to the modern Sanskrit inscription on it, was recently restored by Rāma Reddi, has now a figure of Venkataramana, the former figure having been removed owing to mutilation. In the

sukhānasi is kept a figure of Beteraya, about 2½ feet high, with a bow and an arrow sculptured at the sides on the *prabhāvali*. The *bali-pītha* or altar has figures of the regents of the directions with intervening Simhalalātas or lion's heads above and the elephants of the directions (*ashta-diggaja*) below. The *yāgasāle* has on a high pedestal figures of the nine planets set up in three rows—south row Rāhu, Mars and the Moon; middle row, Saturn, the Sun and Venus; and north row, Kētu, Jupiter and Mercury. The outer doorway of this temple, though modern, is well carved. Its silver palanquin (of good workmanship) and other accessories are kept in a neat room called *Bhajanemane* (or prayer-house) which is decorated with fine pictures of gods and goddesses.

Aigandapura.—A village in the Bangalore District. Aigandapura.

This place is of some antiquity, as it contains records of the 11th century relating to the Chōla Kings Rājēndrachōla, Rājādhirāja, and Kulōttunga I. The name is said to be a corruption of Aivarkanda-pura, the town seen or founded by the five, *i.e.*, the Pāndavas. There are five lingas in the village named after four of the Pāndava brothers and their mother Kunti, who are said to have set them up. They are called Dharmēsvara, Nakulēsvara, Sahadēvēsvara, Bhimēsvara and Kunti linga. The first is enshrined in a pretty large temple, the others in separate cells outside. The linga set up by Arjuna is said to be in the Arjunarāya temple at Totegere, a village about five miles to the west. The Dharmēsvara temple consists of a *garbhagriha*, a *sukhānasi* and a *navaranga* with the entrance on the south, though the linga faces east. There is a small pierced window opposite to the linga. In the *sukhānasi* are kept three figures to the left and four to the right. Of the former, one is Lingōdbhavamūrti, another a four-handed male figure seated on Nandi, and the third a four-handed female figure seated on a demon. And of the latter, one is a four-handed male figure standing with the left leg put across the right with a nimbus at the back, another a female figure seated on a he-buffalo with the left lower hand in the *tarjani-mudra* or the warning pose, another a three-headed female figure and the fourth a seated female figure holding the discus and a conch. The *garbhagriha* is surmounted by a stepped stone tower of the Pallava style, the bottom tier of which covers the whole cell.

An inscription discovered on the pedestal of the linga, which consists of two *anushtubh* verses, states that the *pītha* or the pedestal was caused by Madanārya, a dependant of Vāmana. The epigraph is not dated, but the Kannada characters in which it is engraved are of the 11th century. Vāmana of this record is probably identical with the Vāmanaiya-dannāyaka mentioned in another inscription at the same village. (*E.C. IX Nelamangala* 37 of 1033 A.D.). If this be so, the period of the temple would be the first half of the 11th century. The Gōpālakrishna temple is likewise one of antiquity, the inscription of 1033 A.D. mentioned above, being engraved on its basement. It is said that the temple had formerly a figure of the god Chennigarāya and that Kempe Gauda used to bathe in the Arkāvati, pay homage to Chennigarāya, and make grants of land to Brāhmans. The Purānic account of Aigandapura is stated to form a section of three chapters of the *Nandimahātmya*.

Aisamipalya.

Aisamipalya.—A village in the Nelamangala taluk. To its west stands a *tōrana gamba* with inscriptions on both the pillars. Above the inscription, the right pillar has a discus and Garuda, while the left has a conch and Hanumān. The sluice of the Devarkere tank, to the north, is a fine structure in the shape of a four-pillared mantapa about 20 feet high.

Alsur (Ulsoor).

(Alsur Ulsoor).—See Halasur.

Anekal.

Anekal.—A taluk in the south-east. Area 190·29 square miles. Head-quarters at Anekal. The following table shows the hoblis, villages and population in the taluk:—

Hoblis	Villages including hamlets	Villages classified			Kayamgutta	Population
		Government	Sarvamanya	Jodi		
1. Anekal ..	56	50	..	4	2	17,359
2. Sarjapur ..	47	42	..	..	5	14,903
3, Attibele ..	48	38	2	4	4	14,223
4. Jigani ..	54	38	1	3	12	12,863
Total ..	205	168	3	11	23	59,348

Anekal, 6,326; Sarjapur, 2,639; Dommasandra 1,890, Attibele, 1,506; Jigani, 1,340; Bommasandra, 1,572. Principal places with population.

The South Pinakini runs along the eastern side and receives nearly the whole drainage. The western side is jungly and marked by a continuous range of hills, through which several rivulets, uniting under the name of the Suvarnamukhi, descend to the Arkāvati at the lower level of Kankanhalli. The taluk consists of two principal valleys, which collect all the smaller streams running eastward; the southernmost extends from Anekal to Attibele; through the northern flows the Sanatkumara, which joins the South Pinakini near Hosur in the Salem District, five miles beyond the Mysore boundary.

Except in the western parts, the soil is fertile and well cultivated, but a somewhat better rainfall in those parts, owing to the proximity of hills, allows of the growth of rice without artificial irrigation. The principal dry crops are the ordinary ragi, gram, etc. The wet crops consist chiefly of paddy and sugar-cane. In favourable seasons, two crops of rice are grown under large tanks. The sugar-cane is of a superior kind. There are many gardens of the betel vine, with some areca and cocoa-nut plantations. Minor garden produce is raised by Tigalas in the south-east. Mulberry cultivation is also met with here and there. The Sanatkumara supplies several small channels and tanks. Its waters are further utilised by means of pikota wells.

Iron ore is collected and smelted in the western parts of the taluk. Common cotton cloths are made at Anekal, Dommasandra and other places. Raw silk is produced at Anekal and Sarjapur. At this latter place, muslins of various patterns, turbans, and small cotton carpets are made.

The revenue settlement was introduced in 1891. The area of the taluk was in 1919-20 distributed as follows:—

		Extent in acres.
Culturable		64,093
Un-culturable	Forests	1,671
Other lands not available for cultivation		37,046
	Total ..	102,810

Of the culturable area, 62,892 acres were under occupancy, 61,673 acres having been under actual cultivation.

The total demand and collection under land revenue including dry, wet and garden in 1921-22 amounted to Rs. 1,38,936 and Rs. 1,37,985, respectively.

The average monthly rainfall at the four rain gauge stations in the taluk was as follows :—

Stations	Month							
	Jan.	Feb.	Mar.	Apl.	May	June	July	Aug.
1	2	3	4	5	6	7	8	9
Anekal ..	0.13	0.20	0.43	1.29	4.70	2.70	3.58	5.56
Attibele ..	0.17	0.31	0.34	1.43	4.73	2.51	2.90	3.77
Hebbagodi ..	0.18	0.37	0.38	1.40	4.58	2.73	3.34	4.97
Sarjapur ..	0.18	..	0.59	0.65	3.69	1.31	1.80	2.43

Stations	Month—*concld.*					Remarks
	Sept.	Oct.	Nov.	Dec.	Total	
	10	11	12	13	14	15
Anekal ..	6.36	6.17	2.65	0.66	34.43	For 46 years 1875-1920
Attibele ..	7.76	5.21	2.85	0.54	32.52	For 27 yrs. 1894-1920
Hebbagodi ..	7.24	5.48	2.77	0.47	33.91	Do do
Sarjapur ..	6.35	4.39	2.60	0.16	24.15	For 9 yrs. 1912-1920

The trunk road from Bangalore to Salem runs through the taluk, from north-west to south-east, with a branch road to Anekal from near Hebbagod. From Attibele in the same main road there are branches south to Mattikere, south-west to Anekal and north to Sarjapur. From this place there is a road to Whitefield Railway Station, with a branch to Bangalore through Agara. There is also a road from Bangalore to Anekal by way of Bannerghatta. Local roads

run from Anekal to Mattikere and from Anekal towards Denkanikota. One from Anekal to Kankanhalli has also been traced.

Anekal.—A town situated in 12°43′ N. lat., 77°42′ E. Long., 22 miles south-east of Bangalore. Head-quarters of the Anekal taluk, and a municipality. The direct road from Bangalore is by Bannerghatta, but there is also a cross road from the Hosur road beyond Hebbagod. Anekal.

Population in 1921	Males	Females	Total
Hindus	2,667	2,722	5,389
Muhammadans	423	339	762
Christians	69	54	123
Others	24	28	52
Total ..	3,183	3,143	6,326

A fair is held every Friday attended by about 400 persons.

The municipal income in 1921-22 was Rs. 5,233 and the expenditure Rs. 4,955.

The origin of the name *āne-kal*, hailstone, is not known. The town was founded about 1603 by Chikka Timme Gauda, a descendant of the original Sugatur chief. The general of the Bijāpur State, after seizing Timme Gauda's hereditary possession of Hoskote, granted him Anekal, which formed a hobli of that paragāna. He thereupon erected the fort and temple, constructed the large tank to the west, and set on foot such improvements as tended to the opulence and prosperity of the town. After a reign of thirty years, he died, and was succeeded by his son Timme Gauda. The latter reigned twenty years, and left the territory to his son Dodda Timme Gauda, in whose time Anekal was conquered by the Mysore Rāja. The chief, however, remained in possession, paying an annual tribute of Rs. 2,000, and died shortly after, having completed a long reign of 60 years.

His son Vīra Nanjana Timme Gauda then ruled for 24 years, and was in turn succeeded by his son Jama Gauda. This chief, in common with many others, was expelled by Haidar and his possessions were annexed to Mysore.

An interesting stone at Anekal has been brought to notice by Father Pession of the Kolar Gold Fields. It has at the top a large figure of a cross below which are three lines of inscription in what seem old Kannada letters. These show that it was set up to mark the *Kumbāra ane* or Potter's dam, of which there are still remains in existence. As the Dominican Friars are said to have built a Church at Anekal in 1400, it would seem that this dam may have been made for the benefit of their converts.

There are several temples here, of which the Channekēsava is probably the oldest. It is a fine structure facing east with a *mahādvāra* or outer gate to the south. The *navaranga* or central hall has four sculptured pillars supporting a ceiling carved with a lotus bud. The sculptures on the pillars illustrate the stories of several of the ten incarnations of Vishnu such as the Narasimha, the Krishna and of the Vāmana. Among other noticeable carvings are a figure of Vishnu with fourteen hands and a large conch-shell. In the *sukhānasi* or vestibule are kept two sets of *utsava-vigrahas* or processional images, a figure of Hānumān and three stone figures of Ālvārs of Srīvaishnava saints. The god of the temple is said to have been set up by the Pāndava prince Arjuna. The outer walls are decorated with pilasters and three niches surmounted by small *gōpuras* or turrets on the three sides of the *garbhagriha* or adytum. There is a figure of Hanumān to the right of the *mahādvāra*. The Amritamallikārjuna temple is a pretty large building facing the east with a *mahādvāra* and a good *dīpa-stambha*, or a lamp-pillar, in front. The pillar, about 20 feet high, stands on a raised pedestal, about 5 feet high, and has, on the west face Ganapati, on the north Vīrabhadra, on the south Nandi, and on the east a four-armed figure, about 2½ feet high, of Siva standing on a chariot, the upper hands holding an axe and an antelope, the lower a bow and an arrow. The Siva figure is rather peculiar; it is perhaps intended to represent that god as the destroyer of the Tripura demons. The lintel of the *sukhānasi* doorway

shows a *linga* flanked by elephants instead of the usual Gaja-lakshmi. To the north of the temple in the *prakāra* or enclosure in which is the shrine of the goddess. The Bhavānisankara temple, said to have been erected by one Annadānappa about 200 years ago, has three cells standing in a line, the central one having a *linga* known as Bhavānisankara, the north a good figure of Pārvathi and the south a linga called Nanjundēsvara said to have been set up some fifty years ago The central Ganapati cell has also the processional image together with a standing figure and the *astra-dēvata, i.e.*, a trident standing on a pedestal. In the south cell are also kept the processional images of the Amritamallikārjuna and the ruined Gangadharēsvara temples, the former being what is known as Sōmaskanda-mūrti, consisting of the group Siva, Pārvati, and child Skanda or Subramanya and the latter Umāmahēsvara. The centre of the *navaranga* is paved with a smooth stone slab measuring, 6½ feet by 3½ feet, which is said to be the stone cot used by a former chief of the place. It is semi-circular at one end and is carved with two parrots. It is said that its four ornamental legs are buried in the ground. The *navaranga* has also pretty good figures of Ganapati, Chandēsvara, Lakshminārāyana and Sūrya. There is likewise a rude standing figure in niche with folded hands which probably represents the founder of the temple. The short lamp-pillar in front has Indra on the east face, Nandi on the south, Ganapati on the west and a lotus on the north. In a shrine in the enclosure is a good marble figure of Sankarāchārya, recently set up.

The Vēnugōpāla temple is said to have been founded about 100 years ago, by Raghupataiya, a high officer under a former chief of the place. The god, about 3 feet high, is flanked by consorts. Raghupataiya is also said to have founded the *agrahāra* (or rent-free Brāhman village) Kammasandra, about 2½ miles from Anekal, and to have erected the Rāma and Siva temples there which have now gone to ruin. The Dharmarāja temple enshrines colored wooden figures of the Pāndava brothers and their consort Draupadi. There is also a stone figure, about 1 foot high, of Dharmarāja, seated in *lalitāsana* or with one leg dangling, holding a *gada* or mace in the right hand, the other hand being placed on the thigh. The processional images are metallic figures of Arjuna and Draupadi, the former armed with a bow, an arrow and a quiver. In front of the temple is

a small shrine containing a standing figure, about 3 feet high, of Potalāraju, holding a sword in the uplifted right hand and a dagger in the left. In the *prakāra* is a miniature Muhammadan tomb newly set up with a *panja* or metal hand. The meaning of this is not clear. The annual festival takes place in the month of Chaitra (April), and in the procession Draupadi has precedence over the others. Dharmarāja is not taken out. Outside the temple at some distance is a circular mud embankment, said to represent Saindhava, who treacherously killed Abhimanyu in the *Mahābhārata* war, and during the festival a huge head is fixed on the embankment and cut off. Sham fights also take place during the festival in imitation of the battle in which Abhimanyu was killed. The Timmarāyasvāmi temple, situated at a distance of about a mile from Anekal, has been recently renovated with the materials of the ruined Venkataramana-svāmi temple at Halehalli. So, the inscription *E. C. IX Anekal* 46 of Halehalli is now here. The god is what is known as *udbhava-mūrti*, an upright round stone said to be of the shape of a serpent (*Sēshākāra*) and supposed to have emerged from an ant-hill *vālmīkōdbhava*). We have the usual tradition that the god revealed himself in a dream to a chief of the place and that the dropping of milk by a cow led to the discovery of the god. The car festival takes place on a grand scale in Chaitra (April) every year, at which about 10,000 people are said to collect together. There are several *mantapas* and other buildings to accommodate pilgrims during the festival. Behind the temple is a neat little shrine once dedicated to Narasimha, but now containing a figure of Hanumān.

To the south of Anekal is what looks like the site of an ancient city, now known as *Sāsanada-bidu* (the inscription plain) and *būdihola* (the ash field). It is full of ashes, bones, and pieces of old pottery with various kinds of ornamentation. The pottery mostly resembles that found on the Chandra-valli site at Chitaldrug. A few old bricks and neolithic celts were also picked up on the site. No information is available about the city which once stood here. The site is now being dug up for the ashes which are carted away for being used as manure for the fields. It is well worth exploration.

Aradesahalli.—A Jōdi village in Devanhalli taluk, four miles south-west of Kundana with a population of 554. Contains some old stone inscriptions, one of Akālavarsha, and two relating to the Punnād kings. Aradesahalli.

Arkavati.—A tributary of the Cauvery flowing through the District from north to south receiving the drainage of all the country between the central watershed and the western chain of hills. Its reputed source is a well on Nandidrug, on the south-west. Thence entering the Dodballapur taluk it forms several large tanks, as at Dodballapur, Kakolu and Hessarghatta ; and passing through the east of the Nelamangala taluk, receives in the south the Kumādvati from the west. It then flows through the Magadi taluk, passing east of Savandurga. Penetrating between Rāmgiri and Sivangiri near Closepet, it runs through the Channapatna taluk in a south-easterly direction past Closepet and Kunagal, which are on the left bank, into Kankanhalli taluk. Near Muduvadidurga it is joined on the north by the Vrishabhāvati and then runs due south, leaving Kankanhalli on the right bank, and discharges into the Cauvery on the southern frontier. The length of the main stream is about 120 miles. Arkāvati.

The greater part of its course from Magadi onwards is through a wild country amid rocky hills, precipices and thick jungle. Its waters are therefore little utilized in those parts for purposes of cultivation. Though never entirely dry, it presents in the hot season the usual aspect of a sandy bed with a little current of water flowing at one side. Holes scooped in the sand furnish a ready means of water supply to the dwellers on the banks. In the rains, when the freshes come down, it is a formidable stream, swollen by mountain torrents and bearing along in its irresistible force logs of timber and uprooted trees torn from the forests on its banks. It is bridged in three places for roads from Bangalore, namely, 5 miles east of Nelamangala, 10 miles east of Magadi and at Closepet. The calculations for the second of these gave a maximum

flood discharge of 50,000 cubic feet per second, with an ordinary monsoon discharge of 3,500.

Avati.

Avati.—Properly Ahuti, a village in the Devanhalli taluk, 4 miles north of the Kasaba, on the road to Chikballapur. Formerly the capital of the Avati Prabhus. Population 1,153.

It is historically interesting as being the original settlement of the seven enterprising farmers from Kānchi, whose story holds so prominent a place in the annals of the Bangalore, Kolar and Tumkur Districts. The three sons of Baire Gauda, the leader, it will there be seen, established themselves as chiefs of Devanhalli, Dodballapur and Chickballapur respectively. Timme Gauda became lord of Sugatur Nād, obtained the title of Chikka Rayal, restored Kolar and founded Hoskote; while his descendents became the chiefs of Punganur and Anekal. Sanna Baire Gauda settled at Holavanhalli and founded Koratigere. Jaya Gauda became lord of Yelahanka Nād and founder of Bangalore, his descendents being the chiefs of Magadi.

The Chennakēsava temple here, has a figure of the god, about 2 feet high, flanked by consorts. There is a lofty four-pillared *mantapa* in front. Tradition has it that the figure of the god was found by the Prabhus in the midst of seven *koppariges* (or large metal boilers) of treasure which they were fortunate enough to unearth, and that they built this temple and set up the god. The Avati hill was once fortified. On it are several ash pits containing huge bones and ancient pottery. A few boulders at the top are pointed out as the place where the Prabhus had their *Karagada dēvaru* or gods in the shape of earthen pots. These are said to be there even now. On another boulder is sculptured a female figure, about 1¼ feet high, which is said to represent Vīrakempamma, a princess of the Prabhu family, through whom it attained great prominence. A portion of the hill is known as her *bīdu* or residence. Another portion is called *Dodda-bīdu* (or the great residence), where it is said, the Prabhus once had their buildings, though a part of the village below the hill is shown as the site of their palace. A sloping rock at the foot of the hill on the west, which has a small hole

with some water in it, is called Kannikalamma's rock and is worshipped on occasions of droughts and at other times. It is believed that if the water in the hole overflows and reaches the edge of the rock, which is about 2 yards from the hole, on any day, there will surely be rain that day. Kannikalamma means the goddess of the virgins; and it is only virgins and boys that are allowed to worship her and not adult men and women. If the latter want their desires to be fulfilled, they are at liberty to make vows to the goddess but must always have the worship done by the former. If the worship is to be conducted after sunset, several lamps are carried to the rock. The hill to the west is called Kōlugudda, because it is said, *kōli* or fowls were reared there during the rule of the Prabhus. A cave in the hill is known as Bhaktara gavi or the Devotees' cave. In the valley between the Avati hill and Kōlugodda are several cromlechs, each situated within a circle of rough stones, the top slab being about one foot thick and nine or ten feet square. It is a wonder how those gigantic slabs were got to their place. It appears that during Arthur Cole's time a few of these cromlechs were opened by having the top slabs broken to pieces and the contents consisting of pots, iron sandals, spears and huge bones removed to Bangalore. The ash pits and cromlechs bear testimony to the great antiquity of the place. There is a pretty temple of Srīnivāsa on the hill called Gautamagiri, but popularly known as Yambarahalli Timmarayasvāmi-betta. The place is considered very holy and several marriages are celebrated here every year. The god, about 5 feet high, is a good figure with 4 hands, the right lower being in the *abhaya* attitude and the other three holding a discus a conch and a mace. The outer walls have, as in the Gōpālakrishnasvāmi temple at Devanhalli, a frieze of large images illustrating scenes from the epics and the *Purānas*. The figures on the south wall and on portion of the east wall delineate the story of the *Kiskindhakānda* of the *Rāmāyana*. Among the events illustrated may be mentioned—Rāma shooting the seven *Sala* trees, his alliance with Sugrīva, the fight between Vāli and Sugrīva, Vāli's death, Tāra pacifying Lakshmana's anger. As at Devanhalli, the south wall also illustrates the boyish sports of Krishna, the west wall the coronation of Rāma and the north wall the ten incarnations of Vishnu. The Narasimha incarnation is represented in some detail showing also

the events that led up to it. These friezes form a peculiar feature of some of the Dravidian temples in this part of the State, another instance that has come to notice being the ruined Ādinārāyana temple at Doddaballapur. A cave in the hill is pointed out as the hermitage of Gautama, who is said to have worshipped the god. There are 3 *tīrthas* on the hill named Sankha, Chakra and Lakshmi. It is said that Tulasi and Bael leaves, when thrown into the first *tīrtha*, sink and float respectively, and that they behave contrarily when thrown into the second. The Channaraya hill is also known as Gautamakshētra.

Baichapura. **Baichapura.**—A village in Magadi Taluk, Population 316.

The Varadarāja temple at this place is a good structure in the Dravidian style. The image of the god Varadarāja is about 3 feet high. According to tradition, this temple was built by Kempe Gauda in order that his mother who was too aged to pay a visit to Kānchi might worship Varadarāja here. The god at Kānchi or Conjeeveram is Varadarāja. A similar tradition in connection with the Varadarāja temple at Maddur has been mentioned in the Mysore Archælogical Report for 1910. There is also a shrine of the village goddess known as Kaligattamma at Baichapura. The goddess is a seated stucco figure about 3 feet high. In front of the shrine and to the south is a fine grove formed of the lofty pendent roots of a banian tree extending over a large tract of land. The roots have spread in all directions giving good shelter, though the original tree has disappeared. Close by is a Lingāyat *matha* known as Mummadi Gauda's matha, a stone structure with a *gaddige* or tomb of a Lingāyat *guru* in it. Mummadi Gauda most probably refers to Mummadi Kempe Gauda or Kempe Gauda III, who may have built the *matha*. It is said that the chiefs of the Yalahanka family built 300 such *mathas* in and around Magadi and endowed them. They also built and endowed Siva and Vishnu temples.

Bairan durga. **Bairan durga.**—A hill in the north-west of the Magadi taluk near Kudur. It was fortified by the Mahrattas about 1609 and, with Hulikal, formed into a separate paragana. It was purchased twenty years afterwards by the Mysore Rāja, who appointed Timme Nāyak as governor. He

improved and strengthened the fortifications, which consisted of three lines of defence and some outworks on the north and east faces, built the temple of Bhairava at the summit, and changed the name of the hill from Abdul Bandar to Bhairan-durga. The works were demolished and the town removed to Kudur by order of Tīpu Sultān in 1792, on account of its unhealthiness and deficiency of water.

Banahalli.—A village in Hoskote Taluk, population 274. A small ruined temple at this place has besides Saptamātrika and Ganapati, a seated figure of Dakshināmūrti with four hands, the upper two holding a drum and a trident, and the lower a *vīna* or lute. There is also a curious two-armed seated figure holding what look like a noose and a whip, with two horses on the pedestal, one with a saddle and the other without it. May this represent Rēvanta ? An old Nolamba record is to be seen near the village. Banahalli.

Bangalore.—A taluk near the centre. Area 375·07 square miles. Head-quarters at Bangalore. Contains the following hoblis, villages and population :— Bangalore.

Hoblis	Villages including hamlets	Villages Classified				Population
		Government	Sarvamanya	Jodi	Kayamgutta	
1. Bangalore ..	41	29	1	1	10	18,414
2. Begur ..	44	35	..	1	8	17,256
3. Hesarghatta	57	43	1	10	3	14,411
4. Kengeri ..	51	38	1	2	10	12,354
5. Krishnarajpur.	46	27	..	4	15	16,809
6. Uttarhalli .	46	36	1	4	5	9,554
7. Vartur ..	41	34	..	3	4	11,662
8. Yelahanka	58	36	3	2	17	11,312
9. Yesvanthpur	48	31	..	6	11	11,466
Total ..	432	309	7	33	83	123,517

Principal places with population.

No.	Place	Population	
1	Bangalore City	118,556	237,496
	Do Civil and Military Station..	118,940	
2	Yelahanka	2,508	
3	Begur	2,362	
4	Kengeri	1,704	
5	Banasavadi	1,484	
6	Kalagondahalli	1,375	
7	Gungarahalli	1,382	
8	Kempapura	1,721	
9	Kacharpalli	1,205	
10	Vartur	1,256	
11	Gunjur	1,187	
12	Hagadur	1,293	
13	Agara	702	
14	Tavarekere	1,141	
15	Hessarghatta	1,704	

The taluk was increased in 1870 by the addition of the Krishnarajpur and Yelahanka hoblis from the old Yelahanka taluk, and in 1873 by the Begur and Vartur hoblis from the Sarjapur taluk, and Kengeri hobli from the Kengeri taluk. By these accessions its limits were restored to nearly what they were in 1799.

The greater part of the taluk drains to the east, the waters being collected into two streams, which forming continuous chains of tanks, fall into the S. Pinakini. The northern of these commences beyond Yelahanka and, uniting near Hebbal with a stream from the north, flows into the South Pinakini at Kadgodi. The southern runs from Vasantapur past Vartur into the same near the Patandur hill. In the western part of the taluk, a stream from Oyali Dinne feeds the Vrishabhāvati, which, rising near Gavipura, flows past Kengeri and Bidadi to the Arkāvati in Kankanhalli.

The south-west is rocky and hilly; the remainder being composed of open, well-cultivated country, undulating much towards the north-west. Some of the principal elevations are those at Dodbettahalli (3,158 feet), in the north; at Banāvar (3,108), in the north-west; at Kotnur (3,118 feet) in the south; and at Banasvadi (3,029 feet) in the east. From the Oyali Dinne (3,118 feet), north of Bangalore, was measured

the base line of the Great Trignometrical Survey, for 7 miles north-east, to near Gubbi. There are numerous quarries around Bangalore of gneissose stone, which is not only largely employed for every variety of building in the town, but transported to distant places.

The prevailing soil is the red, on which are cultivated ragi and the commonly associated dry crops. Paddy and sugarcane are grown on the lands under tanks. In the immediate neighbourhood of Bangalore, especially on the south, numerous kinds of fruits and vegetables are raised for the European market, such as apples, peaches, grapes, mangoes, strawberries, cauliflowers, peas, Knol-kohl, cabbage, lettuce, *etc.*

The weaving of cotton cloths is the most extensive native manufacture. These are of the ordinary as well of superior kinds. Coarse woollen blankets and *gōni* for bags are also made. But the most important local arts are those of silk-weaving and carpet-making in the city of Bangalore, regarding which and other arts pursued in Bangalore more particular mention will be found elsewhere.

The taluk is intersected in all directions by roads radiating from Bangalore, and, except on the south-east, by railways.

The revenue settlement was introduced into the Bangalore, Agara, Halsur and Yesvantpur hoblis in 1872; into Yelahanka, Krishnarajpur and Kengeri in 1875; and into Begur and Vartur in 1877.

The revision settlement was introduced with effect from the year 1907-08 and the cultivable area according to resettlement was distributed as follows :—

Occupied area.—			
Dry	84,701		
Wet	8,530		
Garden	4,329		
Total ..			97,560
Unoccupied area.—			
Dry	11,956		
Wet	158		
Garden	55		
			12,169
Kharab			71,314
Inam			13,660
Total ..			1,94,703

The total land revenue demand of the taluk for the year 1921-22 was Rs. 2,52,962 and the actual collection Rs. 2,25,570.

The following was the average monthly rainfall in the taluk as registered at the different stations in the taluk :—

Station	Jan.	Feb.	Mar.	Apl.	May	June	July
1	2	3	4	5	6	7	8
Bangalore.							
1. Observatory ..	0.18	0.25	0.69	1.24	441	306	4.24
2. Central Jail ..	0.25	0.14	0.48	1.32	4.07	2.95	4.11
3. Taluk Cutcherry.	0.32	0.26	0.55	1.26	4.14	2.64	3.94
4. Lal Bagh ..	0.29	0.13	0.50	1.48	4.07	3.31	3.96
Bangalore Taluk							
1. Hessarghatta ..	0.10	0.23	0.16	0.71	2.58	1.91	3.03
2. Soldevanhalli ..	0.25	0.23	0.19	0.25	3.30	2.55	3.71
3. Vartur ..	0.23	0.22	0.30	1.69	4.02	2.28	2.78
4. Hebbal ..	0.23	0.17	0.33	1.50	4.33	2.50	3.76
5. Yelahanka ..	0.28	0.11	0.60	1.35	4.14	2.73	3.56

Station	Aug.	Sept.	Oct.	Nov.	Dec.	Year
	9	10	11	12	13	14
Bangalore.						
1. Observatory ..	5.81	7.26	6.42	2.21	0.39	39.16
2. Central Jail ..	5.18	7.10	6.12	2.63	0.50	34.85
3. Taluk Cutcherry ..	4.80	9.10	5.55	1.77	0.36	34.69
4. Lal Bagh	5.41	8.11	6.23	1.95	0.30	35.79
Bangalore Taluk.						
1. Hessarghatta ..	3.13	6.25	5.65	1.94	0.02	25.71
2. Soldevanhalli ..	4.43	7.57	5.18	2.38	0.25	31.29
3. Vartur	407	7.44	5.28	2.49	0.38	31.18
4. Hebbal	4.79	7.70	5.96	2.82	0.32	34.42
5. Yelahanka ..	4.30	6.47	5.25	2.94	0.32	32.04

Bangalore.—The chief town, situated 12° 58′ N. lat. and 77° 35′ E. long. The seat of Government for the State of Mysore, and head-quarters of the former Mysore Division and present Bangalore District. Population 237,496. It covers an area of 22 square miles and consists of two separate parts, namely, the City and the Civil and Military Station (formerly called the Cantonment).

Its name *Bengalūru*, of which Bangalore is a corruption, is said to be derived from *bengalu*, a kind of beans, to account for which the following story is related :—One day, when king Vīra Ballāla was hunting, he became separated from his attendants, and losing his way wandered about till nightfall. At last, faint and weary, he came upon a solitary hut, in which was an old woman, to whom he applied for something to eat. She had nothing better to offer him than some *bengalu*, green beans boiled in a little water, which however he was glad enough to get, and sharing them with his horse passed the night under shelter of the lowly hut. The incident speedily became known, and the village (*ūru*) which sprung up thence took, it is said, the name of Bengalūru. This story, however, seems to lack foundation (see below). The new village was, it is stated, situated to the north of Kodigehalli and, after Kempe Gauda had given the name to his new capital, was called old or Hale Bengalūru. At each of the cardinal points is a picturesque old watch-tower, which marks, it is said, the limits to which it was predicted the town would extend. The prophecy has now been more than fulfilled. The one to the north is on the Oyalidinne, overlooking the Rifle Butts ; the one to the east is on the rock of the Halsur water works; the one to the south is above the quarry on the east of the Lal Bagh ; and the one on the west is near Gavipur, at the north end of the Kempāmbudhi tank bund. This one had lost its dome, which has been rebuilt.

To Hindus, Bangalore is popularly known as Kalyānanagara, a name which has apparently arisen from a confusion of its name with Mangalore, which translated means Kalyānanagara.

City.—Bangalore City includes the Fort on the south and extends to the Maharaja's Palace on the north. Several large extensions have been added to it, the Seshadripuram and the Mallesvaram from the race-course northwards, and the Chamarajpet, Shankarpur and Basavanagudi from City.

the Fort westwards and southwards. It includes many suburbs and occupies an area of 11 square miles (see below).

Population in 1921	Males	Females	Total
Hindus (with 942 Jains and 8 Sikhs)	53,730	46,411	100,141
Muhammadans	7,539	5,573	13,112
Christians	2,457	2,488	4,945
Others	185	173	358
Total ..	43,911	54,645	118,556

The town itself was originally surrounded by a deep ditch and a thickset thorny hedge, which had served as a defence against the Mahratta cavalry. It was stormed by the British in 1791, and a cenotaph is erected near the Halsur gate to Colonel Moorhouse and other officers who lost their lives in the attack. The hedge was cleared away about 57 years ago, and the ditch has been filled up and built upon. The orthodox number of gates (*bāgilu*) was eight, to correspond with the eight cardinal points but, after improvements, have added several new ones. The principal are the Yelahanka gate on the north, the Halasur gate on the east, the Fort and Mysore gates on the south, the *Agrahāra* and Sondekoppa gates on the west, and the Bale gate on the north-west.

The City or *Pēttah*, as it is popularly called, with its palms, temples, mosques and shops, through crowds of Indians shopping and talking on the roads, is a picturesque sight.

It is divided into numerous *pēte* or quarters. But the Doddapēte (High-street) running from the Yelahanka gate in the north to the Fort gate in the south, separates the two comprehensive divisions of Deshadapēte on the west and Nagartapēte on the east. This line is crossed at right angles by a street running from the Halasur gate on the east to the Sondekoppa gate on the west. The intersection of these two main roads is styled the *chauk*, or square, near to which was situated the old Taluk Cutcherry, now marked by what is called the Ahmed Buildings in Chikpēte.

Between the Fort and Mysore gates is a well-built public

market. Siddi Katta, the quarter in which many Brāhman officials at one time lived, occupies, it is said, the site of an old tank, built at the expense of Siddi, a lady of the Kempe Gauda family. A good part of it has now been taken up by the market, which has been extended and relaid on generous lines. It includes a cloth bazaar and a grain bazaar besides long rows of vegetable and fruit stalls. Opposite to the Market are the Victoria Hospital and the Sir K. P. Puttanna Chetty Dispensary, which is attached to it. Not far from it the Minto Ophthalmic Hospital. The City Railway station is on the west of the Dharmāmbudhi tank, and its advent sixty-two years ago caused a great transformation on that side of the town. The houses forming the quarters of the railway staff are chiefly to the west of the station, where there are also a church and a chapel.

Owing to the circumstances of its origin, the rapid growth of the town, and the various hands through which it has passed, the streets in the old parts are often narrow and mostly irregular in appearance. The latter defect has been to some extent remedied by the construction of stone drains along both sides of the prinicipal streets, which has also promoted the cleanliness of the town. Many streets, too, have been widened as far as possible. Substantially built and imposing edifices may be seen in Chikpēte and other parts, belonging to wealthy Indians, but their effect is a good deal lost from their scattered positions. Bangalore, however, presents a lively specimen of a Hindu town, the main streets being generally crowded with pedestrians, among whom vehicles of all kinds, from the motor car, carriage or brougham of the high official to the rude jutka of the merchant trader and the slow and heavily-laden bullock-cart, tread their difficult way by dint of continual vociferous shouts.

The open stalls or bazaars on either side of the Doddapēte and other thoroughfares display their wares arranged on tiers of shelves, all within reach of the owner, who sits comfortably ensconced among them. Customers stand in the street to make their bargains, or squat on a small ledge

in front of the shop for a preliminary chat with the proprietor. Those of a trade generally flock together, so that many shops containing the same description of goods will be found side by side. In the Grain market (Taragupēte), a perfect block of carts stops the way, their contents being discharged in heaps into the street, where they are measured before being stored. In the Cotton market (Aralepēte), the verandahs of the warehouses are piled with bulging bales. In 1889, arrangements were made to remove these markets to the Western Extension, now called the Chamarajpet Extension. A committee was appointed to carry out this scheme into execution and it finished its labours in 1895. The New Taragupete forms part of this Extension.

In the quieter and more private parts of the town, the floor and ground at the entrance to the houses will be seen carefully washed with purifying cow-dung, and pleasingly decorated with numerous geometrical figures, which are drawn afresh by the women with lines of white chalk every morning while the lintel of the door is decked with mango leaves strung on a thread as a sign of welcome. On all sides may be seen women, with water jars and shining brass vessels, grouped round the public wells and fountains, or on their way to a tank with baskets of clothes. The peculiar odours of eastern bazaars pervade the streets; mendicants go from house to house sounding their conchs or gongs; and the universal babel gives evidence of the out-door life of the people.

The water supply of the town was originally being derived principally from the Dharmāmbudhi tank on the north-west. From this reservoir water was laid on to the streets and drawn out by the people as required from the square troughs or basins constructed at convenient points. The residents of the north-east quarter resorted to the Sampangi tank, the bed of which is now a polo ground. The well-water in the town is mostly brackish. But at a cost of 19½ lakhs a pure and abundant water supply has now been provided, drawn from the Hessarghatta tank, 13 miles to the north-west. An inscription of 1533 A. D., in Nelamangala taluk, mentions

Hessarghatta, otherwise called Sivasamudra *agrahāra* of the Yalahanka-Nād, as the place where there was a big tank formed in the Arkāvati river. The water is pumped up to the top of a hill at Bānavar, and from there runs by gravitation through cast-iron pipes to the settling and filter-beds above Sankey's reservoir to the west, and thence to a subterranean reservoir at the Race-course, whence it is distributed in iron mains to all parts of the City and, drawn off at stand-pipes or hydrants at suitable points in the streets.

The drainage of the Pēte is collected into one main channel, which runs out from the southern side and is continued as far as the Sunnakal tank, a distance of two or three miles, where the sewerage is applied to agricultural purposes. A suitable scheme of drainage on up-to-date lines is now under consideration of the City Municipality.

The *Fort* is no longer used for any military purpose, and is now a part of the City. The original Fort was of mud, and is said to have been erected in 1537 by Kempe Gauda, Prabhu of Yelahanka and ancestor of the Magadi chiefs. Under its Hindu masters, namely the Magadi gaudas, the Mahratta governors subordinate to the Adil Shāhi princes of Bijāpur, and lastly, the Mysore Wodeyars, the Fort retained its old character, with no doubt some additions to its strength. But under the Mahummadans the fortress was enlarged and rebuilt of stone. This work is attributed to a Khiledār named Ibrāhim Sahib, and was carried out in 1761, the first year of Haidar Ali's reign. The form of the Fort is oval with round towers at proper intervals It had, when captured by the British in 1791, five powerful cavaliers, a fausse-bray, a good ditch and covered way without palisades, but the glacis was imperfect in some parts. The two gateways, one in the north and the other in the south, were called the Delhi and Mysore gates respectively. The former, which opened towards the Pēte, was a handsome structure in the best style of Muhammadan military architecture, and consisted of several gates surmounted by traverses. But there being no ditches between the gates, an enemy taking possession

of the works over the first gateway had a ready communication with all the others, which the British troops who stormed the Fort at this point took advantage of.

Within the Fort, the principal building was the *Mahal* or palace (on the plan of the one at Sira), which, though the walls were of mud, was not without some degree of magnificence. The building was of two storeys. A large open court in the front surrounded by a corridor, in the centre of which, opposite the palace, was the *naubatkhana* or raised band-stand. The upper storey of the palace contained the public and private apartments of the Sultan and his ladies, with two balconies of state from which he gave audience. Paint and false gilding decorated the walls.

Buchanan thus describes the arrangements of the building as he saw it in 1800: "On the upper storey, it contains four halls, each comprising two balconies of state for the prince, and each balcony faces a different *cutcherry* or court for giving audience. No persons, except a few trusty guards, were admitted into the hall with the Sultan; but at each end of the court was erected a balcony for the officers of the highest rank. The inferior officers occupied a hall under the balcony of the prince, open in front, and supported by columns as high as the roof of the upper storey. The populace were admitted into the open court, in which there were fountains for cooling the air. At each end of the hall are private apartments, small, mean, and inconvenient. The bath consists of a small room, in which a person may sit, and have water poured over him. There were two apartments for the ladies. One, for the principal wife, contains a *cutcherry*, where, like the Sultan, she gave audience to the concubines, and to the ladies of the Musalman chiefs. The other apartment belonged to the concubines. It is a square court, having at the two sides a corridor, under which the women sat at their meals and amusements." An inscription found in it says it was begun in 1781 A. D. and completed in 1791 A.D. The dates are expressed in phrases, meaning "Abode of happiness" and "Envy of heaven."

An inscription in Bangalore taluk of 1705, A.D., states that the Venkatēsvara temple (now known as Venkatarmana-svāmi temple) in the Bangalore Fort was erected by Chikka Dēva Rāja and endowed by his son Kanthīrava Narasa Rāja.

When the Fort was restored to Tīpu at the peace of 1792, he dismantled it, but after 1799, Purnaiya had it completely restored on the former foundation. On the removal of the British garrison from Seringapatam in 1809, some of the troops had their quarters in the Fort, where the General Commanding and many of the European residents also lived. The arsenal was not transferred to it till about 1823. From 1831 the principal departments of the Administration were accommodated in the palace above described, until in 1868 the new Public Offices in Cubbon Park were completed, the removal to which carried away the few remaining European residents. The palace having partly fallen in, the greater part was demolished, but the Government Press remained there till the present building was erected for it. The arsenal had been given up, when the military guards were withdrawn and the Fort was handed over to the Civil authorities on the 2nd October 1888. What remains of the palace was for some time used for the Forest, Police and Excise offices. But at present, besides being an object of interest, it is used by the Mysore Boy Scouts as their Head-quarters. The Municipal Office was also in the Fort until it was shifted to the present place. Orders have been long since issued for the removal of all these offices, with a view to conserving the building as a historical monument. In Home's *Select Views in Mysore* (1794) there is an interesting inside view of this palace. One can infer from it the glory that once belonged to it.

The little Church in the Fort, used by Protestants, was dedicated by Bishop Turner (John Matthias Turner) fourth Bishop of Calcutta (1829-1831), while on his visitation tour in the Madras and Bombay Presidencies in 1830. The first stone for it was laid in that year by him. (See Bishop E. Chatterton's, *A History of the Church of England in India*, 1531.)

The Roman Catholic Church known as St. Joseph's, is just outside the Fort, on the new Tharagupet Road. It is a fine large Church built in the form of a Cross. During the festival seasons it is beautifully decorated with flowers. On these occasions, its precincts are quite full, and some of these festivals being well-known ones, people from far and near attend them in large numbers.

Outside, on the east, are the the Lascar Lines, a quarter inhabited by large numbers of poor people. On the west side, south of the Mysore Road, is the Chāmarājapet Extension, with the Victoria Hospital and the Minto Ophthalmic Hospital. Both of these stately buildings, one facing the east and the other the west occupy the large square commencing from the Fort gate to the New Tharagupet on the west. North of the Mysore Road are the barracks of the Barr or Mysore Infantry. The new extensions of Shankarpur, Basavangudi, and Gavipur and lastly the Non-Gazetted Officers' extension are all to the south of Chāmarājapet. The northern extensions consist of Sheshādripuram, Raiyats' Block and the Mallēsvaram. A new extension by name Visvēsvarapur Extension has recently been formed to the east of the Shankarpur Extension, and the Fort Main road now called Krishnarajendra Road.

Buildings in the City.

The most prominent buildings and places in the City limits are, the Maharaja's Palace, to the north-east, near the Cantonment Railway Station; the Public Offices in Cubbon Park, with the old Band Promenade around Sir Mark Cubbon's statue, and the Tennis Courts and Museum lower down. In the road from the Public Offices to the Yelahanka gate are the Government Press, the Central College and the Meteorological Observatory, the Mysore Bank Buildings, the District Cutcherry, with St. Martha's Hospital and the Maternity Hospital beyond to the east, and the Central Jail to the west. North of the Jail is the Race-course with the Silahdār lines to the west. Between the Race-course and the Golf Links is a new quarter, composed of houses

mostly in the European style, occupied by the leading Durbar Officials. The cotton-mills are on the north-west, close to the Southern Mahratta Railway line, and the fine building of the woollen mills to the south-west, also close to the line.

The Lal-Bagh.

No account of Bangalore would be complete without a notice of the Lal Bagh. This beautiful pleasure garden, situated about a mile to the east of the Fort, appears to have been first laid out in the time of Haidar Ali (perhaps after the one at Sira) and enlarged in the time of Tīpu Sultān. Dr. Buchanan, writing in 1800, says:—"The gardens are extensive, and divided into square plots separated by walks, the sides of which are ornamented with fine cypress-trees. The plots are filled with fruit-trees and pot-herbs. The Mussalman fashion is to have a separate piece of ground alloted for each kind of plant. Thus one plot is entirely filled with rose-trees, another with pomegranates, and so forth. The walks are not gravelled and the cultivation of the whole is rather slovenly, but the people say that formerly the gardens were well kept. Want of water is the principal defect of these gardens; for in this arid country everything during the dry season must be artificially watered. The garden of Tīpu is supplied from three wells, the water of which is raised by the *capily*, or leather-bag, fastened to a cord passing over a pulley, and wrought by a pair of bullocks, which descend an inclined plane. This the workmen say is a much more effectual machine than the *yātam*. Haidar's garden is watered from a reservoir, without the assistance of machinery. The taste of Haidar accorded more with the English than that of his son. His walks are wider, his cypress-trees are not so much crowded; and in the means for watering the plots there is not so much masonry or bricklayers' work employed. There is, indeed, so much of these in the parts of Tīpu's garden, which he probably considered the finest, as almost to cover the ground, and to leave nothing but holes, as it were through which the trees grow."

During the latter part of Tīpu's rule, and for long after, the Lal Bagh was supervised by two Darōgas, father and son. The former, named Muhammad Alī, seems to have been invested with considerable powers and was able to do a good deal for his charge; but under Abdul Khader, the son, whose authority was probably more limited, the garden became an ill-kept jungle of fruit-trees. In 1836, Sir Mark Cubbon made over the Lal Bagh to the Agri-Horticultural Society, then newly formed in Bangalore, and assisted them with convict labour. But the Society came to an end in 1842 and restored the garden to Government. In 1856, on the recommendation of Dr. Hugh Cleghorn, it was formed into a Horticultural Garden, and a professional Superintendent was obtained from Kew for its management. This system has continued to the present time and the gardens have a wide-spread reputation. Flower and fruit shows have all along been held twice a year, in July or August and in January or February, when numerous prizes are awarded, and there is a keen competition among exhibitors, of whom the greater number are Indian gardeners. Flowers, plants and seeds are obtainable for sale at the garden.

The Lal Bagh contains a rare and valuable collection of tropical and sub-tropical plants, together with indigenous and foreign fruit-trees. The stock is constantly replenished by exchanges and donations or importations. Being situated under a tank, the cultivation is easily supported by irrigation. Since the Rendition, it has been extended to the east and now contains nearly 108 acres. A handsome and spacious glass house, the foundation-stone of which was laid in 1889 by the late Prince Albert Victor of Wales, has been erected as an Exhibition Hall. This Hall is built in the model of the Crystal Palace and occupies 18,800 sq. feet in area. A complete collection is being made of coloured botanical drawings of indigenous plants, for which an artist is employed. An Equestrian statue of His Highness Sir Srī Chāmarājēndra Wadiyar Bahadur, G.C.S.I., erected in about the central portion of the Lal Bagh, is also a special feature of attraction.

Indians of all classes fully appreciate the Gardens and every evening numbers are there sitting under the trees or looking at the flowers and animals.

The Pettah and the fort as they were in 1794, are thus described by Home in his *Select Views in Mysore*, written after the taking of the place in 1791 :—

The Pettah and Fort in 1794.

"The pettah, or town, is of considerable extent, being two thousand yards long, by seven hundred and fifty broad, within the fortifications which consists of a rampart, a thick hedge, and a deep dry ditch. These do not completely surround the place, it being left open at the part opposite the fort, to the north of which it is situated. The fort is of an oval figure, extending some what more than nine hundred yards in its longest diameter. It is fortified with a broad double rampart, about thirty semicircular bastions, or turrets, and five cavaliers. There are two entrances to it, one at each end. That on the north called the Delhi gate, consists of five strong large gates, finished with considerable elegance ; that on the south, called the Mysore gate, consist of four only, low and far inferior to the others in beauty. Both these gates are covered with outworks. The ramparts of the fort are extremely well-built. The ditch is deep and wide, but dry in most part of it ; the faussebraye and covert way are both very broad. Originally built by the Hindus, as some figures sculptured in the walls and an ancient pagoda in the middle of the place sufficiently evince, it has been considerably altered and improved in the modern style by Haidar Ali and Tipu Sultan ; who have added many outworks and by whom the Delhi gate has been entirely rebuilt. They likewise established here a mint, a foundry for brass cannon, a machine for boring them, another for musket barrels, which will bore a hundred and thirty at once, an arsenal for military stores, and magazines for grain and gunpowder. Though these are in point of utility the most important, the most splendid fabric within the walls is the palace built by Tipu for his own residence. This is grand and spacious, displaying, to the four winds of heaven as many ample fronts each composing a lofty hall, the wooden roof of which is supported by colonnades of the same material. The pillars are connected by scolloped arches and the whole is superbly painted and gilt. The walls in front of the entrances to

the east and west halls have balconies, richly carved, and raised by small pillars, united by arches. In the middle of each balcony is a square projection, which we supposed to have been intended for the seat of State, whenever the Sultan held a Durbar. The north and south fronts are extremely airy, no wall dividing them, so that the eye completely pervades the building. In front of each face of the palace is a fountain; and on the north, south and west, are zenanas, not yet finished, low but highly ornamented with painting and gilding. Opposite the north and south fronts are small flower gardens, on the right and left, in which the pink of Europe vies with the variegated flowers of the east."

Taking of Bangalore in 1791.

The following is an account of the taking of Bangalore Fort in 1791 by Cornwallis:—

"It was late in 1790 before the siege of this place was resolved on, and early in 1791, Earl Cornwallis took the command of the army, avowedly with the intention of attacking it. He began his march from Vellour on the 5th of February; on the 20th, the whole of his forces had ascended the ghauts by the Mugalee pass; and on the 5th of March the army was encamped before Bangalore.

Tipu having been deceived into a firm belief, that his lordship meant to take the road of the Barramauel valley, had fortified the Changammah pass in that quarter, and made dispositions to prevent our army from ascending the ghauts there. To call our general's attention homewards too, already had he began to ravage the Carnatic, and had even taken Permacoil. Astonished when he found himself so egregiously duped and learnt that the British forces, having without interruption surmounted the formidable barrier opposed by nature to their progress, were rapidly penetrating into his dominions; he found himself compelled to abandon his purpose, and repair with speed to the protection of his own country. Marching with incredible diligence, he arrived near Bangalore on the same day with our army, and made a show of offering battle; but Lord Cornwallis, not deceived by this feint, opposed to his left wing only, while the right, covering the battering train, baggage and stores pursued its march. The enemy began a cannonade at a great distance; which as they did not advance, was not returned. In the

evening the whole army encamped within three miles of the fort; and next morning took a more convenient position on the north-east of the petta. The same morning the petta and fort were reconnoitred; and in the afternoon another reconnoitering party went out, escorted by Colonel Floyd, with the whole cavalry, and a brigade of infantry. The Colonel observing the rear of Tipu's army, at a great distance from the main body, pursued and attacked it with the horse, and made himself master of some guns. But a body of infantry advantageously posted behind some rocks, which he had not observed, galled him severely, and obliged him to retreat. He was himself wounded and his loss was considerable, chiefly owing to the badness of the ground. It being on many accounts desirable for our forces to have possession of the petta, it was resolved not to defer its attack. Accordingly, the king's 36th regiment and the 26th battalion of Bengal sepoys, under the command of Lieutenant-Colonel Cockerell, with a body of artillery under Lieutenant-Colonel Moorhouse, were ordered to storm it the following morning.

On the seventh at dawn, they advanced to the north gate, which had been fixed on as the point of attack. The first barrier was soon penetrated, and they rushed on to the second, but were opposed there by well-directed and close fire of the musketry from the walls, acompanied by showers of ground rockets, which did considerable execution. A six-pounder was run up with its muzzle to the gate; but its explosion had no other effect than making a small hole. A second time it was fired with no better success. At this critical juncture fell the gallant Moorhouse. As he was giving directions for an iron twelve-pounder to be brought up, he received a ball under his left shoulder, and almost instantaneously expired. Still the attack was continued with undaunted perseverance, and the gate being at length considerably shattered by reiterated explosions, it was forced open, and the whole detachment rushed in. The enemy fled from the gate, but continued firing from the houses for some time. Parties were sent in different directions to dislodge them; and before nine we were in complete possession of the place. Captain Delany, of the 36th, was killed at the beginning of the attack, and our loss altogether amounted to about a hundred men. In the afternoon, Tipu made an attempt to dislodge us, three kushoons of his infantry entered the petta,

at the opening on the south which we have already noticed. Marching in regular divisions, their attack was conducted with great spirit, whilst Tipu advanced from the north-west side of the fort and cannonaded our main army. The steady bravery of our troops, however, reinforced with the 76th regiment, compelled them to retreat, with the loss of their standards, and at least five hundred men.

Our batteries were soon after begun, and on the 12th three of them opened on the fort with considerable effect on the defences but, too distant for making a breach. Two others were erected, therefore, about four or five hundred yards, from the works. These soon demolished the stone facing; but the solid body of the rampart, which was of red clay, crumbled but slowly.

On the 17th Tipu again cannonaded our camp from the heights on the north-east but at too great distance to occasion any serious mischief. On the 21st he once more attempted to interrupt our operations, appearing with his army on the east side of the fort, and seeming to meditate an attack on our batteries. He had likewise opened embrasures in the bank of a tank, in which he had planted some heavy cannon, that would have enfiladed our trenches. His right wing and rear, however, being exposed to the attack of one our wings, which made a movement towards him, he drew off, leaving part of his guns behind him. Thus had he now made an attack from each of the three open quarters, and found them equally unsuccessful.

Notwithstanding the heavy and well-directed fire from the fort, from which the mud walls and other cover in the petta greatly protected our troops, the breach was now practicable; and accordingly, it was resolved to storm the fort without delay. The flank companies of all the king's regiments, under the command of Major Skelly, and supported by some battalions of sepoys, were ordered upon this service. Colonel Maxwell commanded the attack, which commenced about eleven o'clock. The fort, in a moment, was completely illumined by a number of blue lights suspended from the ramparts, for the purpose of discovering the assailants; a practice very common in Indian camps and garrisons. These lights exhibit to the camp a striking and interesting scene, during the mounting of the breach, and the climbing over the different parts of the gateway, which was a principal object of the attack. The grenadiers with their usual intrepidity first ascended the breach, clearing the way

with their bayonets, and dispersing the enemy with great slaughter. Thence, they proceeded along the rampart, to the right, whilst the light infantry took the contrary direction, and the rest of the troops descended into the body of the place. They all met near the opposite gate, which, the fugitives in their tumultous retreat had now choked up, and a horrible scene of carnage ensued. The killehdar, or governor, Bhaudar Khan, a venerable old soldier and a favourite of his master fell, bravely fighting to the last, near the colours of his fort. Above six hundred of the garrison shared his fate; three hundred, most of them wounded, were made prisoners; and near two thousand are said to have escaped. Our loss was only about fifty officers and men, killed and wounded. The body of the killehdar was found the next day, amidst a heap of slain, and pierced through and through with balls and bayonets. Earl Cornwallis sent a message to Tipu, with an offer of the corpse for interment; to which the latter with equal spirit and prudence replied, that the proper place for the burial of a soldier was the spot where he fell. In consequence, the body was buried in the fort by the people of the Mussalman religion, and with every mark of distinction. If we consider the circumstances attending the siege, that the enemy was in full possession of the open country so as to preclude the possibility of our getting supplies, that during our operations in the petta, we had but a small force in the camp to withstand the attacks of their whole army, and that both our provision and ammunition were nearly exhausted, the capture of Bangalore may be deemed one of the greatest achievements of the British arms in India."

The European Cemeteries.

The European Cemeteries in the city contain some interesting monuments. At the Cenotaph, near the Halsur Gate, which has been already mentioned, there was originally a cemetery, with a number of tombs and cypress-trees, of which a picture may be seen in Home's *Select Views in Mysore*. Home describes the tombs as elegant monuments, and gives the inscriptions on seven of them, which are those of seven persons (Delany to Williamson) mentioned as numbers 2 to 7 in Mr. Rice's *List of European Tombs and Monuments*. All trace of this cemetery has disappeared, and its place is occupied by the present Cenotaph which was erected by the

Mysore Government and it is kept in repair by the Public Works Department. The Cenotaph is in memory of those officers and soldiers who gallantly fell at the siege and died in Bangalore in the years 1791 and 1792; those who fell at the taking of Bangalore; those who fell in the campaigns of 1791-92 after the capture of Bangalore in the assault on Tipu's lines; and the island of Seringapatam, 6th and 7th February 1792; in the engagement before Seringapatam, 22nd February 1792; and in the campaign of 1799. Among those who fell in 1791, was Colonel Moorhouse, of the Madras Artillery, who was killed at the storming of the Pēṭṭa, 7th March 1791. He was a very gallant and valuable officer highly respected throughout the army. He was lamented by the Madras Government as an officer whose long, active and zealous services deserved the highest praise, and he was interred in St. Mary's Church, Fort St. George, at the public expense.

In the Fort Cemetery, situated on the Minto Hospital Road leading to the Shankarpur Extension, the earliest tombstone is that of Peter Kelly, "Merchant of Seringapatam," who died on 20th November 1807, aged 34 years.

Basavangudi Temple.

The Bull Temple, after which the Basavangudi Extension in Bangalore City is named, is a large sized structure, with a fine *Dvajastamba* before it. The Bull is cut out of a monolith and is well proportioned. Inscribed at its base is the inscription registered as *Bangalore*70, which probably belongs to the time of Kempe Gauda. The inscription states that at the feet of the god there are the sources of the Vrishabhāvati river which runs to the west. It is an affluent of the Arkāvati, which it joins a few miles north of Kankanhalli.

The Ganapati shrine at the foot of the Bull Temple contains a huge Ganapati figure, also a monolith. Not far away is the Kādu Hanumān temple, the huge image in which is similarly cut out of a single stone.

Bangalore City Municipality.

The administration of the City Municipality vests, under Regulation No. VII of 1906, in a Municipal Council, consisting

of 30 Councillors, 19 of whom are elected by the Rate-payers of the nine Divisions into which the City is divided, as noted below, 9 nominated by Government and one elected by the Bangalore Chamber of Commerce. The Council is reconstituted once in three years. The right of electing a President was given to the Council in 1920.

1. Palace Division	.. 1	6. Lal-Bagh Division	.. 1
2. Balepet do	.. 3	7. Fort and Chamarajapet Division	.. 3
3. Manavarthapet Division	4	8. Basavanagudi Division	2
4. Ulsoorpet do	2	9. Mallesvaram Division	2
5. Nagartharpet do	1		

The Executive Staff consists of a Municipal Commissioner, appointed under Municipal Regulation No. IV of 1923, a Health Officer and a Municipal Executive Engineer. For special works connected with City Improvements, there is a Special Executive Engineer.

The last municipal general elections took place on 8th September 1924, and the following two days throughout the City. The number of voters at the time was 3,671; the number of voters who actually voted being 2,458. Women have the right of voting under the Regulation; the number of women voters at the last general elections being 528. Though a large number of women voters did exercise the privilege of voting, statistics are not available to show the actual number who voted.

The Municipality dates from 27th March 1862, when a number of leading citizens formed themselves into a Board binding themselves to abide by Act No. XXVI of 1850. The Board worked under the Superintendent of the Division and the Amildar was its chief executive officer. Their duties were defined and they met once or twice a week to discuss the needs of the City. They imposed a sanitary-tax of four annas for every 40 square feet of built area and subsequently permission to levy an octroi duty on tobacco, sayer duty on country piece-goods, nuts and pepper was granted. The Municipal Regulation of 1871 came into force on 1st April 1871. Among other things, it provided a certain number of Municipal Commissioners, and a better conservancy system. In 1871, a full-time President

was appointed in the person of Dr. J. H. Orr, C. B., who, is still well remembered in the City. In 1881, however, the full-time President gave place to the Deputy Commissioner as *ex-officio* President. In 1896, however, a full-time President was again appointed. In 1898, the former arrangement was once again restored. In 1904, however, a full-time President was again appointed, though in 1906, the Deputy Commissioner was re-appointed as *ex-officio* President. In 1913, however, an Honorary President was appointed and in 1920, as above stated, the right of electing a President was granted to the Council.

The Municipal Regulation of 1871 was amended successively in 1888, 1890, 1899 and 1900 and in 1906 it was wholly replaced by Regulation VII of 1906, which was passed on 16th October of that year and came into force on 1st January 1907. This Regulation was amended in 1911, 1916, 1918, and 1923. The present constitution is governed by the Regulation of 1906 as amended. The amending Regulation (IV) of 1923 empowers the appointment of a Commissioner for carrying out the chief executive duties of the Municipality.

For administrative purposes, the City is divided into nine divisions, and the Council manages its business in meetings convened for the purpose and also by one or more of its Committees, some of which, including the Managing Committee, the chief of them, are of a statutory character. The business of the Council is spread over several departments, each with a requisite establishment of its own. The Commissioner is generally responsible for the executive work. He is also the Land Acquisition Officer for purposes of acquiring property within the limits of the City. The President is empowered to convene the meetings of the Council and preside over its deliberations and is under the Regulation, the channel of communication between the Council and the Government. He is also the final authority in all matters municipal, except where the Council has reserved special powers to itself or where they are so vested under the Regulation. The Municipality has carried out many improvements in the City. About 50 years ago, the deep ditch and thorny hedge which surrounded tho old town was cleared, the ditch being filled up and built upon. Since 1895, many new extensions have been formed, as above mentioned. On the levelled sites and cultivated fields of about 26 villages, which the City has absorbed, stately buildings have been erected.

The present City includes the fort on the south and extends to the Palace of H. H. the Maharaja on the north. It was only 8¼ square miles in area in 1897, in 1926 it was nearly 11 square miles. Population and trade have increased and the style of house-building has also improved. The following figures indicate its growth :—

Population.

Year	Population	Percentage of variation
1881	..	+2.7 per cent.
1891	80,000	+28.8 ,,
1901	70,000	—13.5 ,,
1911	88,000	+27.7 ,,
1921	118,000	+23.7 ,,

Variation for 50 years 95·3 per cent.

The appearance of the plague in 1898 claimed a heavy toll and checked the growth of population to some extent as indicated in the figure for 1901.

Density.

The following table shows the growth in the density of population :—

Year	Number of persons per house	Number of houses per square mile
1891	7	978
1901	5	1,329
1911	5	1,963
1921	5	2,463

The number of occupied houses in 1921 was 24,034 and the number of persons per square mile 12,147.

The following is a statement showing the population in each division of the city as per the Census of 1921.—

Division.	Population.	Division.	Population.
I	7,866	VI	9,643
II	23,425	VII	11,621
III "A"	30,578	VIII	5,128
III "B"		IX	5,936
IV	17,344		
V	7,015	Total ..	1,18,556

Improvements effected.

The old City is being opened out, its narrow roads are being widened and fresh extensions are being laid out to house the growing population. With the improvements now going on, the City bids fair to become one of the most neatly laid out in India.

Description of the City.

It may not be out of place to refer in outline to the principal portions of the City just to give an idea of its thoroughfares, and to show how the extensions have become popular and attractive and where the improvements are being effected.

The heart of the City includes Doddapet, Chikkapet, Siddicutta, Taragupet, Arle (Cotton) Pet and Nagarathpet, which contain wholesale and retail shops. The total area of the old City is 2358·53 acres, of which 665·72 acres form the built-up area. The difference, *viz.*, 1692·81 acres, consists of hamlets, tanks, parks, railway station, schools, jail, hospitals, public offices and the race-course. The population in this area is about 93,000. In the built area the density is over 200 per acre. The principal sanitary measures included in the present town-planning operations are confined to this area.

The remnants of Tipu's Palace and a dungeon near the Delhi-gate are, as mentioned above, places of antiquarian interest in the Fort. The Central Police Station, the Government Book Depot, the Chamarajendra Sanskrit College, the Bangalore Taluk Office, the Reserve Police Lines, the Government A.-V. School are also located here.

The High Ground contains the West-end Hotel, the Race-course, the Golf Links and the residences and offices of some of the high officers of the State.

The extensions.

Chamarajapet extends to the west of the Fort and contains very elegantly built bungalows and cottages. It is the first extension opened after the Rendition.

The Basavangudi Extension lies to the south of the Fort and consists of over 1,000 very neatly and fashionably built cottages. The Basavanna Temple is the favourite resort for picnic parties. The Bugle rock in front of it affords a panoramic view of the whole City from its railed platform.

Mallesvaram, an extension on the Tumkur road, laid out simultaneously with Basavangudi, contains 10 avenues north and south, and 18 cross-roads east and west. Over 1,000 houses are built in ever-varying designs. Mantap Hill, the highest point in the City, lies to the north-east of this extension, just above the Sankey's Reservoir. The Jewell Filters are to the north of this Extension.

The Shankarpur Extension forms the connecting link between Chamarajapet and Basavangudi, with the magnificent edifice called Shankar Mutt, in which the Indian Sanskrit Institute is located, in the centre.

According to an official description, "these Extensions are laid out on the gridiron or chess-board plan. They are rectangular with the boundary roads running north and south and east and west. In Basavangudi, there are four diagonal roads also. A narrow conservancy lane in the backyards of houses forms a distinguishing feature of these Extensions. They are located on high ground and the drains are so well constructed on the road-sides that after the heaviest downpour of rain, it is remarkable no pool of water is to be seen anywhere. The sewerage is on the combined system of open drains and underground sewers. The open drains in the conservancy lanes are flushed by means of bent tube flushing syphons and the underground sewers by means of flushing tanks fitted with Field's flushing apparatus."

The normal annual receipts of the Municipality, excluding Government grants, etc., amount to about Rs. 6 lakhs, mainly derived from municipal rates and taxes, octroi and revenue from municipal property. In 1925-26, it amounted to Rs. 6 lakhs as against Rs. 1½ lakhs in 1892. The normal expenditure, incurred mainly on Public Works, Electric Lighting, Public Health, Education and General administration, amounts to about 6 lakhs. In its improvement work, the Municipality is being annually helped by Government by liberal contributions, which have varied from time to time.

City's climatic and Horticultural Features.

The City is quite as noted for its gardens as for its climate. Horticultural facilities abound in the place. A greater

variety of vegetables, flowers and fruits is not raised anywhere else in South India. English vegetables, French beans, ornamental flower shrubs, brilliant foliage plants, gorgeous blossomed creepers and orchids, apples, figs and mangoes, to mention only a few of the most important, are raised and exported in large quantities. Delicious mango fruits find their way to the markets of the distant Punjab and Bombay in the season, and grafted mango plants are supplied to all parts of India. A casual visit to the Horticultural shows annually held in the City will satisfy the curious in this respect.

Water Supply.

The City receives its water-supply from the Hessarghatta Reservoir supplemented by the Kakol and Byatha tanks, 18 miles from the City. The water from this reservoir is led in a masonry delivery channel for about 23,500 feet and at Soldevanhally, 1½ miles from Banavara, is pumped by suitable pumps to the storage tanks at the Jewell Filters near Yesavanthapur whence after filtration the water is distributed in iron mains to the City.

The pumping engines consist of 3 triple expansion surface condensing engines working 3 direct acting Worthington High duty pumps. Two of the engines work simultaneously and the third is a stand-by. The steam of these engines is supplied by one of the 2 Babcock and Wilcox Boilers of 75 N.H.P. each. Two of the pumps, when working conjointly, pump 1,500,000 gallons in 24 hours against a combined static and dynamic head of 400 feet. There are 2 storage reservoirs of 3 million gallons capacity, 3 filter units of the Jewell gravity type, 17′ in diameter and capable of filtering 386 gallons per minute each.

Water was pumped for the first time on 23rd June 1896.

Total cost of project as completed Rs. 20,78,641.

Total capacity of the Reservoir 744·6 million cubic ft.

Average consumption in City per day 150,000 gallons.

Average consumption in City per head 11·3 gallons.

Cost of distributing water per 1,000 gallons.—

	Rs.	a.	p.
Pumping	0	7	4
Filtering	0	0	9
Distribution	0	4	8
Total ..	0	12	9

Length of C. I. Mains	4½	miles
Do. C. I. Sub-Mains ..	50	miles
Number of Public Fountains ..	520	(*i.e.*, 1 in 5 acres or 1 for 170 people)
Do of house connections ..	1,000	
Consumption of water in house connections. ..	150,000	gallons in cold weather.
	200,000	gallons in hot season.

Every house connection has a meter and is entitled for a free allowance of 160 gallons per rupee rental value (as assessed by the Municipality) per month subject to a minimum of 4,000 gallons, and the excess of water drawn over and above this free allowance is charged for at the rate of annas 12 per 1,000 gallons. Meters.

Fees to be paid in advance for making house connections.—

	Rs.	a.	p.
½ inch attachment or less	1	8	0
¾ inch do do	2	0	0
inch do do	2	8	0

When attachment is to be temporarily closed, half the above rates are charged.

The Contribution by the Municipality to the water-works department is Rs. 30,000 per annum.

Excess water charges and value of water used by institutions collected by the Municipality amounts to Rs. 24,350.

A larger scheme of water-supply for the City and the C. & M. Station is in hand. It is expected to cost about Rs. 10 lakhs.

Electric power for lighting the streets of the City and for industrial purposes is generated at the Cauvery Falls, 70 Electric Power: Street lighting.

miles from Bangalore. The City installation was completed in August 1905 at an estimated cost of Rs. 8 lakhs and the Hon'ble Sir John Hewett performed the inaugural ceremony. Annual Municipal contribution to the State Public Works Department for this purpose is Rs. 20,000.

Number of arc lights in use in the City 1,769.

All street lights are to be lighted each and every night of the year about 30 minutes after sunset, and extinguished 30 minutes before sunrise.

Rates for Electric Lighting.

The rates for electric lighting are as follows :—

For lighting including small household appliances, As. 9 per point of 60 watts per month ; rate per B.O.T.U. being 4 annas.

Accounts are rendered monthly. In the case of large consumers, a reduced rate is allowed, the discounts ranging from 5 per cent to 25 per cent on 500 to 4,000 and above units consumed.

Meter Hire.

The meter hire for lighting installations from :—

	Rs.	a.	p.	
7 to 15 points	0	8	0	per month.
16 points and over	1	0	0	

For the supply of power for cooking and heating, the rate per B.O.T.U. is 5 annas. Annas 8 per month is charged for each meter installed for heating service. Meter hire, however, in the case of small consumers, has been recently abolished.

Rates for Power for Industrial Purposes.

For the supply of power for industrial purposes, the following are the rates charged :—

	Rates per B. O. T. U.	Minimum monthy charge per rated H. P. maximum demand
Rated Maximum demand in electrical H. P.—		
Up to 20 H. P. inclusive ..	As.	
21 H. P. and up to 50 H. P. inclusive.	1.50	No minimum.
51 do 100 do ..	.95	50% Load factor.
101 do 200 do ..	.80	do
201 do 300 do ..	.70	do
301 and above	.60	do

The above rates apply when the proposed installation is within a reasonable distance of the Department's power-supply lines. When such is not the case, special terms will be arranged to suit such special cases, such as when the proposed installation is outside the Municipal limits.

Among the medical institutions are the Victoria Hospital, the Minto Ophthalmic Hospital, the St. Martha's Hospital, the Maternity Hospital and a number of dispensaries located in different divisions of the City and maintained by the Municipality. There are also maintained by the Municipality a free Unāni Dispensary and a free Ayurvedic Dispensary, besides a number of these indigenous medical institutions to which grants-in-aid are paid annually by it. Medical Institutions.

The Victoria Hospital situated in the market square was opened by Lord Curzon on 8th December 1900. The foundation stone was laid by Her Highness the Maharani, C. I. (late Regent) on 22nd June 1897, on the occasion of the Diamond Jubilee of Her Most Gracious Majesty the late Queen Victoria.

The building cost over 7 lakhs. It has accommodation for 134 in-patients (90 males and 44 females), and provides quarters for medical officers and nurses in the Hospital premises. It is free to all classes of sufferers without distinction of class, creed or race. It is fitted with the latest appliances. All the benefits which modern science can provide for the alleviation of human suffering are provided. There are special wards for paying patients, European and Indian. In-patients are admitted at all times.

Average daily attendance of out-patients; males 190·48, females 74·53.

The Ophthalmic Hospital situated in Albert Victor Road was opened by His Highness the Maharaja on 31st January 1913. It is fitted up with the latest appliances and has indoor accommodation for over 100 male and female patients. Average daily attendance of out-door patients is 104·39 (males) and 80·61 (females); indoor patients number over 75 daily.

The St. Martha's Hospital and Dispensary situated in District Office Road was established in 1886 and is under the Superintendance of the Lady Superior Sister and Nuns of the Order of the Good Shepherd. There is a qualified Resident Surgeon

attached to it. The Senior Surgeon of the Government of Mysore acts as visiting officer. The Government of Mysore and the City Municipality give grants-in-aid to it. It provides accommodation for 86 indoor patients, while out-door patients are daily treated in the morning.

The Maternity Hospital, established in 1880, is on the Cenotaph Road. It owes its existence to the munificence of the late Rao Bahadur Yele Mallappa Chetty, a well-known local philanthrophist.

There is also a Public Health Institute, established in 1911, situated close to the Central College. It has a Director at its head assisted by a competent staff. Chemical, bacteriological, toxicological and public health work is done here. There is, besides, a Vaccine Institute on the Lal-Bagh Road, which trains students in the manufacture of vaccine. It was established in 1881 and is presided over by a qualified medical officer. A hospital for mental diseases providing for 250 beds, a leper asylum with provision for 40 beds and a Veterinary Hospital are other institutions situated in the City. Vaccination is compulsory within the Municipal limits and depôts are maintained for carrying it out during regular hours at the Municipal Dispensaries. Qualified female vaccinators are engaged for vaccinating women and children at their private residences free of charge.

Education.

Within the Municipal limits of the City, primary education, which is both compulsory and free, is managed by the Municipality, which has an elected Committee to look after it.

Chief among the higher educational institutions is the Central College, at the Yelhanka Gate, which is an University Institution, with a large staff of professors, assistant professors, demonstrators, etc. It has attached to it a commodious hostel which provides for 96 boarders, a Reading Room, a Library, an University Union and large recreation grounds. There is a clock tower on the older portion of the building. Overlooking it on the other side of the Post Office Road are the Engineering College and the Government Collegiate High School. The former is an University Institution training students for the B. E. Degree of the local University. The Collegiate High School is the largest one of its kind with up-to-date equipment. To the Engineering College is attached a Mechanical Engineering School

as well, while to the Government Collegiate High School is attached the Government Commercial School. There are, besides, Collegiate High Schools run by the London and the Wesleyan Missions and a large number of primary schools distributed all over the City managed by the Municipality. The latter provide instruction for both boys and girls of all communities. The London Mission High School for girls situated on the Mission Road provides instruction for nearly 70 girl students. In the fort is located the Vani Vilas Institute, a Government institution, which also educates girl students up to and including the Collegiate Class.

Outside the City limits but not far away from Mallesvaram is the well-known Indian Institute of Science. The Institute owes its existence to the munificient gift of the late Mr. J. N. Tata, to perpetuate whose memory a statue was, in 1922, erected in the grounds of the Institute. The Government of Mysore have given the lands free and make a large annual grant for its upkeep. It is a post-graduate Institution for advanced studies and original researches. General Chemistry, Organic Chemistry, Applied Chemistry and Electrical Technology are among the departments which exist at present. Students' quarters, mess rooms and recreation grounds are attached to the Institute. The Institute is managed by a Committee on which the Mysore Government is also represented. The Viceroy and Governor-General of India is its Patron. At Basavangudi, on the Shankar Mutt Road, is the Indian Sanskrit Institute established in 1911 by His Holiness the Jagadguru of Sringeri Mutt. It provides for advanced studies in Indian Philosophy, Rhetoric, etc. Attached to it are quarters for professors and lodgings for students. At the extreme southern end of Basavangudi, at the point where the Fort Centre Road meets the Edur road, is the Tata's Silk Farm established by the late Mr. J. N. Tata and now managed by the Salvation Army. Here experiments in sericulture are carried on, Indian and European students from Mysore and South India generally being trained at it. Japanese Reels are used and Mysore Cocoons are supplied for seed.

Connected with the Agricultural Department, whose offices are on the Seshadri road, are a number of laboratories which provide facilities for the carrying out of agricultural, chemical, mycological and entomological work. There is also an insectory run by the Department. An experimental farm is maintained

by the Department It is located at Hebbal, 7 miles from the City on the Bellary road. It has a Students' Hostel and an Implements Depôt attached to it. An Agricultural School is also managed by the Department and is situated within the Farm limits. It provides instruction for about 30 students in agriculture, carpentry and smithy work.

At the Market Square is the Doddanna Hall, in which is located a free Industrial School, established by Janōpakāri Doddanna in 1906. It provides instruction in drawing, painting, clay modelling, carpentry and rattan weaving. A free boarding house is attached to it. The Institution is supported by a liberal grant by Government.

In recent years, a number of Students' Hostels have been established in the City for the benefit of students of different communities—Brāhman, Mahrātta, Muhammadan, Vokkaligar, Vaisya and Vīrasaiva. Of these, the last two are fine piles of buildings on the Seshadri road. Recently, a hostel for students belonging to the Depressed Classes has been opened in a rented building on the Race Course road. The Mahratta Hostel is also located in a rented building in Basavangudi.

Notable places of interest.

Among the more notable places of interest is the Cubbon Park, which has an area of more than 100 acres. It is situated between the City and Military Station. A fine view of it is obtained from the top of the Public Offices. It was originally laid out by Major-General Sir Richard Sankey, R.E., and is looked after by the Superintendent, Government Gardens. It is named after Sir Mark Cubbon, late Chief Commissioner of Mysore. The Public Offices, built between 1864-68, at a cost of over Rs. 14 lakhs, and added to in 1914-15, forms part of it. This huge pile of buildings is in the Greecian style and is 640 feet long. The chief offices of Government are located here. The Legislative Council meetings are held in the imposing Central Hall, which is just above the central stair case. In this Hall is to be seen on the western roof a fine medallion portrait of Sir Mark Cubbon. His equestrian statue was designed by Baron Marochetti. The statue of Her Majesty Queen Empress Victoria, which is a white marble replica of the one at Worcester, is the chief

object of interest in the Park. It is 11 feet high including the plinth, the pedestal (of Mysore grey granite) being 13 feet. Sir Thomas Brock, the well-known sculptor, who was commissioned to execute it, has produced a likeness which has given universal satisfaction. It cost £ 1,000. At the statue, most of the more memorable functions that have taken place in Bangalore, have been held. Close by are the statues of His Majesty King Edward and His Highness Chamarajendra Wadiyar (1928). The Park has many lovely carriage drives and broad promenades, lined with seats, besides many pleasant retreats. From its situation and picturesqueness, it easily lends itself for the holding of exhibitions, *etc.* The new Band Stand, a gift of His Highness the Maharaja, is not far away, being between the Public Offices and the Seshadri Memorial Hall and the Century Club, the chief social centre in the City. The Seshadri Memorial Hall is named after Sir Seshadri Iyer, the great Dewan of Mysore. In front of it is the statue set up to perpetuate his memory, which was unveiled on 20th November 1913 by Lord Hardinge. The Public Library is located in the Memorial Hall, which until recently housed an Educational Museum as well. The Government Museum (founded in 1865) is on the south-eastern part of the Park, not far from it. It is a neat building, well stocked with exhibits illustrating the fauna and flora of Mysore, besides varieties of its agricultural and industrial products. Its Archæological and Ethnological sections are among its chief attractions. It has a library and a reading room attached to it. Nearly five lakhs of people visit it annually. The Survey Offices, the Chief Electrical Engineer's Office, the Hessarghatta Water Supply Offices, the Government Central Press, the Stamp Manufactory, the Industrial Workshop and the offices of the Director of Industries are in the vicinity of the Cubbon Park. Facing the Cenotaph Road are the New Public Offices, the Y.M.C.A. (City branch) and the Maternity Hospital. Facing the New Public Offices and the City Y.M.C.A. is the Daly Memorial Hall, named after Sir Hugh Daly, a former Resident in Mysore. In it is located the Mythic

Society, with its Library, Reading Room and Tennis grounds. The Society was founded in 1909 and is one of the best conducted learned societies in India interesting itself in the study of Indian History, Folklore, customs and manners, religion, etc. A feature of its activities is the attention it gives to the elucidation of the ethnology, ancient history, religions and antiquities of Mysore. In the main hall, which is used as a public lecture hall as well, are interesting pictures of those intimately connected with its founding, among them of His Highness the Maharaja, His Highness the Yuvaraja, Sir Hugh Daly, the Rev. Father Tabard, who was its life President until his death, which occurred in 1925, and others. A little portrait of Dewan Purnaiya is one of the curiosities of the place. The Society issues a journal of its own and is affiliated to the Royal Asiatic Society of Great Britain and Ireland. His Highness the Maharaja is its Patron.

The City has the usual complement of clubs, hotels, theatres, cinema houses, *chattrams* (choultries), temples, *masjids*, churches, *etc.*

Municipal Finances.

The following statements give the Receipts and Expenditure of the City Municipality, during the five years, *viz.*, 1921-22 to 1925-26. It may be added that the incidence of Municipal taxation in the City during the year ending 30th June 1926 was Rs. 4-1-8 as against Rs. 3-1-11 in the Mysore City.

Statement showing the *Receipts* of the Bangalore City Municipality for the six years ending 1926-27.

Items	Actual Receipts		
	1921-22	1922-23	1923-24
1	2	3	4
	Rs.	Rs.	Rs.
A. Municipal Rates and Taxes ..	4,87,064	4,52,938	4,45,468
B. Realisations under Special Acts.	10,283	11,269	10,245
C. Revenue derived from Municipal properties apart from taxation.	2,05,000	1,84,842	1,49,459
D. Grants and contributions ..	1,05,752	70,456	81,568
E. Miscellaneous	2,196	6,805	4,243
F. Public Debt	3,25,584	1,05,783	1,23,441
Total ..	11,35,879	8,32,093	8,15,426

Items	Actual Receipts—*concld.*		
	1924-25	1925-26	Estimated Receipts 1926-27
	5	6	7
	Rs.	Rs.	Rs.
A. Municiapl Rates and Taxes	4,51,313	4,90,445	5,63,000
B. Realisations under Special Acts.	10,400	10,076	11,935
C. Revenue derived from Municipal properties apart from taxation.	1,57,185	1,72,725	1,72,090
D. Grants and contributions .	23,860	14,562	4,21,223
E. Miscellaneous	2,706	6,854	4,000
F. Public Debt	2,18,731	53,597	9,03,380
Total ..	8,64,195	7,48,259	20,75,628

Statement showing the *Expenditure* of the Bangalore City Municipality for the six years ending 1926-27.

Items	Actual Expenditure		
	1921-22	1922-23	1923-24
1	2	3	4
	Rs.	Rs.	Rs.
A. General Administration ..	89,945	1,05,407	87,799
B. Public safety	28,472	31,222	31,280
C. Public works carried out by Public Works Department.	..	..	..
D. Public works carried out by Civil Departments.	3,28,926	3,97,751	3,19,248
E. Public health and conveyance.	1,77,251	2,01,786	2,01,539
F. Public Instruction, Municipal schools.	10,463	10,288	29,075
G. Contributions and grants .	8,346	4,662	4,108
H. Miscellaneous	1,24,711	88,311	1,05,659
I. Public debt	2,68,437	56,013	39,749
Total ..	10,36,551	8,95,439	8,18,461

Items	Actual Expenditure—*concld.*		
	1924-25	1925-26	Estimated Expenditure 1926-27
	5	6	7
	Rs.	Rs.	Rs.
A. General Administration ..	95,160	97,483	1,07,220
B. Public safety	32,566	39,700	36,025
C. Public works carried out by Public Works Department.	1,08,583	96,888	1,70,250
D. Public works carried out by Civil Departments.	1,90,159	1,81,968	2,00,228
E. Public health and conveyance.	2,40,341	2,14,128	13,92,145
F. Public Instruction, Municipal schools.	33,413	23,907	43,152
G. Contributions and grants	3,790	3,437	3,300
H. Miscellaneous	79,853	64,179	68,204
I. Public debt	35,158	50,912	70,000
Total ..	8,19,023	7,72,602	20,95,024

Civil and Military Station, Bangalore.

Civil and Military Station.—Till the Rendition in 1881, the Civil and Military Station was known as the Cantonment (called *Dandu* by Hindus and *Laskher* by Mahomedans). It was then made over to the British Government as an Assigned Tract and is under the administration of the Hon'ble the British Resident. It is situated to the north-east of Bangalore proper, and was established in 1809, on the removal of the British Garrison from Seringapatam, which had proved unhealthy for the troops. It includes suburbs and covers an area of 13.54 square miles, inclusive of the land on which the Indian Institute of Science is situated. This latter was added on to the Civil and Military Station, Bangalore, in 1906.

The Parade ground extends two miles east and west and is surrounded by a ride or mall, the Rotten Row of the Station.

At its western end, on a commanding site, stands the Residency, with the fine range of Mysore Public Offices rising out of the wooded grounds of Cubbon Park, and the General Post Office. The new Telegraph Office has been built opposite the General Post Office. The statue of H. M. the late King-Emperor Edward VII has been erected near the new Telegraph office on the north side of the Cubbon Park and the Bangalore War Memorial, in memory of European and Anglo-Indian Boys of Bangalore who fell in the Great War of 1914-18, has been erected in front of the Telegraph Office. Further east, stand the B. R. V. Armoury and St. Andrew's Kirk and beyond that come the main-guard, the Military Head-Quarter Offices, Supply and Transport Offices, the bakery for the troops, and the barracks of the British Infantry. At the east end, and southerly from Trinity Church, are situated the extensive artillery and Cavalry barracks and lines, with the Indian town of Ulsoor on their north. The Cavalry barracks occupy the site of what was the old Race-Course. On the south side of the parade ground are the Victoria Statue, St. Mark's Church, the Bowring Institute, the Bangalore Library, the Mayo Hall, the Public Offices and the Gymkana, besides several fine shops. From this direction thoroughfares lead south to the quarters known as Shoolay and Richmond Town, where numerous European pensioners and Anglo-Indians live. Beyond this again are the Indian Cavalry and Arab lines and All Saint's Church.

The Cantonment Bazaar, an Indian town in itself, lies in a valley to the north of the Parade ground. It contains a commodious and well kept market, the Bowring, Civil and the Lady Curzon Hospitals, numerous imposing stores for the sale of European goods, large Indian buildings and also a fine Roman Catholic Church—St. Mary's. To the north of this again is the populous district of St. John's Hill inhabited by a large number of European pensioned soldiers, whose neat little cottages with the spire of the parish Church rising up in their midst give the place somewhat the appearance of an English village. To the east of St. John's Hill are the lines

of the Sappers and Miners, on the north Cleveland Town, Cox Town and the Peninsular Tobacco Factory, and on the west, the Pioneer lines and the Cantonment Railway Station.

The congested parts of Blackpalli were demolished, and a new extension called "Fraser Town" was formed in 1906 in Pāpireddi-pālayam, north of Cleveland Town, and to suit the convenience of the people a railway station called "Bangalore East" was also opened. Houses have been built on sanitary principles; there is a mosque, a school, and a dispensary. A small market and a post office have also been started here. Further north, on the other side of the Madras and Southern Mahratta Railway line, another extension called Richard's Town has also been started. Some fine large bungalows have been built in this extension.

Among the buildings in the Station deserving more particular notice are the Residency, the Convent Schools, the Roman Cathloic St. Patrick's Cathedral and St. Mary's Church, St. Xavier's Church, St. Mark's Church, the Mayo Hall, the Public Offices, the Kirk, the Cavalry barracks, etc. Near the New Market will be seen more than one ornamental mosque and the *gōpura* or tower of the Sōmēsvara Temple, commonly called the *Ulsoor pagōda*, is a good specimen of the Hindu pyramidal architecture.

Station Municipality.

The Municipal affairs of the Station are administered by a body styled the Municipal Commission of the Civil and Military Station of Bangalore and consisting of a President, who is the District Magistrate of the Civil and Military Station for the time being, a medical officer, who is appointed by the Hon'ble the Resident, and twenty-six other Commissioners. Of these twenty-six Commissioners, six are appointed by the Resident either by name or by office, one is elected by the Bangalore Trades Association, and nineteen are elected by the ratepayers. Every elected Commissioner and every Commissioner appointed by the Resident by name holds office for a term of three years.

The Station is divided into the following wards or divisions namely :—

No.	*Ward or Division.*
1.	Ulsoor.
2.	Southern Division.
3.	East General Bazaar.
4.	West General Bazaar.
5.	Cleveland Town.
6.	High Ground.

The inhabitants of the Station are divided into the following classes :—

1. Europeans and Anglo-Indians.
2. Muhammadans.
3. Hindus and others.
4. Indian Christians.

and each class elects separately its own representatives.

The number of Commissioners to be elected by each class and for each division is as follows :—

Divisions	Classes				Total Number of Commissioners
	Europeans and Anglo-Indians	Muhammadans	Hindus and Others	Indian Christians	
1. Usoor	1	1	1		2
2. Southern Division ..	1	1	1		3
3. East General Bazaar ..	1	1	2	1	4+1
4. West General Bazaar ..	1	1	2		4
5. Cleveland Town	1	..	1		3
6. High Ground	1	..	1		2
Total ..	6	4	8	1	19

Municipal Finance.

The following is a statement of receipts and expenditure of the Municipal Fund for three years :—

Particulars	Receipts		
	1921-22	1922-23	1923-24
I. Service Account.—Ordinary			
	Rs.	Rs.	Rs.
A. Management	58	73	151
B. Communications	55,908	55,668	80,674
C. Education	141	157	40
D. Public Health	..	..	..
i. General	52,032	69,661	70,282
ii. Water supply and drainage amount.	1,13,657	1,13,378	1,23,519
Capital—			
B. Communications	..	..	175
II. Remunerative Enterprise account—			
Ordinary—			
B. Markets, Slaughter Houses, Cart stands and pounds	60,694	83,356	80,447
C. Tree Planting	2,087	3,695	2,834
D. Land Development	7,700	11,169	13,342
Capital			
D. Land Development	..	73,891	29,832
III. Revenue Account	2,68,627	2,47,216	2,96,925
IV and V. Endowment and Contribution and Government grants account.	2,09,374	4,69,694	6,21,030
VI. Advances Recovered ..	20,160	28,922	36,706
Total ..	7,88,393	11,56,880	13,55,957

Particulars	Payments		
	1921-22	1922-23	1923-24
I. Service Account.—	Rs.	Rs.	Rs.
Ordinary.—			
A. Management	65,134	67,789	69,475
B. Communications	1,22,014	1,23,470	1,38,166
C. Education	31,558	33,568	34,679
D. Public Health	1,57,419	1,64,571	1,67,690
i. General	..	..	..
ii. Water Supply and Drainage account.	1,54,680	1,51,344	1,18,999
Capital.—			
A. Management	14,875	405	420
B. Communications	29,833	17,262	9,607
D. Public Health	..	..	..
i. General ..	1,296	15,809	12,444
ii. Water Supply and Drainage Account.	16,049	14,888	20,336
II. Remunerative and Enterprise Account.—			
Ordinary.—			
B. Markets, Slaughter houses, cart stands and pounds.	10,325	16,008	14,706
C. Tree Planting	5,329	5,752	5,060
D. Land Development	7,728	1,152	2,649
Capital.—			
B. Markets, slaughter houses, cart stands and pounds.	..	..	2,411
C. Tree Planting	..	..	430
D. Land Development	..	73,891	..
iii. Revenue Account ..	26,303	26,828	22,331
iv. and v. Endowment and Contribution and Government grants Accounts.	3,18,174	3,14,747	5,26,425
vi. Advances recoverable ..	13,758	33,677	23,810
Total ..	9,74,475	10,61,161	11,69,638

Water Supply.

Water-supply is drawn both for the City of Bangalore and the Civil and Military Station from the Chamarajendra Reservoir at Hesserghatta about 13 miles in a direct line from Bangalore. This reservoir was built by the Mysore Durbar, and water was first pumped from it to the City in June 1896. Shortly after, in February 1897, an agreement was drawn up between the Secretary of State and the Durbar, whereby the Imperial Government were given certain rights in the water impounded. Under the agreement cited above and since revised, the Station is supplied with two-thirds of the water actually received from the reservoir, the remaining one-third being reserved for the Military. The whole initial cost of the scheme and of the Secretary of State's share of the cost of the Jewell filters was borne by Government. The Municipality paid two-thirds of the cost of the new rising main, engine and boiler installed in 1912, and contribute two-thirds of the actual working expenses and a fixed sum annually towards maintenance. The filters are under the control of the Mysore Durbar, and the Imperial Government pay half the cost of working and maintenance. The water is distributed through the Station in cast iron mains and sub-mains. To meet the charges connected with the water supply, a water tax at 6 per cent per annum is levied on all house property.

Electric Lighting.

The agreement of 1908 between the Mysore Durbar and the Municipal Commission in regard to the electric lighting of the streets in the Station was superseded by a new agreement entered into between the same parties which came into force from the 1st January 1923, for a period of ten years from that date. According to this agreement, the Commission pays at an average rate of Rs. 35 per lamp per annum on all street lights installed to the end of December 1922, and at Rs. 35 per lamp per annum on all additional lights installed on and after the 1st January 1923. All extensions of the system from that date are carried out by the Mysore Durbar at their own cost. The total number of lamps in the Station on the 31st March 1924 was 1074 ; on 30th September 1926, it stood at 1220.

Municipal taxation.

The following taxes are levied in the Station :—

Professsion tax on sowcars, money lenders, pawnbrokers and hawkers.
House conservancy tax.
Water tax.
Excess water charges and meter rent.
Tax on vehicles and animals.
Octroi.

Miscellaneous, such as slaughter house fees, hackney carriages fees and license fees for places where articles of food and drink are prepared for sale and where offensive and dangerous trades are carried on.

The incidence of taxation per head of population on 31st March 1924 was Rs. 4-8-9.

Population.

The population of the Civil and Military Station as taken at the census in 1921 is as follows :—

Males	61,576
Females	57,364
Total ..	1,18,940

The population has been classified as under :—

Religion	Males	Females	Total
Hindus	34,115	31,948	66,063
Muhammadans	13,471	11,603	25,074
Christians	13,125	13,404	26,689
Jains	401	234	635
Parsees	70	53	125
Sikhs	104	5	109
Brahmos	16	11	27
Animistic	..	..	..
Jews	13	14	27
Buddhists	99	92	191
Others	2	..	2
Total ..	61,576	57,364	1,18,940

For population classified according to occupation or means of livelihood, *vide* Mysore Census Report, 1924 Part II, Tables—Table XVII.

Medical Institutions.

Many changes have taken place in the Medical institutions of the Civil and Military Station. Thirty years ago, there existed only the Bowring Civil Hospital and Ulsoor Dispensary. Besides these, there are now the Lady Curzon Hospital, the Saadut Dispensary in Shoolay, the Annaswamy Mudaliar Dispensary in Fraser Town and the Isolation Hospital in Langford Town.

Previous to the year 1900, the only medical institution receiving in-patients was the Bowring Civil Hospital, which was financed by, and was under the control of, the Municipal Commission. In this Hospital, men, women and children were treated, the accommodation for women being only 24 beds.

In April 1900, the financing and management of the Civil Hospital was taken over by the Government of India.

Under advice of the then Residency Surgeon, additional accommodation for the treatment of women and children was provided in a series of buildings, some built by Government and others by contributions from six Indian philanthropic gentlemen. The buildings were connected by roofed passages, and so grouped, were formally opened on December 10th 1900 by Lady Curzon who graciously allowed the whole to be styled the "Lady Curzon Hospital for women and children."

Since that date, many important alterations and additions have been made in the two Civil Hospitals, the Bowring which is now used for male patients only, and the Lady Curzon, for females only. The result of these improvements is that, at a cost estimated at about Rs. 5,00,000, the two Hospitals which were originally most primitive in their arrangements and equipment, are now furnished and equipped on a scale which makes them, perhaps, the most complete institutions of their kind in India. Among the improvements which have been carried out to bring the institutions up to modern requirements, are the Lighting throughout by electricity and the provision of electric fans, a powerful X-Ray installation and apparatus for every sort of electrical examination and treatment by electricity. All cooking and heating is also carried out

by electricity. All the Hospital wards and bath rooms are tiled and equipped in conformity with modern sanitary requirements. Two operation blocks, one for males and a second for females, were built and equipped, that for females being the generous gift of the late Rao Bahadur B. P. Annasawmy Mudaliar, C.I.E.; the Maternity Department has been entirely remodelled; and isolation wards provided for suspicious cases. Quarters have been provided for the House Surgeons, Assistant Surgeons, Sub-Assistant Surgeons, Stewards, Electric Mechanic, Compounders, Sisters and Nurses, as also for the menial Staff. Private wards for better class patients have been provided and a new laundry built and equipped.

The remodelling of the Staff has also received attention and in particular, the Nursing Department has been enlarged and put on a proper footing. In 1900 the nursing Staff available for 210 beds was 3 charge nurses, 3 Sisters of Charity and 3 Indian Nurses. The Staff now comprises 1 Nursing Superintendent, 2 Nursing Sisters, 2 Senior Charge Nurses, 4 Sisters of Charity, 4 Charge Nurses, 15 Pupil Nurses, 8 Maternity Paying Pupil Nurses, 4 Indian Nurses and the Civil Hospitals are now a training school for nurses both in general nursing and midwifery.

The plans of both the hospitals still leave much to be desired, but a great deal has been done to remedy defects in construction, such as the provision of ramps where steps existed, and the demolition of unnecessary small buildings. Chief among other improvements was the closing of New Market Road which ran between the Bowring and Lady Curzon Hospitals, and which, being the main road to the bazaar and market, was an obvious nuisance to both institutions, the noise and dust being continuous by day and night. It was found possible to divert this road without much inconvenience to the public, with the result that the two institutions now stand in one compound, the road having been converted into a pleasant garden and the male and female wards connected by a roofed passage, which crosses where the road ran, the

same being a great boon to the Nursing Staff during rain. This arrangement greatly facilitates the administration of the hospitals and indeed it is now possible to group the male, female, children's and maternity wards into one institution under the title of the "Bowring and Lady Curzon Hospitals." These Civil Hospitals provide the following accommodation :—

——	Wards	Beds	
General wards (Male) ..	7	69	Bowring Hospital.
Private wards do	3	3	
Maternity wards	4	28	
Children's do	2	12	Lady Curzon Hospital.
European do	2	16	
Private do	3	3	
Indian Surgical wards ..	1	6	
Hindu wards	3	17	
Muhammadan wards	1	6	
Caste do	2	12	
European Isolation ward ..	1	4	
Indian do ..	1	4	
European Tubercular ward ..	1	4	
Indian do ..	1	8	
Total ..	32	192	

The attendance at the medical institutions of the Civil and Military Station during 1923-24 was as follows :—

——	In-patients	Out-patients	Total
		Rs.	Rs.
Lady Curzon Hospital	2,688	20,941	23,629
Bowring Civil Hospital	1,488	14,564	16,051

The Ulsoor Dispensary rendered medical aid to 28,367 and 383 minor operations were performed.

The Dispensary at Fraser Town afforded medical aid to 22,083 and 174 minor operations were performed.

The Saadut Dispensary at Shoolay afforded medical aid to 17,976 and 220 minor operations were performed.

The Isolation Hospital for all infectious diseases afforded medical relief to 212 patients with a mortality of 37.

Out of the above, there were 15 plague patients with 8 deaths and 180 small-pox patients with 25 deaths.

The Staff of the Civil Medical Institutions are :—

A Commissioned Medical Officer styled the Residency Surgeon.

1 House Surgeon for the Lady Curzon Hospital.
1 House Surgeon for the Bowring Civil Hospital.
2 Lady Assistant Surgeons.
4 Indian Sub-Assistant Surgeons.
1 First Steward and Head Clerk.
1 Assistant Steward and Cashier.
4 Compounders.
1 Nursing Superintendent.
2 Nursing Sisters.
2 Senior Charge Nurses.
5 European Sisters of Charity.
4 European Charge Nurses.
15 Pupil Nurses.
4 Indian Nurses.
8 Maternity Paying Pupil Nurses.

The Annasawmy Mudaliar Dispensary in Fraser Town and the Saadut Dispensary in Shoolay were respectively the generous gifts of Rao Bahadur B. P. Annasawmy Mudaliar, C.I.E., and Mr. Aga Abdullah Sait, to the Municipality.

Education.

Education in the Civil and Military Station, Bangalore, was supervised by the Director of Public Instruction, Mysore, until December 1888, assisted by his Deputy Inspector. It was then placed under the control of the Madras Educational Department and the Inspector of Schools, Western Circle, was given the charge of it. Changes continued to take place in the Inspectorate until at present all the schools in the Station, European and Indian, are under the control of the Inspector of Schools, Coorg and Bangalore, permanently stationed at Bangalore, and assisted by a Sub-Assistant Inspector of Schools, in the control of the Indian Elementary Schools.

Probably no place in India of the size of C. & M. Station, Bangalore is better provided with the means of education for all classes, and nowhere is a more earnest attention paid to the subject, than on the part of the various private agencies at work.

The following are the statistics for the 4 years 1921-22 to 1924-25 :—

	1921-22				1922-23			
	Boys' Schools		Girls' Schools		Boys' Schools		Girls' Schools	
	No.	Number of Pupils	No.	Number of Pupils	No.	Number of Pupils	No.	Number of Pupils
1	2	3	4	5	6	7	8	9
Arts Colleges ..	1	473	1	317	1	452	1	317
Secondary Schools ..	9	2,532	6	1,081	8	2,289	6	11,171
Primary Schools ..	52	4,427	24	2,483	50	4,390	25	2,697
Special Schools ..	2	61	3	107	3	68	3	95
Total ..	64	7,360	34	3,988	62	7,199	35	4,280
Unaided Schools ..	16	883	7	123	17	788	6	131
Grand total ..	80	8,433	41	4,111	79	7,987	41	4,411

	1923-24				1924-25			
	Boys' Schools		Girls' Schools		Boys' Schools		Girls' Schools	
	No.	Number of Pupils	No.	Number of Pupils	No.	Number of Pupils	No.	Number of Pupils
	10	11	12	13	14	15	16	17
Arts Colleges ..	1	77	1	311	1	113	1	312
Secondary Schools ..	9	2,741	6	1,222	9	2,792	7	1,284
Primary Schools ..	47	4,302	25	2,665	49	4,737	26	2,946
Special Schools ..	3	85	3	107	3	89	3	82
Total ..	60	7,205	35	4,305	62	7,731	37	4,624
Unaided Schools ..	15	777	4	105	14	595	6	117
Grand total ..	75	7,982	39	4,450	76	8,326	43	4,741

The following table shows the total strength in all classes of schools on 31st March 1925 :—

Caste or Community	Boys	Girls	Total
European and Anglo-Indians ..	1,117	1,341	2,458
Indian Christians	1,175	1,169	2,344
High Caste Hindus	2,625	1,165	3,790
Depressed Classes	1,947	412	2,359
Muhammadans	1,419	596	2,015
Buddhists	9	17	26
Parsis	14	27	41
Others	20	14	34
Total ..	8,326	4,741	13,067

The expenditure on Indian Secondary education was Rs. 86,950, that on Indian Vernacular education was Rs. 1,13,437 and on Technical education Rs. 19,829. This expenditure was distributed among the schools of the various denominations as follows :—(The figures given in the statement do not include those for Government and Municipal Schools).

Denominations	Government		Private			
	Imperial	Municipal	Fees	Other sources	Total	Percentage
Church of England	2,272	..	..	3,022	5,294	3·21
Roman Catholic ..	23,700	..	16,507	21,229	61,436	37.5
Wesleyan Mission ..	12,830		5,866	13,889	32,585	19.9
Methodist Mission .	2,040	..	..	3,017	5,057	3.1
C. I. G. Mission ..	13,40	..	39	1,735	3,114	1.9
London Mission ..	450	..	..	418	868	0.5
Lutheran Mission ..	770	..	152	467	1,391	0.8
Hindu ..	22,024	..	13,090	11,614	46,728	228·5
Muhammadan ..	1,801	..	..	5,697	7,498	4·6
Total Rs. ..	67,227	..	35,654	61,090	1,63,971	100.0

There are two Colleges in the Station, the St. Joseph's College and the Sacred Heart College. The St. Joseph's teaches up to the B. A. Degree and the Sacred Heart up to the Intermediate Examination in Arts. The former is attended by

both European and Indian boys and the latter is chiefly attended by European girls. The European High Schools are St. Joseph's College, European Section, Bishop Cotton Boys' and Girls' High Schools, Baldwin Boys' and Girls' High Schools and St. Francis Xavier's Girls' High School. There are also three Indian High Schools, St. Joseph's College (Indian Section), R.B.A.N.M's High School, both for boys, and Goodwill Girls' High School for girls.

With the coronation of His Majesty the King-Emperor at Delhi in 1911, a new era of educational activity began in the Station. The Imperial Government contributed large sums of money, as special grants, for the improvement of Indian education, with the help of which good buildings were constructed for many elementary and secondary schools. The building in which St. Joseph's College, Indian Section, is located and the building recently constructed for St. Joseph's College (College Section) are two of the finest in the Station. St. Euphrasia's Training School and Rajamma Thambu Chetty Girls' School in St. Joseph's Convent and R.B.A.N.M's High School buildings are also excellent.

Statistics of education of Europeans as they stood on 31st March 1925 are given in the table below :—

Number of Schools	Boys	Girls
Colleges	1	1
High Schools	3	3
Middle Schools	1	3
Primary Schools	5	3
Training Schools	..	1
Commercial Schools	..	1
Total ..	10	12
Strength—		
Collegiate Department	113	11
High School Department	124	84
Middle School Department	339	321
Primary School Department	687	1,080
Training School	..	27
Commercial School	..	27
Total ..	1,263	1,550

	Rs. a. p.	Rs. a. p.
Total expenditure on education during 1924-25.	1,66,631 0 0	1,29,124 0 0
Proportion of cost borne by Imperial funds.	67,589 0 0	44,025 0 0
Cost of educating each child ..	131 14 8	83 4 11
Proportion of European children in schools to the total strength in European Schools.	85·7	82·6

Administration.

An *imperium in imperio*, under the control of the Resident, the Assigned Tract is provided with the various departments of administration, separate from those of the Mysore Government.

Land.

The area for cultivation is a little over 4 square miles of which only about nine-twentieths are Government land (365 acres of it unculturable); the rest belongs to Kayamgutta, jodi and sarvamanya villages. The revenue work continued under the Deputy Commissioner of the Bangalore District till the 1st April 1884, when it was made over to the Station District Magistrate as Collector. In *legislation*, all Acts, Rules and Regulations in force before the Rendition continued in force; but in 1883-4 a revised list of such as applied to the Civil and Military Station was issued by the Government of India, declaring to what extent and with what modifications they were to be law. Other enactments have been extended to the Civil and Military Station from time to time. A list of enactments in force in the Station has been issued with the Government of India Notification No. 318 D. dated 16th January 1917 and subsequent Notifications. The Police Force is composed of a District Superintendent of Police with (1923-24) officers and constables costing Rs. 2,73,135-11-3.

Criminal Justice.

The Courts are (i) the Court of the Bench of Honorary Magistrates established in 1888 with third class powers in regard to offences under Sections 352 and 405, Indian Penal Code, and 34 of Act V of 1861 or against Municipal Regulations and Bye-laws, the penalty for which does not exceed Rs. 50;

their powers have subsequently been altered to those of the Second Class Magistrates; (2) the Court of the Second Magistrate with powers of the First Class; (3) that of the District Magistrate (who took the place of the previous Town and Cantonment Magistrate) and the Sessions Court. In 1896 the jurisdiction over the Railway lands,—Bangalore to Harihar; Bangalore to Hindupur; Bangalore to Bisanatham including the Kolar Gold Fields Railways—was ceded to the British Government with supervision by the Honorable the Resident; in consequence, the District Superintendent of Police was invested with the powers of a first class Magistrate, Mysore Railways, subordinate to the District Magistrate who as Railway Magistrate has also jurisidction. The jurisdiction over the Kolar Gold Fields Railways was made over to the Durbar tentatively for one year in 1913-14 and was subsequently made over permanently on certain conditions. The powers of the High Court were vested in the Chief Judge of Mysore till May 1884, when they were transferred to the British Resident and the other Courts abovenamed were established. The duties of the Civil and Sessions Judge were combined in one officer till August 1891, when the First Assistant Resident was made Sessions Judge and a post of a separate District Judge was created. The duties of the Sessions Judge were entrusted to the District Judge in 1920. The receipts in Criminal Courts amounted in 1923-24 to Rs. 19,209-8-6 and the charges to Rs. 79,172. The number of cases brought to trial was 6,792 involving 7,991 persons. The great majority (which were minor offences and Police and Municipal cases) were disposed of by the Bench of Magistrates. There is no separate jail, the Bangalore Central Jail being close at hand; but convicts, whose sentences are over one year, are being sent to the Jails at Vellore, whence they are transferred to the other Jails in the Madras Presidency. The District Magistrate is also a Justice of the Peace and *ex-officio* Assistant to the Honorable the Resident in Mysore.

Civil Justice is administered by a District Judge and a District Munsiff. The latter has original jurisdiction up to Rs. 2,500 and Small Cause jurisdiction up to Rs. 100, and the former has unlimited Original jurisdiction besides Small Cause Jurisdiction up to Rs. 500 and exclusive jurisdiction over Railway lands. The District Judge hears also appeals from the District Munsiff. Appeals from the District Court lie to the Hon'ble the Resident in Mysore. Civil Justice.

The Secretary to the Resident is the Inspector-General of Registration for the Civil and Military Station, Bangalore; the District Judge is the District Registrar and the Manager of the Residency Press is the Sub-Registrar. There were 1,681 documents registered in 1924-25. The receipts were Rs. 12,582-4-6 and the charges Rs. 3,426-11-11. Registration.

The Resident's Treasury deals not only with the receipts and payments on account of the Assigned Tract but also with the transactions of various departments and services such as Army, Ecclesiastical, Posts, Telegraphs, Survey of India, etc., as well as interest on the Government of India Securities and Pensions. The total receipts in 1923-24 were 135 lakhs and the disbursements 230 lakhs. The treasury is not, however, responsible for the actual receipt and payment of cash, this work having been transferred with effect from 1916 to the local branch of the Imperial Bank of India. From October 1924, the Treasury has been converted into a Pay and Account Office in charge of an officer subordinate to the Government of India and all work hitherto done by the Accountant-General, Madras, in connection with the Assigned Tract and the Residency is now done by the Pay and Account Office in addition to the regular treasury work. The transactions brought to account are finally recorded in the books of the Accountant-General, Central Revenues, of whose office the Pay and Account Office is an outpost. The transactions of the Government of Mysore at the Treasuries in British India as well as those of the Governments in British India at the Treasury Department.

Mysore State Treasuries are adjusted through the Pay and Account Office. The Pay and Accounts Officer also acts as *ex-officio* Financial Adviser to the Resident. It will suffice in this place to give the *Revenue* and *Expenditure* of the Assigned Tract for the past five years :—

	1919–20	1920–21	1921–22	1922–23	1923–24
Receipts.	Rs.	Rs.	Rs.	Rs.	Rs.
Tax on Income ..	1,06,621	99,153	2,46,817	2,39,265	1,92,460
Land Revenue ..	3,316	4,271	700	70	4,303
Excise ..	17,40,546	17,87,333	17,53,155	16,38,449	14,77,890
Stamps ..	1,26,944	1,12,584	1,30,901	1,25,199	1,61,464
Forests ..	..	..	92	4	..
Registration ..	17,807	12,526	14,410	12,181	11,368
Interest ..	2,379	2,150	1,976	1,794	1,630
Administration of justice.	6,728	5,282	5,907	7,802	7,264
Police ..	475	15,078	463	15,294	17,434
Education ..	2,855	3,054	7,402	2,296	3,297
Medical and Public Health.	8,285	12,858	13,853	13,406	20,493
Miscellaneous ..	306	763	798	880	907
Total ..	20,16,262	20,55,052	21,75,074	20,56,500	18,98,510
Disbursements.					
Refunds and Drawbacks.	11,014	5,051	..	..	..
Taxes on Income	687	2,089	6,104	8,221	12,315
Land Revenue and General Administration.	7,399	6,906	9,598	7,642	8,158
Excise ..	20,147	27,447	28,271	29,573	29,947
Stamps ..	1,541	1,516	1,665	1,898	2,307
Registration ..	2,236	2,814	2,637	2,748	3,265
Administration of Justice and Jails and convict settlements.	72,252	89,516	1,02,931	1,26,877	1,18,336
Police ..	1,47,778	2,03,151	2,13,910	2,59,585	2,61,380
Education ..	2,30,848	2,77,909	2,82,136	3,27,411	4,49,481
Medical and Public Health.	2,88,795	2,53,181	2,41,493	6,31,926	6,94,119
Agriculture (Veterinary).	..	..	..	..	64,000
Stationery and Printing.	4,286	5,786	5,194	2,600	2,756
Contribution on account of Pensions.	32,132	43,467	50,778	50,894	97,629

Disbursements	1919–20	1920–21	1921–22	1922–23	1923–24
	Rs.	Rs.	Rs.	Rs.	Rs.
Public Works ..	1,35,906	74,161	1,69,883	75,350	48,945
One-third of the Residency charges.	68,918	67,727	82,428	67,341	87,695
Miscellaneous ..	35,602	39,851	21,751	32,358	30,489
Total ..	10,59,586	11,00,569	12,18,778	16,24,424	19,10,822

The principal item of Revenue is under Excise, and is derived from the grant of licenses and the levy of duties. Arrack is supplied from the Durbar Distillery, which has the exclusive privilege of manufacture and wholesale vend, the Station paying a proportionate cost of the Distillery Establishment. There is a separate Excise staff for the Station consisting of an Assistant Commissioner of Excise, 3 Sub-Inspectors and a clerk with 11 servants. Separate contracts are made for retail vend of arrack, toddy, beer, and foreign liquor. Opium and *ganja* shops are given on surcharge system. The beer is supplied by the Bangalore Brewery Company established in the Station.

Bannerghatta.

Bannerghatta.—A sacred hill in the Anekal taluk, 10 miles south of Bangalore. Its height is 3,271 feet above the level of the sea. On the occasion of the Car festival (*rathōtsava*) in honour of Sampangi Rāmasvāmi, held for three days from *Phalguna bahula* 6th, (March—April), there is an assemblage of 4,000 people.

The outer walls of the Garbhagriha of the Srī Champakadhama-Svāmi temple here are full of inscriptions but with a thick coat of chunam all over them. Some of them are in Tamil and belong to the 13th century. The *dhvajasthamba* near the Ānjanēya temple is a lofty one and bears three inscriptions at its base.

About a mile to the rear of the temple, past the rocks, is a Rāvanakote (or Stone-maze) which is a popular resort.

About a couple of furlongs from it, is a fine stone revetted well, whose cool waters are refreshing to a degree to the many pilgrims who visit the temple during the hot weather.

Basavapatna. **Basavapura.**—Bechirak village in Kankanhalli Taluk, Kodihalli Hobli. Its full name is Basavapatna-Virasandra.

In a grove near this place is a shrine dedicated to Balobasavappa with another in front dedicated to his disciple Huchchabasavappa. Both these were Lingāyat *gurus*. The shrines have a Nandi inside and are visited by a large number of devotees. The disciple Huchabasavappa is, however, held in greater regard than his *guru*. About a mile to the south of the village is a boulder called Kudure-gundu which bears an inscription. Another boulder close to it is called Anegundu. It is said that Basavapatna was once a great city, the capital of a king whose elephants and horses were tied near the above boulders.

Begur. **Begur.**—A village of considerable antiquity in Bangalore taluk, about 8 miles south of Bangalore. Head-quarters of the *hobli* of the same name. Population 2,362. An elaborately sculptured stone from here, now in the Bangalore Museum, is a memorial to the local chief, named Nagattara, who, in about A.D. 920, fell in the war between the Ganga king Ereyappa and the Nolamba king Bīra Mahēndra, while attacking the elephants in the army of the Nolamba prince Ayyapa Dēva.

The historical records, such as *Bangalore* 83, found at this place go back to about A.D. 900. To the west of the present village the fields are said to be full of ash-pits containing bones and pieces of pottery. Several circular ovens built of bricks have also been met with while ploughing the lands. These are said to have been erected for the manufacture of glass bangles. The Nāgēsvara temple is an old structure in the Dravidian style. It has five *lingas* named Nāgēsvara, Nagarēsvara, Chōlēsvara, Karnēsvara and Kamathēsvara set up in five separate shrines, the first being looked upon as the most sacred, owing probably, to its great antiquity. The others may be later additions. In the *navaranga* of the Nāgēsvara shrine, there are to the left figures of Mahishāsura-mardini, Chandikēsvara and Sūrya, the last with four hands, two holding lotuses and two placed on the waist;

and to the right, figures of Bhairava, Ganapati, Chandra with two hands and a nimbus, and *Saptamātrikah*. The ceiling of the *navaranga*, measuring 5'-5' and consisting of 3 slabs, has *ashta-dikpālakas* with Umā-mahēsvara in the centre. At the sides of the *navaranga* entrance stand two females instead of the usual *dvārapālakas*. In a separate shrine is the goddess of the temple, a good figure, about 2½ feet high. The front veranda of this shrine has to the right a figure of Ganapati with only two hands, a fine figure of Durga, about 3 feet high, said to have been recently found in a well, and a figure of Sūrya with two hands. A fragmentary old inscription, apparently a Jaina epitaph, is found built into the floor of the veranda. The *navaranga* of the Chōlēsvara shrine has likewise a ceiling of *ashta-dikpālakas* with Umāmahēsvara in the centre. Another old inscription is to be seen on the floor of the veranda in front of the Kamathēsvara shrine together with two fragmentary Tamil ones on the front base. The former, which has been assigned by Mr. Narasimhachār to about A. D. 900, is of great interest as it mentions Bengalūru (*i.e.*, Bangalore), thus testifying to the antiquity of the place. The story which connects Ballāla with the origin of the name has accordingly to be given up. The stone on which *Bangalore* 82 is engraved stands behind a seated headless Jina figure. The latter has at its side a figure, about 2 feet high, of Pārsva. Judging from the old Jaina epitaphs, the place appears to have once been an important Jaina settlement. There is a Lingāyat *matha* here known as Chikkannayya's *matha* or more popularly *Akkasāle* (Goldsmiths') *matha*, which is said to be a branch of the *matha* at Hosur. In the *prakāra* of the Vīrabhadra temple belonging to the *matha* are several *samādhi-mantapas* or tombs. About a fourth of the population of the village consists of Indian Christians who have a church about 100 years old. In front of the church is a bell which bears the inscription, *Hildeer and A Paris*.

Belaguma.—A village in Magadi Taluk. Population 373. Here may be seen in Patel Chikkanna's field a cromlech, with its top slab off. Belaguma.

Bellandur.—A village in Vartur Hobli, Bangalore Taluk. Population 544. Here, close to Ibalur, in the lands belonging to Bellandur.

Mr. E. M. Morrel of Bangalore, are a few cromlechs. These cromlechs are rather peculiar: they differ from the usual specimens in not having a circle of rough boulders around them and in not having gigantic slabs for the top, sides and bottom. They have instead a circle of rough slabs of various sizes standing in a slanting position buried nearly up to the top. One of the partially excavated cromlechs has a rough slab of irregular shape for the top, and another has two pillars parallel to each other placed horizontally at some interval with rough thick slabs at the sides. The pots, iron sandal, etc., said to have been unearthed by Mr. Bush are said to have been found between the pillars. The remaining two have no top slabs at all: one of them, excavated to a depth of three feet by the Archæological Department, shows a side slab of a pretty large size.

The cromlech referred to above was subsequently excavated and a cell in the form of a stone basin measuring $9' \times 4\frac{1}{2}' \times 5'$ was disclosed. It lay west to east and had no top slab, though there was one at the bottom. On the east, there were two slabs joined together with a semi-circular hole in the middle towards the top. It had three different layers of earth, ordinary earth a depth of 2 feet, hard earth mixed with small stones and pieces of pottery, and ordinary earth again over the bottom slab. The pieces of pottery appeared to be very old. Some were black, some red and some a mixture of both colours, the black ones being polished and heavy. A few legs of pots were also unearthed. Two more cromlechs were excavated, but nothing was obtained except a piece of iron and a few pieces of old pottery. Evidently all the cromlechs had once been dug up and the relics removed.

Binnamangala.

Binnamangala.—A village in Nelamangala Taluk. The Muktinātīsvara temple at this place is a small ornate structure in the Dravidian style, consisting of a *garbhagriha*, a *sukhānasi*, a *navaranga* and a porch. The fine Tamil inscription near it, *E.C. IX*, *Nelamangala* 3, registers a grant for it in A.D. 1110 during the reign of Kulōttunga-Chōla I. The temple was therefore in existence before that date. It may have been erected during the reign of Rājēndra-Chōla, one of whose

inscriptions, *E. C. IX, Nelamangala 7a*, of A.D. 1038, mentions Binnamangala. The temple faces east. The *garbhagriha* and *sukhānasi* are each supported by 4 pillars. The *navaranga* pillars, four in number, stand on ornamental bases and are sculptured with figures all round at the bottom and decorated with devices in the upper portion. The ceiling is a panel of well carved *ashta-dikpālakas* or regents of the eight directions. The *navaranga* doorway shows good work; the lintel has a Gajalakshmi in the centre flanked by lions and *makaras*, the latter represented as swallowing one of the hind legs of the lions; and the jambs are carved with a row of dwarfs to front. The outer walls, built of well-dressed slabs, contain a row of lions all round at the bottom. Above the ornamental plinth comes a row of figures, small and large, some of the latter being in niches. The figures in niches, 7 in number, are Tāndavēsvara, Ganapati, Siva, Vishnu, Brahma, Mahishāsuramardini standing on the head of a buffalo, and Kāliyamardana. Among the other figures may be mentioned a female, probably representing Sachi, Indra's wife, riding an elephant, a sage with matted hair, Bhairava, Vēnugōpala, Sūrya and Chandra. The two latter are at the sides of the doorway. Of the female figures, the larger ones are well carved. One of the smaller figures to the left of the outer entrance, which holds a club and is represented as wearing breeches, is worthy of notice. The temple is of interest as affording examples of Mysore architecture and sculpture of the 11th century. The figures are rather plain but natural, there being no excessive ornamentation as in the temples of a later period. Though there is some similarity between the carvings of this temple and those of the Vaidyēsvara temple at Talkād, which also contain records of Kulōttunga-Chōla I, the workmanship here appears to be decidedly superior.

Channapatna.—A taluk in the south-west. Area 453 square miles. Head-quarters at Channapatna. Contains the following hoblis, villages and population. Channapatna.

Hoblis	Villages including hamlets	Villages classified				Population in 1921
		Government	Sarvamanya	Jodi	Kayamgutta	
1. Channapatna	38	33	4	1	..	31,222
2. Maluru ..	44	43	..	1	..	23,012
3. Virupakshipur.	59	52	4	2	1	29,028
Total ..	141	128	8	4	1	83,262

Principal places with population.

No.	Places	Population
1	Channapatna	11,694
2	Kudlur	1,534
3	Nagavara	1,325
4	Mylanayakanahalli	1,619
5	Mangalavarapet	1,136
6	Honganur	2,483
7	Akkuru	1,265
8	Iggalur	1,307
9	Neralur	1,010
10	Sogala	1,790
11	Chakkere	1,458
12	Bevur	1,182
13	Mandya	1,222
14	Malur	2,364
15	Malurpatna	1,369

In 1873 Channapatna was formed into a Sub-taluk of the Closepet taluk, with Channapatna, Malur and Mudigere hoblis; but in August 1892 its former status was restored, and Closepet made its Sub-taluk.

The taluk may be divided into two parts with regard to its physical features. The northern and north-western part is traversed by several ranges of hills, contains large tracts of waste land, more or less covered with scrub-jungle, and is generally devoid of tanks and other artificial irrigation works. The southern and south-western parts are plain,

contain more populous villages, and are studded with tanks, some of which are of considerable importance.

The Arkāvati flows past Closepet and Kunigal through the west, and the Kanva past Malur through the east, both running from north to south. The course of the former is surrounded with lofty hills, precipices and jungle, which are characteristic of much of the taluk. Its waters are therefore little used for purposes of cultivation, except that it is fringed with a multitude of mulberry gardens, irrigated by lifts from the stream. Its tributary, the Vrishabhāvati, joins it in the extreme west. The Kanva, on emerging from the hills a short distance north of Malur, enters on a broad and fertile valley of wet and garden land, which continues to the limits of the taluk. This river is dammed near Abbur and is made to feed several good tanks.

Owing to the broken nature of the country, the soil is very varied. The produce of wet cultivation, consisting of paddy, cocoa-nuts, betel-leaf, plantains, and sugar-cane, is considerable. Numbers of cocoa-nut gardens are formed along the lower course of the Kanva river, the soil being well adapted for the purpose, and water tapped a few feet from the surface. The trees are watered only when young ; on arriving at maturity, they are left to depend upon rainfall and sub-soil moisture. Much raw silk is produced at Channapatna and exported, though disease among silkworms for many years destroyed the industry. Channapatna is one of the principal manufacturing and trading towns in the country. Coarse cotton cloths are woven in many parts of the taluk.

The whole of this region formed part of the Ganga dominions, Mankunda having been the royal residence in the seventh century. The western part of the taluk was included in the District of Chikka Gangavādi, whose chief town was Honganur. Under the Chōla kings, Malurpatna and Kudlur were important places. Subsequently, after having formed part of the Hoysala kingdom, the entire stretch of territory east and west between the Ghāts was conferred by the fallen Vijayanagar sovereign upon Jagadēva Rāya for his services

in defending Penukonda. He made Channapatna his capital. In 1630 it was taken by the Raja of Mysore and the territory absorbed into the Mysore kingdom.

An inscription in Channapatna taluk of 1523 A.D. records a grant by Krishna-Rāya to Vyāsatirtha, the celebrated Mādhva *guru* and author, who was the disciple of Brāhmanyatirtha. He is called *Vaishnava-siddhānta-sthāpaka* and is said to have commented on all the *Sāstras*.

The revenue settlement was introduced in 1893. The total land revenue demand and collection in 1921-22 was Rs. 1,77,973 and Rs. 1,59,811, respectively.

The following was the average rainfall :—

Station	Month					
	Jan.	Feb.	Mar.	Apl.	May	June
1	2	3	4	5	6	7
Channapatna	0.08	0.10	0.34	1.81	4.65	2.65

Station	Month—*concld.*						Year
	July	Aug.	Sep.	Oct.	Nov.	Dec.	
	8	9	10	11	12	13	14
Channapatna ..	3·09	4·79	6·89	7·15	2·33	0·54	34·42

The railway from Bangalore to Mysore runs through the middle of the taluk from north-east to south-west, with stations at Channapatna and Mudgere. Alongside of this railway is the old trunk road to Mysore. From Channapatna there is a road south-east to Satnur with a branch to Halagur.

Channapatna or Chennapatna.

Channapatna or Chennapatna.—A town situated in 12° 38′ N. lat. 77° 13′ E. long., 37 miles south-west of Bangalore, on the Bangalore-Seringapatam road. Headquarters

of the Channapatna taluk and a municipality. The industrial portion of Channapatna, the handsome city, is called Sukravār-pete, Friday bazaar, and contains much of the population.

Population in 1921	Males	Females	Total
Hindus	3,562	3,454	7,016
Muhammadans	2,458	2,279	4,737
Christians	34	59	93
Total ..	6,054	5,792	11,846

The fort appears to have been built about 1580 by Jagadēva Rāya, who made Channapatna the capital of the territory, yielding, it is said, a revenue of nine lakhs of *pagōdas*, bestowed upon him for his gallant defence of Penukonda, by the fallen Vijayanagar prince, to whom his daughter was married. Possessions which included such widely distant places as Mulbagal and Periyapatna, Kankanhalli and Budihal, thus suddenly acquired, must have formed a government more extensive than consolidated. The original possessions of the family were in Baramahal. Buchanan states that they were of the Telugu Banajiga caste and rose to power about the fourteenth century. The following names are given of the Rāyas of this line who ruled at Channapatna :—Rānōji Rāya, Immadi Jagadēva, 15 years; Mummaddi Jagadēva, 8 years; Kumāra Jagadēva, 7 years; and Ankusha Rāya, 16 years. *Channapatna* 182 dated in 1623 gives the succession as follows :—Rana Peda Jagadēva Rāya, his son Jagadēva Rāya, and the latter's son Kumāra Jagadēva Rāya II (in 1623). *Kankanhalli* 108, also gives the date 1621 for the last of these chiefs. The fort stood a long siege in 1630, when it was captured by Chāma Rāja Wodeyar of Mysore. In 1759 it was surprised by the Mahratta army under Gōpāl Hari, but was speedily released by Haidar Alī. It was repaired by the Dewan Purnaiya and contains portions of a palace erected for a relative of the then Maharaja but has become much depopulated by reason of extreme

unhealthiness from fever. The remains of the old fort are visible from the railway lines, the fort having been situated on the direct road to Seringapatam. It was never very conspicuous for its strength. Tīpu Sultān thought proper to dismantle it in 1790 and remove its guns and stores to Ramagiri (see below), which was supposed to be much more capable of defence. Home illustrates in his *Select Views* the east view of this place, which should have been a fine one.

The Pēte lies to the north-east of the fort. It is celebrated for the manufacture of lacquered ware and toys, of fine steel wires for strings of musical instruments, and of glass bracelets, of all of which an account will be found elsewhere. It is the residence of a large number of Muhammadans belonging to the Labbe and Daira sects, who trade with the western coast.

North of the Pēte are two large Muhammadan tombs, one erected in memory of Akil Shah Kadri, the religious preceptor of Tīpu, and the other in honour of Sayyid Ibrahim, a commandant of Bangalore, distinguished for the humanity to the English prisoners taken by Tīpu.

At the crossing of the Railway Station road and the Mysore road, there is the Coronation Lamp-stand, consisting of ten lights, erected by public subscription, in honour of the Coronation of His Majesty King George V and Empress Queen Mary, on 12th December 1911. The Mysore Bank has a branch here, which is close to the Railway Station. A mile from this place is Mangalvarpēte, where are a number of cocoa-nut gardens.

The Municipal income for 1921-22 was Rs. 15,229 and the expenditure Rs. 15,083.

Chikka Taggali.

Chikka Taggali.—A village in Hoskote Taluk. Population 197. At this place is a *mastikal* sculptured with a warrior and his two wives, both standing to his left. The warrior bears a sword in the right hand and a dagger in the left. Both his wives hold a flask in the right hand and a lotus in the left.

Closepet.—A Sub-Division of the Bangalore District, composed of Channapatna, Magadi and Kankanhalli taluks. Also a sub-taluk of the Channapatna taluk. The hoblis of the sub-taluk are Closepet, Kutagalli, Kailancha and Bidadi. Closepet.

Closepet.—A town on the left bank of the Arkāvati situated in 12° 40′ N. lat. 77° 12′ E. long., 30 miles south-west of Bangalore, on the Bangalore-Seringapatam road. Head-quarters of the Closepet Sub-Division and of the Closepet Sub-Taluk and a municipality.

Population in 1921	Males	Females	Total
Hindus	1,801	1,763	3,564
Muhammadans	1,005	877	1,882
Christians	51	55	106
Total ..	2,857	2,675	5,552

A fair is held every Tuesday, attended by about 4,000 persons.

Closepet, popularly pronounced *Kulis-pēte*, is so named after Sir Barry Close, Resident at the Court of Mysore. There is an inscription on a pillar in the town to this effect in Persian and Kannada. It is generally called in Kannada *Hosapēte*, in Hindustani *Navipet*, both meaning the new town. It is also called *Ramgiri*, from a neighbouring hill, at foot of which the original town stood. Closepet was founded in 1800 by the Dewan Purnaiya, for greater security of the high road, which there passed through a wild and jungly tract. It was at the same time made the head-quarters of the Bargeer, or irregular horse. The horse breeding establishment of the Silehdārs, since removed to Kunigal (Tumkur District), was formerly at Closepet.

The town has an *agrahāra* at the side of the river, with a temple of Arkēsvara, and a chattram established by Purnaiya. The Muhammadans here are largely engaged in the rearing of silk worms. This industry was brought nearly to a stand by the disease which for some years destroyed the insects, those engaged in it emigrating in large numbers to the coffee districts. But the industry has now revived.

The Municipal income for 1921-22 was Rs. 4,466 and the expenditure Rs. 4,920.

Dasanpura.

Dasanpura.—A village in Nelamangala Taluk. Population 364. The Ranganātha temple at this place, though so named, has a figure of Srīnivāsa, about 2 feet high, flanked by consorts. The Garuda-pillar in front has, instead of the usual Garuda, a Hanumān on the side facing the temple.

Dasarahalli.

Dasarahalli.—A jodi village in Hoskote Taluk. Population 339. Near the Channaraya temple at this place stands a fine four-pillared open *mantapa* surmounted by a sculptured pavilion resembling a small *gōpura* with entrances in the four directions. All the entrances are flanked by *dvārapālakas*, the sculptures above them being Vishnu flanked by consorts on the east, Vēnugōpāla on the south, Vēnugōpāla flanked by consorts on the west, and a standing male figure with folded hands on the north representing perhaps the donor of the *mantapa*. The *mantapa* is locally known as *Uttalakamba*, and at the annual festival of the village goddess, a cocoa-nut is let down through a cavity at the bottom of the pavilion and there is a contest among the villagers for breaking it.

Devanhalli.

Devanhallli.—A taluk in the north-east. Area 229·70 square miles. Head-quarters at Devanhalli. Contains the following hoblis, villages and population :—

Number	Hoblis	Villages and hamlets	Villages classified				Population in 1921
			Government	Sarvamanya	Jodi	Kayamgutta	
1	Channarayapatna.	56	44	..	9	3	11,726
2	Devanhalil	61	43	..	15	3	13,914
3	Jala ..	52	30	..	16	6	12,148
4	Kundana	57	30	..	19	8	10,933
5	Vadigenhalli.	53	43	1	7	2	12,188
	Total ..	279	190	1	66	22	60,909

Principal places with population.

No.	Places	Population
1	Avati	1,153
2	Devanhalli	5,387
3	Vadigenahalli	3,730
4	Budigere	1,512
5	Bagalur	1,364

The taluk was abolished in 1882, but re-established in 1886. The S. Pinākini forms a part of its eastern boundary, and receives all the smaller streams. The country undulates in gentle curvatures, the valleys being fertile and well cultivated. The elevated parts are covered with low jungle. There are a few small hills and rocks to the north and west, but generally speaking it is an open country, healthy and well supplied with good water.

In addition to the usual dry and wet crops, there was, until prohibited, some cultivation of the poppy for opium. Potatoes of good quality are raised in considerable quantities. Pamelos attain a large size. Sugar of superior quality was formerly manufactured, under the instruction of some Chinese brought over for that purpose by Tīpu Sultān. A few coarse cotton cloths and *kumblis* (woollen blankets) are made.

An early place of importance in the taluk appears to have been Nellurpatna in the east, a town which has lain for centuries in ruins. In the thirteenth century, Kundana seems to have been the royal residence of the Hoysala king Rāmanātha, who had possession of the south and east of the Hoysala dominions. Devanhalli was subsequently founded by one of the family of refugees who, settling at Avati, became the founders of the Magadi, Chikballapur, and other lines of chiefs. Vadigenhalli, which is largely populated by merchants, is one of the chief trading places in the Bangalore District.

The revenue settlement was introduced in 1885, at the time when the taluk had been broken up and portions annexed

to other taluks. Thus Kundana hobli was assigned to Dodballapur taluk, Jala hobli to Bangalore taluk, and Devanhalli hobli to Chikballapur taluk. The wet rates were found to be generally so high as to be prohibitive, in consequence of which all available manure was applied exclusively to the dry fields, and much rice land was waste.

The revision settlement was introduced with effect from the year 1923-24 and the cultivable area was distributed as follows :—

	Dry	Wet	Garden	Total
Occupied area ..	16,802	2,197	1,698	20,697
Unoccupied area ..	2,682	82	7	2,771
Kharab-land ..	..	..	..	24,649
Inam	..	..	..	3,979
Total ..	..	..	..	52,096

The total land revenue demand and collection in 1921-22 were Rs. 1,42,815 and 1,34,789, respectively.

The following was the average monthly rainfall for 27 years (1895-1922) at the following two places in the Taluk :—

Station	Month					
	Jan.	Feb.	Mar.	Ap.	May	June
1	2	3	4	5	6	7
Chik-Jala ..	0·20	0·11	0·48	1·29	4·01	2·35
Vadigenahalli	0·23	0·19	0·42	1·03	3·95	2·29

Station	Month—*concld.*						
	July	Aug.	Sep.	Oct.	Nov.	Dec.	Year
	8	9	10	11	12	13	14
Chik-Jala ..	3·23	3·45	6·53	4·77	2·27	0·31	29·00
Vadigenahalli ..	3·32	3·67	6·71	4·75	3·00	0·21	29·14

The railway from Bangalore to Guntakal runs through the south-west and has a station at Rajankunti, while the Chikballapur Light Railway has stations at Bettahalsoor, Dodjala and Devanhalli.

Devanhalli.—A town situated in 13° 15′ N. lat. 77° 44′ E. long., 23 miles north of Bangalore on the old Bangalore-Bellary road. Head-quarters of the Devanhalli taluk and a municipality. Devanhalli.

Population in 1921	Males	Females	Total
Hindus	2,495	2,465	4,960
Muhammadans	209	197	406
Christians	8	13	21
Total ..	2,712	2,675	5,387

A fair is held every Wednesday, attended by 500 persons.

Devanhalli appears to have been originally a small village, named Devandoddi, from Deva, its headman. About the year 1501 Malla Baire Gauda, a son of one of the refugees from Kānchi who settled at Avati, being led by auspicious omens, formed the resolution of building a fort on the spot. The consent of Dēva Gauda was obtained with difficulty, and only after the bestowal of liberal compensation and the promise that the new town should bear his name. A fort, the remains of which were formerly visible inside the present one, was accordingly erected by Malla Baire Gauda and named Devanhalli, or Devandhalli. He conferred the government upon his brother Sanna Baire Gauda, who succeeded in bringing a large tract of the surrounding country under cultivation. He reigned 40 years and was succeeded by his son Baire Gauda, who reigned 25 years. The following chiefs succeeded to the government, each being the son of the preceding :— Dayal Baiche Gauda ruled 37 years, Mudda Baire Gauda 20 years, Immadi Sanna Baire Gauda 37 years, Gopal Gauda 35 years, Dodda Baire Gauda 54 years, and Rangappa Gauda only 10 months. The last of these, dying without issue, was

succeeded by his relative Chikkappa Gauda of Chikballapur, three months after whose accession Devanhalli was invested by the Mysore army under Nanja Rāj. It fell in 1749 after a gallant defence of eight months and was thenceforward annexed to Mysore.

In this seige Haidar Alī, the future ruler of the country, first gained distinction as a volunteer horseman, and at Devanhalli his son and successor Tīpu was born. These circumstances were sufficient to invest the place with peculiar interest in the eyes of the family. The site of Haidar's house is still pointed out, to the west of the fort. Haidar therefore commenced rebuilding the fort. It was built of stone, in the form of an oval flanked with circular bastions and two cavaliers on the eastern face, and was not quite completed when infested in 1791 by the army under Lord Cornwallis, to whom it easily submitted. When the fort was erected, the old *pēte* surrounding it to the south and east was levelled to the ground, to prevent its sheltering the besiegers in case of an attack, and a new one on rising ground half a mile to the westward was afterwards erected called the Sultan Pēte. This was soon deserted for the old quarter after the capture. It is interesting to note that the place was renamed by Tīpu 'Yousafābād' (the abode of Joseph, the fairest of men) a name which, however, never became popular. It is worthy of remark that Tīpu had the vanity to think he was—though brown in colour and possessed of a neck rather short and thick and a body somewhat inclined to corpulency—the handsomest of men and so called his birthplace after Joseph, the fairest of men.

Many are the tales told here of Haidar Alī and his son Tīpu Sultān. Among these, the greatest favourite is the one which describes how Haidar as a boy was a petty cow-boy in a local Brāhman household and how one day, while he was fast asleep under the shade of a tree, a seven-hooded cobra played on his head and his Brāhman master espied this from at a distance and subsequently took him home and gave him a good meal and said he would be a great ruler one day. It is said Haidar

gratefully remembered his old master and his wife and requited their loving kindness towards him, by the grant of rent-free lands. The plain on which Tīpu received his sons, near here, is still pointed out to the north-east of the plains by old residents. Mīr Hussain Alī Kīrmāni states that the Sultān made "a hunting and pleasure excursion" to Devanhalli for the purpose, and there "on an extensive plain, he received the ambassadors, his sons, and their enlightened tutors or guardians." After the escort of the princes had been dismissed with honours and royal presents, a banquet was, we are told, "given by the Sultān, at which everything which could promote festivity and joy was provided and every one of the Sultān's Amīrs, and his brave officers received his favours with increase of rank and pay." The Sultān marked the occasion by raising several of his higher officers to the position of Mīr Mirān, among them being Syed Ghuffar, the commander of his military forces; Muhammad Rāza (otherwise known as Benky Nawāb), his maternal grandfather, and Pūrnaiya.

The Vēnugōpālasvāmi temple here is a good Dravidian structure with a fine *gōpura* and a four-pillared *mantapa* in front. The *navaranga* is supported by four black stone pillars carved with figures on all sides. Some of the figures worthy of note are Hayagrīva, dancing female figures with attendant musicians, a conch-blower, a Kinnara with the lower half of the body in the form of a bird and a huntress getting a thorn taken out of her leg. The last figure occurs in several places.

The stucco figures in niches over the front veranda of this temple as well as those on the *gōpura* are well executed. The outer walls have a frieze of large images, about 2 feet high, illustrating scenes mostly from the *Rāmāyana*. The story of the *Bālakānda* is well illustrated by the figures on the north and south walls. A portion of the frieze on the north wall delineate graphically the following events:—the bringing of Rishyasringa from the forest to Ayōdhya by dancing girls, Dasaratha performing the sacrifice with the help of Rishysringa and other sages, and the distribution by him among his queens of the *pāyasa* or sacred food. The figure with the head of an antelope is Rishyasringa and the figure with two heads is Agni

or the God of Fire. The story is continued on the south wall up to the removal of the curse on Ahalya, wife of the sage Gautama. A frieze on the east wall to the left of the entrance represents the story of Visvāmitra teaching archery to Rāma and the goddesses Bala and Attibala attending upon Rāma. A portion of the south wall also illustrates the boyish sports of Krishna, as a portion of the north wall delineates the ten incarnations of Vishnu. On the west wall is represented the coronation of Rāma. In a cell in the *prakāra* is kept an artistically executed gilt vehicle called Chitragōpura-vāhana with two female figures standing at the sides. The god is taken out in procession on this vehicle on the full-moon day of *Chaitra* (April) every year and thousands of people are said to collect together to witness this festival. It appears that a grand illumination takes place on this day, one lakh of lamps being lighted. A silver cup and a gong belonging to the temple bear inscriptions stating that they were presents from Haidar and a subordinate of the Pēshwa Bālāji Bāji Rao, respectively.

The Nanjundēsvara temple is a small building with two cells in a line and a common *navaranga*. It is said to be the oldest temple in the town.

All the doorways of this temple are well carved. The *dvārapālakas* at the sides of the *sukhānasi* entrance of the south cell have over them pilasters carved with the vase and creeper device. To the left in the *navaranga* are kept figures of Nārāyana with consorts, Takshaka, Nāga-mata, Karkōtaka, Brahma, Sarasvati and Subrahmanya with one face and four hands, the upper ones holding a thunder-bolt and a trident, the lower ones being in the *abhaya* and *varada* attitudes flanked by his consorts Lavali and Dēvasēna.

The Siddhēsvara temple is a Lingāyet shrine with a seated figure, about 11 feet high, of Siddhēsvara with two hands, the left holding a *linga* and the right in the act of worshipping it.

The large pond known as Sarōvara is said to have been built by Dewan Pūrnaiya and the Ānjanēya in the shrine near it is called Sarōvarānjanēya. The Gangamma temple, which belongs to fishermen, has a fine seated stucco figure, about 5 feet high, of the goddess with a smiling face and 4

hands, the attributes being a trident, a drum, a sword and a vessel. The figure treads on a prostrate demon.

The municipal income for the year 1921-22 was Rs. 6,031 and the expenditure Rs. 4,842.

Dod-Ballapur.—A taluk in the north-west. Area 310·46 square miles. Head-quarters at Dod-Ballapur. Contains the following hoblis, villages and population :— Dod-Ballapur.

Hoblis	Villages and hamlets	Villages classified				
		Government	Sarvamanya	Jodi	Kayamgutta	Population in 1921
1. Dodballapur	72	58	2	10	2	22,307
2. Dod-Bilavangala.	65	52	..	10	3	15,874
3. Madhura .	42	41	..	1	..	11,220
4. Sasulu ..	64	50	..	7	7	10,756
5. Tubagere	66	49	2	14	1	14,265
		Floating	popula	tion.	..	197
Total ..	309	250	4	42	13	74,619

Principal places with population.

No.	Place	Population
1	Konaghatta	1,024
2	Dodballapur	7,442
3	Arodi	1,621
4	Tubagere	992
5	Meligekote	830

The taluk is an irregular oblong in shape about 18 miles from north to south, and 14 miles from east to west. It is practically an open country with undulating plains excepting in the north and north-west, where there is a range of hills, through which a pass descends to the low country of Goribidnur. The river Arkāvati takes its rise in the north-east on the Nandidrug hills and flows in a south-westerly direction, feeding several of the tanks and draining almost all parts of the taluk excepting in the extreme north which is

drained by the North-Pennār and its tributaries. There are no forests of any importance excepting a stretch of scrub jungle in the north-west. A State Forest is in the course of formation near Makalidrug in the north, and there are two plantations at Hulkunte and Kolur.

The climate is generally cool and healthy, almost similar to that of Bangalore, though fevers prevail to a limited extent in the northern villages in the early part of cold weather.

The soil is generally red mixed with sand, peculiarly well suited for the cultivation of ragi and other dry crops. Other varieties of soil are also met with. The soils in the north and north-west are generally poor, while those in the centre and south are comparatively rich, varying in colour from deep brown to red. Black soils are rare in this taluk.

Besides the usual crops, some tobacco is cultivated and a small quantity of potatoes. Dod-Ballapur is fast becoming a great weaving centre. Superior cloths of Aralēpet and Dharmāvara pattern are manufactured to a large extent and exported to different places. The famine of 1877-78 affected this taluk more severely than any other in the Bangalore District, but the recuperative powers of the tract are so good that in two decades, the normal strength was almost resumed.

Passing over the times of the Gangas, the Chōlas and the Hoysalas, the country at a later period formed part of the dominions of Malla Baire Gauda, the founder of Devanhalli, who, resigning that possession to his brother, and led by auspicious omens, founded the present Dod-Ballapur. With the countenance of the Vijayanagar king, who maintained a shadow of the former state at Penukonda, he speedily subdued all the neighbouring tract of country, forming the Goribidnur and Gudibanda taluks, and possessed himself of a territory yielding a revenue of a lakh of pagōdas. His descendants continued to rule this dominion until it was subdued by the Bijāpur army under Randulha Khān. The Mahrattas subsequently held it for a short time, when it was taken in 1689 by the Mughals under Khāsīm Khān

and dismembered. After annexing the north to Chik-Ballapur, and other parts to Sira, the remainder was formed into a *jāgir* yielding a revenue of 54,000 pagōdas, and bestowed on a general named Alī Khuli Khān. On his death, it passed to his son, and afterwards formed a part of the province of Sira, until subdued by Haidar and incorporated with the State of Mysore.

A Hoysala stone inscription of 1267 A.D. in the taluk is of special interest on account of the symbols at the top having been removed, in order to make room for an inscription in Persian dated in 1691 A.D., of the time of the Mughal Emperor Aurangazīb. This Persian inscription says that in the 32nd year of the reign of Aurangazīb the Fort of Balapura Karigata was in the hands of the Samba (Sāmbāji) family, that through the exertion of Khāsim Khān, Foujdār of the Karnatak Province, it passed from the hands of Sāmba and son of Siva Dad (Sivāji) into the possession of the supreme Government and that in the 34th year of the reign it was granted to one Shekh-Abdulla. In the 30th year of the reign the stone had been brought from some temple and was intended for a building. But as it contained a grant of a charity, it was erected to perpetuate the memory of Shekh-Abdulla.

The revenue settlement was introduced in 1881, which remedied the defects in the alternate forcing of the revenue under the batayi-system, and checking it under an erroneous system of wet rates. The revision settlement was ordered to take effect from the year 1921-22.

The culturable area according to resettlement was distributed as follows :—

	Dry	Wet	Garden	Total
Occupied area ..	61,630	7,600	1,987	71,217
Unoccupied area ..	9,463	127	42	9,632
Kharab land ..	..	..	..	52,493
Inam	..	..	..	6,946
Total ..	..	..	..	1,40,288

The total land revenue demand and collection in 1921-22 were Rs. 1,92,281 and Rs. 1,88,222, respectively.

The following was the average monthly rainfall for 15 years registered at the Sasalu station in the Dod-Ballapur taluk :—

Station	Month					
	Jan.	Feb.	Mar.	Apl.	May	June
1	2	3	4	5	6	7
Sasalu ..	0·33	..	0·22	0·79	2·55	2·23

Station	Month—*concld.*						
	July	Aug.	Sep.	Oct.	Nov.	Dec.	Year
	8	9	10	11	12	13	14
Sasalu ..	3·20	3·65	5·50	3·75	2·06	0·11	24·39

The Bangalore-Guntakal section of the M. & S. M. Railway passes through the country almost parallel to the Bangalore-Hindupur road, with stations at Rajankunte, Dod-Ballapur and Maklidrug.

The Poona line almost touches the southern boundary of this taluk with a station at Golhalli within a couple of miles of the border. Bangalore-Hindupur road runs from south to north in the middle of the taluk and the Kolar-Sompur road from east to west passing through Dod-Ballapur. From Dodballapur roads issue north to Goribidnur, east to Devanhalli, south-east to Yelahanka and south-west to Nelamangala. There is also a road from Dod-Ballapur to Maddagiri fit for traffic only in fair weather.

Dod-Ballapur—A town on the right bank of the Arkāvati, situated in 13° 18′ N. lat. 77° 26′ E. long., 27 miles north-west of Bangalore, with which it is connected by rail and road.

Headquarters of the Dod-Ballapur taluk, and a municipality.

Population in 1921	Males	Females	Total
Hindus (with Jains)	3,171	3,137	6,308
Muhammadans	654	580	1,234
Christians	30	16	46
Total ..	3,855	3·733	7,588

A fair held on Thursday is attended by about 3,000 people.

Dodda-Ballapura, Great Ballapur, is so named to distinguish it from *Chikka Ballapura*, Little Ballapur. Similarly, in Hindustani it is called *Bara-Ballapur* and in Telugu *Pedda-Ballapuram*. It is said to derive its name from the circumstance that a cow used to drop a *balla* of her milk daily over a certain ant-hill, an omen which led to the foundation of the town.

It was an important place of trade in the twelfth century under the Hoysala kings. But Malla Baire Gauda of Avati, the founder of Devanhalli, was also the founder of the present Dod-Ballapur. He was revolving in his mind the import of the omens he had witnessed in hunting, when the god Ādi-Nārāyana was revealed in a dream as the dweller in the ant-hill abovementioned. A temple and fort were shortly erected, the jungle cleared and cultivation encouraged. Obtaining authority from the king at Penukonda to punish the neighbouring refractory pālegars, Malla Baire Gauda speedily possessed himself of territory yielding a revenue of a lakh of pagōdas. In the government of this, he established his brother Havali Baire Gauda, who died after a prosperous reign of 20 years and was succeeded by his son Dodda Havali Baire Gauda. He ruled 25 years and was followed by his son Havali Baire Gauda, who ruled for 40 years. On his death, Chikkappa Gauda, the heir, being a minor, the government was for a time conferred on Tammanna Gauda, the nephew and Dalavāyi of the late chief. He discharged the trust reposed in him with zeal and fidelity for ten years, when he died, and Chikkappa Gauda, now come to years of maturity, succeeded. Three years after his accession, Dod-Ballapur was besieged and taken by the Bijāpur army under Randulah Khān. After 40 years of possession by that power,

it was surrendered to the Mahrāttas, by whom the fort was enlarged and various temples erected. In ten years, it was invested by the Mughals under Khāsim Khān, and yielded in 1689 after an obstinate defence of two months. Dod-Ballapur and a part of the surrounding country were then formed into a *jāgīr* yielding a revenue of 54,059 *pagōdas* and bestowed on a favourite general named Alī Khūli Khān. He enjoyed it only for a short time and died. It was next bestowed on his son Durga Khūli Khān, then Subadār of Sira, which however he shortly after relinquished and retired to Dod-Ballapur, but only enjoyed it for one year. It remained attached to the Government of Sira for 49 years, when it was seized by the Nizām, and bestowed as a jāgir on Abbās Khūli Khān. In 1761 it was captured by Haidar Alī and has ever since been subject to Mysore.

The fort, of which only the name remains, is said to have been erected with stones from the ruins of Rājaghatta. There are remains of several fine buildings and tanks in the fort, the principal, now almost destroyed, being the Ashur Khana erected by Abbās Khūli Khān, and a fine well with three flights of stairs leading down to it and a very stout stone grating over the water. At the west of the town is the *darga* or tomb of a saint named Mohiddin Chishti, said to have died nearly 227 years ago. It is built of materials taken from Hindu temples. The town extends lengthwise north and south for above two miles. Cotton clothes in great variety are made here.

The outlet and the bund of the Nāgarakere tank at this place are built mostly of the materials of ruined temples. The temples in the town are mostly modern. The ruined Ādinārāyana temple must have been a fine building, judging from what is now left of it. The four pillars of the *navaranga* are sculptured with fine figures on all sides. The figures of one of the pillars illustrate the story of the *Rāmāyana* in brief; of another, the story of the *Bhāgavata-purāna*; of the third, the story of the Narasimha incarnation; and of the fourth, the story of Gajēndramōksha or the saving of an elephant by Vishnu from the clutches of a crocodile. On the outer wall to the left of the *navaranga* entrance are found only a few figures of the frieze illustrating the *Bālakānda* story of the *Rāmāyana*, similar to the one at

Devanhalli. An inscription is to be seen on the wall of the *mahādvāra*, and another in front of the Ānjanēya temple to the east. The Chandramaulīsvara temple has on the pillars of the front hall, among others, figures of Bhairava, Vīrabhadra, Vyāghrapāda (or a sage with the lower half of the body in the form of a tiger), and Kannappa the hunter, a devotee of Siva, with his foot placed on a *linga*. Two of the pillars of the front veranda are sculptured with a male and a female figure with folded hands which are said to represent Arunāchala Pant and his wife Sēshamma. The Pant, who lived about 132 years ago, is said to have built this as well as the Venkataramanasvāmi temple. The latter is a large structure surrounded by a veranda over which runs a parapet built of mortar in the Saracenic style. The pillars of the south veranda as well as those of the front hall have, carved on them, figures of the ten incarnations of Vishnu. Here also we have on two pillars figures of the Pant and his wife. One of the pillars shows a figure of Ganapati seated on a rat, with his consort on the lap. Such a figure of Ganapati is called Sakti-Ganapati. To the left of the outer entrance in the *prakāra* is kept the stone image of Ādinārāyana belonging to the ruined Ādinārāyana temple. It is a seated figure, about 6 feet high with *prabha*, with Lakshmi on the lap, canopied by a seven-hooded snake. To the right of the same entrance is lying a grinding mill, about 2 feet in diameter, the upper stone being beautifully carved with floral devices. The two *chauris* of the temple are, according to the inscriptions on them, presents from Shāma Rao, son of Arunāchala Pant. The god in the Vithala temple, about 2½ feet high, stands on a brick with the hands placed on the waist. His consorts stand at the sides with folded hands. The Gōpālkrishna temple has a figure of the god, about 2½ feet high, with four cows sculptured at the sides. Near the Taluk office are kept a few figures which once belonged to some temple. One of them deserving of notice is a four-handed naked figure with flowing matted hair, the right lower hand holding a bell and the left lower what looks like a vessel. It perhaps represents a form of Bhairava. There is a well-built pond, now in ruins, in the town, partitioned by stone slabs into 16 compartments or wells. Dargāpura, a village to the south, is said to have been granted to Chisti Vali above-named. The old inscription, *E. C. IX, Dodballapur* 32, is incised on a boulder at this village.

The municipal income for the year 1921-22 was Rs. 6,901 and the expenditure Rs. 6,277.

Domlur.

Domlur.—A suburb of Bangalore, on the east, included in the Civil and Military Station. On an old temple here are some Grantha and Tamil inscriptions of the time of the Hoysala king Vīra Rāmanātha, who ruled during the thirteenth century. The name of the village was Dombalur or Tombalur, perhaps Tumbalur, which, it was suggested, may afford a clue to the title of one of the earliest Kannada authors. This view, however, has been recently given up.

The two temples of Sōmēsvara and Chokkanātha here contain a number of inscriptions in Tamil and Kannada. Both on the pillar in front of the Māri temple and on the large slab near the entrance of Domlur is sculptured a discus on a high pedestal. The same is the case with a slab standing in a grove near at hand, but without any inscription. This may be a mere boundary stone, known as *tiruvalhikkal* in Tamil. To the north of the entrance to the village stand three stones, each containing a standing figure of a man with a stick on the neck, the ends of which are held by the hands. All the three figures face the Chokkanātha temple. Similar figures, about a dozen in number, are also found facing the Champakadhamāsvāmi temple at Bannērghatta, Anekal Taluk. It is not clear what these figures mean; but some people say that they represent persons who committed suicide for some reason or other by means of the weapon known as Gandagattari in Kannada. Two of the figures at Domlur appear to represent persons of some importance, as evidenced by their necklaces, etc.

Domlur is also called Dēsimānikkapattanam in the inscriptions. It is said to be situated in Ilaippākka-nādu, a division of Rājēndra-Sōla-valanādu. Ilaippākka is the Tamil form of Yelahanka. Judging from the inscriptions, the Chokkanātha and Sōmēsvara temples which are Dravidian in style, must have existed before the middle of the 13th century. The former, with a pretty well carved Vishnu image, stands on a high basement in the middle of the village and must have been a prominent structure once, though now in a dilapidated condition. A few pillars and capitals lying in front of the temple, which

apparently formed parts of a front *mantapa*, show pretty good work. The Sōmēsvara temple is in a more ruinous condition, being situated on low ground in an unfrequented part of the village in the midst of cultivated fields.

The place is well-known in modern times for its excellent bricks which are highly prized by house-builders all round Bangalore.

Dommasandra.—A large village in the north-east of Anekal taluk, 3 miles west of Sarjapur. Dommasandra.

Population in 1921.—Males, 952 ; Females, 938 ; Total 1890.

This village contains two Government and two Mission Schools. There are nearly 200 families of weavers here. Good female cloths are manufactured by them and their quality has earned a good reputation in the Bangalore market.

Gangavara.—A village in Devanhalli taluk, on the right bank of the S. Pinākini, near the head of the Hoskote tank. The inscriptions and remains at this place show that it was a place of some importance in the eighth century under the Gangas, and subsequently under the Chōlas. The Sōmēsvara temple has some picturesque fluted pillars with a seated lion for the pedestal. Gangavara.

Gavipur.—A suburb of Bangalore City, about a mile south-west of the Fort. Gavipur.

Its chief feature is the cave temple of Gavi Gangādharēsvara, the Saivite emblems attached to which, carved on a gigantic scale out of solid stone, are curious specimens of the mason's art. They consist of the *trisūla* or trident, the *chhatri* or umbrella, and the *damaruga* or double drum, each being 15 feet or more in height and proportionately wide. They were executed in the time of Kempe Gauda.

The new extension near by it is known after it as the Gavipur Extension and forms part of Basavangudi. It consists of about eighty sites, on forty of which houses have been built.

Halasur.

Halasur.—One of the suburbs of the Civil and Military Station of Bangalore, situated north-east of the Cantonment, close to the large tank of the same name.

The place appears to have been founded by Kempe Gauda, under the following circumstances. The surrounding country was then covered with forest, into which he had wandered from Yelahanka in pursuit of game, and being much fatigued, laid himself down under the shade of a tree. In his sleep the god Sōmēsvara, formerly worshipped on that spot by Māndava Rishi, and which lay buried in the sand, appeared in a dream, and revealing to him the existence of a hidden treasure, bid him therewith erect a temple, promising at the same time the divine favour. He accordingly secured the treasure and built the Sōmēsvara pagoda, employing, it is said, a sculptor, from Bēlur, a descendant of the famous Jakanāchāri, to ornament the walls with scenes from the marriage of Siva and Pārvati. (See below). The village of Halasur was also built, containing residences for the attendant Brāhmans, and made the *kasaba* of 33 villages, from each of which one *kolaga* for each *kandaga* of grain was appointed to be given as an endowment for the maintenance of the religious services. There is another temple on a large scale, dedicated to Subba Rāya, but unfinished. The village is a prosperous one and contains several wealthy residents of Tamil origin.

The Sōmēsvara temple, mentioned above, is a large one and a good specimen of the Dravidian style of architecture with a lofty *gōpura*. There seems to be some foundation for the story that it was built by Kempe Gauda, for there is a sculpture at the end of the wall to the right of the inner entrance which is said to represent him. In the front *mantapa* is a big brass-plated Nandi and towards the right on a platform are figures of the nine planets which are occasionally worshipped. On the west wall of the shrine of the goddess is sculptured the scene of the marriage of Siva and Pārvati with Brahma as officiating priest and Vishnu and other gods as guests. No inscription has so far been discovered in the temple.

Haragadde.

Haragadde.—A village in Anekal Taluk.

Population 602. The Channakēsava temple at this place, known as Parangalani in the Tamil epigraphs, is a fairly large

building in the Dravidian style. The image of the god, about 5 feet high, is a good figure flanked by consorts, all the three standing on a large well-executed *gōmukha* (or a stone platter with a spout resembling a cow's face). The Kannada poet Lakshma, the author of a *Bhārata Rukmāngada-charite* and other works, was a native of this village and a devotee of this god. In his works, which are all dedicated to this god, the village is named Khagapuri. Tradition has it that though illiterate he acquired poetical skill by the grace of Vishvaksēna mentioned above. He flourished in the first half of the 18th century and the present officiating priests of the temple are his lineal descendants.

Hasigala.—A village in Hoskote Taluk. Population 575. Hasigala.

The Sōmēsvara temple at this place is an old building, probably of the Chōla period. It has two cells, one containing the *linga* facing east and the other a figure of Vīrabhadra facing north. The lintel of the *sukhanāsi* doorway of the Sōmēsvara cell has Tāndavēsvara and the jambs dancing male and female figures, some of which are shown in rather queer postures. At the sides are perforated screens of considerable breadth with holes of the shape of the leaves of the sacred fig tree. The outer walls of the *garbhagriha* of the same cell have a row of sculptures all round the south wall showing the dance of Siva with attendant musicians; the west wall illustrates the story of the Narasimha incarnation of Vishnu; there are besides two curious sculptures here—a peacock with the head of a cobra and facing it a cobra with the head of a peacock; and the north wall depicts a few *līlas* or sports of Siva, such as the killing of Gajāsura, etc.

Heggunda.—A village in the Nelamangala taluk. Heggunda. Population 1029.

On the slope of the hill near this place are two cave temples, one of Vīrabhadra and the other of Mallikārjuna. The stone containing Nelamangala 68, which is in the Mallikārjuna temple, has a seated male figure with folded hands with a chauri-bearer standing at the side. An inscription in characters of the 10th century is to be seen in this temple. On the summit of the hill, which is rather difficult of approach, is situated what is known as the Rāma temple containing a short pillar to which it is believed Rāma's sacrificial horse was tied. By the side of

the pillar is the seated figure of a goddess with four hands which is said to represent Sīta. Two modern inscriptions found on the bells of this shrine give the name of the village as Hayagunda since, according to tradition, Rāma's horse (*haya*) was tied here. But this is merely an ignorant attempt to connect the village with the above story, seeing that a Tamil inscription (Nelamangala 67) of Vishnuvardhana's reign, found on the hill names the village Perkunda which corresponds to Pergunda in Kannada, the old form of the modern Heggunda. It may also be stated here that on a hill close by named Rāmadēvara-betta the foot-prints of Rāma over which a temple is erected form the object of worship. This is supposed to be the place where Ahalya, wife of the sage Gautama, was delivered from her curse. Festivals are celebrated in honour of the foot-prints.

Hessargatta.

Hessarghatta.—A village in the Bangalore Taluk. Population 1704.

In the Lakshminarasimha temple at this place, the image of the god, about 2½ feet high, is seated on a high pedestal. He is said to have been worshipped by the sage Dūrvāsa. The *dvārapālakas* at the *navaranga* entrance have one leg put over the other as in some South Indian temples, where worship is conducted according to the Vaikhānasāgama. The front portion of the temple is said to have been built by the Vijayanagar king Achyuta Rāya. (16th century.) The tank here is the source of the water supply for Bangalore.

Hindiginal.

Hindiginal.—A trading village in the north-east angle of the Hoskote taluk, near where the Kolar-Vadigenhalli road crosses the Bangalore-Cuddapah road. Population 904.

The Rāma temple at this place, recently renovated, is a *trikūtāchala, i.e.*, has three cells. The main cell facing north has a *brindāvana* with Kēsava flanked by consorts sculptured on the front face; the east cell has Hanumān, the original god of the temple; and the west cell Rāma, Lakshmana and Sīta set up about 56 years ago. The temple has a vehicle known as Chitragōpura-vāhana adorned with painted wooden images. In a grove to the north of the village is a *māstikal* carved with the figures of a warrior and his two wives. The warrior is represented as bearing a quiver on the back and shooting arrows.

One of the wives has a flask in her left hand, the other hand being placed across the body ; while the other holds a lotus with stalk in the right hand, the other hand hanging by the side. It is not known if the difference in the attributes has any significance. May it be that the wife holding the flask became a *sati* and the other did not ?

Honganur.—A village about five miles south of Channapatna. Population 2,433. In the time of the Ganga kings, it was the chief town of Chikka Gangavādi, a district which occupied most of the valley of the Shimsha. Honganur.

Hosahalli.—A village in Hoskote taluk. Population 197. Hosahalli.

This village has a ruined Chaudēsvari temple containing figures of Satpamātrika and Ganapati. There are also two *māstikals* in the village. One of them shows a couple, the husband holding a sword and a dagger in his uplifted hands, and the wife bearing a flask in the right hand and what looks like a mirror in the left. The other shows on the lower panel two warriors armed with daggers fighting with each other, and on the upper a couple with folded hands in front of a figure of Vishnu.

Hoskote.—A taluk in the east. Area 272·35 square miles. Head-quarters at Hoskote. Contains the following hoblis, villages and population :— Hoskote.

Hoblis	Villages including hamlets	Villages classified				
		Government	Sarvamanya	Jodi	Kayamgutta	Population in 1921
1. Hoskote ..	41	31	1	7	2	12,851
2. Bidarahalli ..	61	39	..	21	1	12,561
3. Sulibele ..	73	57	..	10	6	11,615
4. Nandagudi ..	67	45	..	13	9	14,106
5. Jadignahalli .	69	50	1	17	1	11,933
6. Annagondahalli	57	36	1	18	2	12,140
Floating population.	..	..	..	..	..	66
Total ..	368	258	3	86	21	75,272

Principal places with population

No.	Place	Population
1	Hoskote	4,532
2	Sulibele	1,734
3	Hindiganal	904
4	Sivanapur	863

Towards the north, the S. Pinākini forms the western boundary. After entering the taluk, it supplies the large tank at Hoskote, and thence flows southwards past Kadgodi, where it receives a stream from the Bangalore taluk on the west. With the exception of some low hills on the north, the country is open and easily crossed in all parts. The tracts best cultivated are those bordering on the S. Pinākini and the neighbourhood of Nandagudi eastwards. From Nandagudi southwards and along the Bangalore road, the soil is stony and unfertile. Some cultivation is carried on of potatoes, and formerly poppy was also grown, in addition to the usual wet and dry crops. Considerable attention is given to the cultivation of hay for the Bangalore market, especially in the neighbourhood of Hoskote.

At Nandagudi are traces of former buildings, of which it is related that they mark the site of Pātalipur, the capital of Uttunga Bhuja Rāya, whose nine nephews, the Nava Nanda, being imprisoned by him, were released by the schemes of Chānikya. The story is taken from the *Mudra Rākshasā*, a play based on the successful usurpation of Chandragupta and the establishment of the Nanda kings. In a similar manner, Dharmēsvara, in the same neighbourhood, is connected with Dharma Rāya and the Pāndavas. They are stated to have been rendered insensible by the poisonous exhalation of a well made by Duryōdhana for their destruction. This incident is said to be sculptured on a pillar at the temple over the spot. Two masons, engaged in the repairs of this temple 60 years ago, are related to have fallen down senseless from the exhalation on shifting the stones covering the well.

The country at times belonged to the Gangas, and to the Pallavas or Nolambas. The Chōlas followed, but subsequently

it formed part of the Hoysala dominions, and on their partition, went with the Tamil territory to Rāmanātha. Eventually, under Vijayanagar, it became a possession of the Sugatur family, one of whom erected Hoskote, or the new fort, as distinguished from Kolar, and settled traders in the place. Afterwards it became a part of the territory administered by Shāhji, the representative of the Bijāpur princes, and changing hands several times, was finally ceded to Haidar in 1761, and united to the kingdom of Mysore.

The revenue settlement was introduced in 1886.

The revision settlement was introduced with effect from 1924-25, and the culturable area was distributed as follows :—

	Dry	Wet	Garden	Total
Occupied area ..	58,200	8,884	5,220	72,304
Unoccupied area ..	4,160	281	106	4,547
Kharab land ..	85,921	..	..	..
Inam	..	..	..	14,453
Total ..	..	..	..	1,77,225

The total land revenue demand and collection in 1921-22 were Rs. 1,92,404 and Rs. 1,84,380, respectively.

The average rainfall in the taluk was as follows :—

Station	Month					
	Jan.	Feb.	Mar.	Apl.	May	June
Sulible ..	0·20	0·10	0·30	1·45	3·45	2·07
Kadgodi ..	0·19	0·18	0·44	1·42	3·46	1·91

Station	Month						Year
	July	Aug.	Sept.	Oct.	Nov.	Dec.	
Sulibele ..	2·53	3·04	5·97	5·19	2·42	0·28	27·00
Kadgodi ..	2·69	3·46	6·44	4·86	2·26	0·22	27·53

The Bangalore branch of the Madras Railway crosses the south of the taluk, with stations at Whitefield and

kundi. The Bangalore-Kolar road runs through the taluk from west to east, and gives off at Hoskote roads to Kadapa, to Jangamkote and to Sulibele north-wards, to Malur east-wards, and to Kadgodi south-wards.

Hoskote.—A town on the left bank of the S. Pinākini, situated in 13° 4′ N. lat., 77° 48′ E. long., 16 miles E.N.E. of Bangalore, on the Bangalore-Kolar road, and 6 miles north-east of the Whitefield Railway Station. Head-quarters of the Hoskote taluk, and a municipality.

Population in 1921	Males	Females	Total
Hindus	1,943	1,878	3,821
Muhammadans	371	316	697
Christians	11	13	24
Total ..	2,325	2,207	4,532

At the Amritēsvara *rathōtsāva*, for ten days from Vaishākha *suddha* 11, there is an assemblage of about 4,000 people. On the full moon day in the same month, Dharma Rāyan *karaga* is attended by about 5,000 people.

Hoskote, new fort, so called to distinguish it from Kolar, was built about 1595 by Tamme Gauda, the chief of Sugatur, who had recently settled at Kolar and obtained from the Penukonda sovereign the title of *Chikka Rāyal*. The superiority of the soil to that of Kolar induced him to fix on the new site, as well as the facility with which the waters of the S. Pinākini might there be dammed for purposes of irrigation. The large Hoskote tank, with an embankment two miles long, which forms when full a sheet of water not less than ten miles round, bears testimony to the sagacity of his choice. Raising an armed force, he subdued Anekal, Mulbagal and Punganur, and added them to his possessions. He ruled till 1632. Shortly after, the territory was conquered by the Bijāpur army, and subsequently conferred as a *jāgir* on Shāhji, the Governor of Karnatak Bijāpur, who resided at Bangalore. On the capture of these districts by the Mughal troops under Khāsim Khān in 1663, they became part of the

province of Sira. In 1756 Hoskote was taken by the Mysore army, but was subdued the following year by the Mahrattas. It changed hands several times until finally ceded to Haidar Alī and annexed to Mysore in 1761.

The Avimuktēsvara temple is a large Dravidian structure, said to have been founded by the abovementioned Timme-Gauda. It has three cells standing in a line, the middle cell enshrining a figure of Vīrabhadra, the right cell a *linga* and the left Pārvati. The processional image, said to have been recently prepared, bears an inscription on the pedestal which merely gives the name of the god. Of the noticeable figures in the *navaranga* are a two-armed Ganapati and a two-armed Subramanya. The latter has only one face and bears in the right hand the weapon *sakti*, the left hand being placed on the waist. His vehicle, the peacock, is shown at the back. In front of the temple stands a fine *dīpa-stambha* or lamp-pillar somewhat resembling those at the Hariharēsvara temple at Harihar. It is about 25 feet high with pedestal and is built of 22 circular discs, the alternate ones jutting out in the four directions so as to allow lamps being placed on the protuberances which number 44 in all and are carved with floral or geometrical designs on the upper surface. It has on the east face a trident, on the south a *linga*, on the west a drum and on the north a lotus. On a pillar to the left in the *mukha-mantapa* or front hall is carved a standing figure, about 1 foot high, wearing a *gotu* or cloak and leaning on a staff, which is said to represent the chief Tamme-Gauda. A similar figure is also found on one of the pillars of the *kalyāna-mantapa* of the same temple. These figures are very much like the figures of Kempe-Gauda found at Magadi and other places. The Vithalēsvara temple has also three cells standing in a line. The middle cell has a good figure, about 3 feet high, of Vithala, flanked by consorts. The god stands with his two hands placed on the waist. The right cell has good figures of Garuda and Ganapati and the left a good figure of Hanumān. From the records in the possession of Vithalēsvara Subbarāya, the hereditary *archaka* of the temple, we learn that it was founded about the middle of the 17th century by Raghunātha Bāvāji, Subedār of Hoskote-peragana, at the instance of the Pēshwa. The images seem to have been sent from Poona with the Brāhman Mudgal-bhatta, who became

the first *archaka* of the temple. The village Turugalur of the revenue value of 42½ *varāhas* in the Malur Taluk was granted for the upkeep of the temple. Among the old papers in the possession of the present *archaka* are a *sanad* issued by Purnaiya in 1800; another issued by Lingarājayya-arasu, Fauzdār of Bangalore, in 1815; another issued by Dewan Venkata-arasu in 1830; two issued by Raghunātha Bāvāji in about 1760, one addressed to *archaka* Rāma-bhatta, son of Mudagal-bhatta, and the other addressed to the Dēsapāndes and other officials of the Paragāna; and two issued by merchants and officials in 1772 granting certain dues to the temple.

There are two Ānjanēya temples in the town known as the Kōte Ānjanēya and the Agrahāra Ānjanēya. The former is a small but neat building with an ornamental plinth and a porch supported by four sculptured pillars, the middle ones adorned with lions and riders and the end ones with a fine pilaster each cut out of the block. The other temple, which appears to have been recently renovated, has in the *navaranga* four beautifully carved black stone pillars which, judging from the sculptures on them, seem to have originally belonged to some ornate Siva temple of the Dravidian style. The workmanship is of a superior kind, though the pillars differ from one another in design. The south-east and north-east pillars are mostly similar, both having a pilaster standing on an elephant and a *yali* in the one case and on a seated lion in the other. The former has, attached to it, on the east a plain round column 4½ feet high and 8 inches in diameter, which, it is said, could be turned round if the bottom now buried a few inches in the ground was set free. There are old people in the town who say that they have turned it round. The south-west pillar has likewise a pilaster resting on a standing lion, and the north-west pillar is adorned with three pilasters carved out of one block. The capitals appear to be made of granite, and only one of them, that on the south-west pillar, is sculptured. The sculptures are a *ganda-bhērunda* with human body holding elephants in the beaks and claws on the east face and Vyāghrapāda worshipping a *linga* decorated with fine creeper work on the west. Among other sculptures on the pillars may be mentioned a huntress armed with a bow and an arrow getting a thorn taken out of the leg; Tāndavēsvara with Vishnu as a drummer and Brahma and Subramanya as attendant musicians; Narasimha as a drummer; Kannappa kicking a *linga*; Yama

seizing Mārkandēya Bhairava resting his right hand on a basket, borne on the head of a dwarf and receiving what looks like some eatable from a woman, and Siva spiking some one with the prongs of his trident and touching the head of another. The Varadarāja temple is said to have been renovated in about 1830 by Biligiri Rao, a former Amildar of Hoskote and a member of the Hebbar Srivaishnava community. It is also stated that he built the Ānjanēya temple near the tank sluice.

A portion of the fort appears to represent the site of an ancient city. It abounds in ashes and old pottery, the latter probably not so old as that at Anekal. Most of the land here now belongs to Sīnappa, Shanbhōg of Hoskote, who has allowed the earth which is full of ashes at a depth of about 2 or 3 feet to be removed for being used as manure. The fort was full of houses once, though deserted at present, but the pottery in question is certainly older than the time of Tamme-Gauda who built the fort in about 1500. We are therefore led to the inference that the place is the site of an older city. Sīnappa says that excavations conducted by him for levelling the land disclosed some stone foundations and earthen pipes plastered over with *chunam* which had apparently been used for conveying water, as also mud pillars enclosed with sand. There are two Lingāyet *mathas*, known as Chilume-matha and Virattayya's matha, the latter about a mile from the town. Both are stone structures more or less in a ruinous condition. The former is so called because it has close to it a perennial spring (*chilume*) in the form of a well which supplies good drinking water to the eastern portion of the town. It has also another empty well faced with rough slabs. The other *matha* is a large building with several sculptured pillars, one of the sculptures being a figure of Tamme Gauda, who is said to have built the structure. In front of the entrance is lying half buried a dressed stone slab, about 6¼ feet by 4 feet, with bevelled edges decorated with scroll work which is very probably a cot with the legs buried in the ground. But people say that it was used to heap cooked rice on for distribution among the poor who visited the *matha*. Behind the building is a fine well faced with dressed stone slabs on all the sides with a shallow stone through near it. In Nandarāma Sing's grove near the town are a few *māstikals* which differ in some respects from similar memorials in other parts of the State. One of them shows the husband armed with daggers

in both the hands, the right hand being raised; while the wife holds in the left hand a water-vessel resembling a flask instead of the usual *gindi* or spouted vessel, the right hand being placed on the belly. Another in the Municipal garden shows a warrior and his two wives, both of whom appear to have become *satis*. The warrior is represented as wearing a beard and a top-knot, (*gonde*). He holds a dagger in the right hand, the other being placed on the belly. The wife to the right holds a flower in the right hand and a flask in the left, while the one to the left bears a mirror in the left hand and what looks like a thunderbolt in the right, flames being shown as issuing from her head. There are also two smaller figures with folded hands on either side of this wife, which apparently represent her children. A third near Bendiganhalli, though at some distance from the town, may also be noticed here. Here, too, we have a warrior and his two wives. He holds a dagger in his right hand with the point turned to the ground. The wife to the left bears a flask in the left hand and a mirror in the right, while the other wife holds a mirror in the left hand and a lime in the right.

In the Municipal garden, which has a small neat structure in the middle, is collected together a number of sculptures brought from some ruined temples. They consist of a number of Nandis and figures of Vishnu, Vīrabhadra, Ganapati and Saptamātrika or the seven mothers. The māstikal here has already been noticed in the previous para. There is also lying here the lower part of a huge millstone, about 5 feet in diameter and 1½ feet thick, resembling those on the hill at Chitaldrug. To the north of the town is a fine *idga*, now mostly gone to ruin. An inscription is to be seen close to it. In a garden known as Khāji's grove to the east of the town is an ornamental plaster structure raised on a stone plinth, which is popularly called Khāji's *darga*. The name of the Khāji is given as Sāballi Sāb and he is said to have died more than 200 years ago. Another ornamental structure, though in a ruinous condition, is Latif Shāh's *darga*, popularly known as Khāsim Sāb's *makan*, situated near the old mosque in the east. The fine *gumbaz* situated to the north of the Varadarāja temple is said to represent the tomb of another Khāji, a predecessor of the abovementioned Sāballi Sāb, who lived like a hermit in a stone *mantapa* in the midst of a garden. The *mantapa* is still to be seen near the *gumbaz*. A Tamil inscription is to be seen near the Pēte Ānjanēya temple.

Huliadurg.—A small fortified hill, about 37 miles from Mysore. The fort is situated on an inaccessible rock, considered capable (in olden days) of reduction only by famine. Northwithstanding its natural advantages, it changed hands thrice in the war of 1790-1791. Huliadurg.

On the 19th of June 1791, the allied armies having crossed the Maddur river, and encamped on its eastern bank, the Chief Engineer, Lieutenant-Colonel Ross, was sent forward with the 22nd battalion of Coast Sepoys, commanded by Captain Oram, to reconnoitre and summon Huliadurg; and the day following the 6th brigade was sent to invest the place and make an appearance of attacking it. Fortunately, the garrison thought their enemies too formidable to be resisted, and agreed to yield up the place, on condition of having their private property secured to them, and being safely escorted clear of our camp. In the neighbourhood of this place were collected above six thousand head of cattle, and two thousand sheep; with, a quantity of grain in the fort and *pettah*, which afforded a seasonable supply to the army. At the same time were liberated thirty people from the Karnatic, one of whom had been kept in irons in the fort seven years, another fourteen; probably forgotten by the ruler of the day, as what motive can be assigned for the perpetual imprisonment of a few obscure peasants brought from a distant country? Lord Cornwallis, deeming it too inconsiderable to be kept by our army, it was offered to the Mahrattas, as an useful halting place for their convoys; but they also declining its possession, orders were issued to destroy it so as to prevent its being again occupied by the enemy. After the British had thus quitted it, Tīpu thought proper to repair its dismantled works, and garrison it afresh. This, the British found when their army encamped near it, on the 27th of January 1792, on the march to Seringapatam. A reconnoitering party being sent on from the left wing, the garrison fired upon it, as it approached; but when the Killedār was summoned by Lieutenant-Colonel Maxwell, who told him, that there was no time to deliberate, for, if he delayed, he should instantly commence the attack, he was so intimidated as to surrender without further resistance. Huliadurg was now garrisoned, and established as an advanced post, being ten miles nearer to Seringapatam, than Uttaradurg. And from this place the allied armies, being finally assembled,

commenced their march on the first of February, for the second attempt on Tīpu's capital.

Hulikal.

Hulikal.—A village in the north of the Magadi taluk, in the Kudur Hobli. Population 859.

It is said to have been founded in 1310 by the Hoysala king, under the following circumstances :—A *sanyāsi* named Guriachinta, who had gained his favour, lived at the foot of the adjacent hill called Rāmalinga Betta. On a certain day, one of the holy man's bullocks, attacked by a tiger, not only threw off its assailant but killed it. This being reported to the king, he considered it a happy omen and ordered the hill to be fortified, naming it, in memory of the incident *huli-kallu*, tiger-rock, or, according to the tradition of the place, *huli-kollu*, tiger-kill. It subsequently came into the possession of Baiche Gauda of Koratigere, whose descendants held it as tributaries of the Mysore kings. The chief was expelled by Tīpu Sultān and the place annexed to Mysore.

This place contains a number of ruined temples and *mantapas*. The Pālegār's house is a good stone structure. Adjoining it on the north is a tiled mud structure with an open courtyard and a veranda supported by huge wooden pillars, which are 2 feet square at the bottom.

The Mallēsvara temple, one of the temples in ruins, is a small, neat structure in the Hoysala style, being similar in plan to the Chennigarāya temple at Turuvekere. It is mostly buried and in ruins. It faces north and consists of a *garbagriha*, an open *sukhanasi*, a *navaranga* and a porch. The *garbhagriha*, the *sukhanasi* and porch are all of the same dimensions, being about $4\frac{1}{2}$ feet square, while the *navaranga* measures 16 feet by 14 feet. The ceilings which are about one foot deep have lotus buds, the central one of the *navaranga* having a larger bud with three concentric rows of petals. The *navaranga* has two niches enshrining figures of Ganapati and Bhairava. There are likewise figures of Subrahmanya and Vishnu, the latter adorned with a *Yagnōpavīta* or sacred thread and a peculiarly formed tiara. The tower, now gone to ruin, consists of uncarved blocks with Nandis in two or three tiers at the angles. The Sangamēsvara temple, newly built with the materials of the ruined Kamathēsvara at the same village, has in the *navaranga* figures of Vēnugōpala, about 5 feet

high, Nārāyana and Sūrya, both about three feet high, brought from the ruined temple. The first is a fine image flanked by consorts with cows, cowherds, etc., carved at the sides. The slab containing *E.C.* 12. *Tiptur*, 35 is now kept at the entrance of the temple. The Kempamma temple has two large stucco elephants at the sides of the navaranga entrance. The goddess is a coloured stucco figure, about three feet high, seated with a trident, a sword, a drum, and a cup in her hands. A worn *vīragal* is found to the right of the temple.

Huskur.—A village in the Sarjapur Hobli, Anekal Taluk. Population 583. Huskur.

A fair takes place on Friday, attended by 300 people. A festival (*parishe*) is held for five days from Phālguna *bahula* 3rd, in honour of Madhuramma, at which 3,000 persons assemble and as many as 10,000 bullocks are brought for sale.

Colonel Boddam gave the following account of a visit to the cattle fair in 1871 :—

"There are peculiarities about this fair; it is essentially one for low castes, both human and bovine. There is a superstition that cholera and cattle plague are averted by worship at the Huskur temple (a very insignificant one) at this time; consequently all the idol cars of the surrounding villages are dragged to the temple, each with about forty bullocks and their owners and a rabble; usually there are not less than 25 of these cars, run up like high Chinese pagōdas on a framework of bamboo and covered with gaudy paintings of Hindu deities. The religious ceremonies last five days, and then the cattle fair is held, after which the cars are taken back; on an average about 10,000 bullocks are collected, but the greater portion of them are inferior cattle. Looking over the lot, I found all the good caste animals were born outside the Province, principally at Mahadeseo. I only came upon one good animal bred in this District; the mother was said to be of fine breed. As a rule the people do not keep fine cows; they are content with the small cows of the country for giving milk, and do not attend to breeding. This year, owing to many people being still engaged in threshing their grain, which had been delayed by the recent unusual rains, there were less idol cars brought (15 only), and fewer bullocks—not 8,000 in all."

Jalige.

Jalige.—A village in the Devanhalli Taluk. Population 274.

The Rāma temple here has a seated figure of Rāma, about 2½ feet high, with 2 hands, the right hand being in the *abhaya* attitude and the left resting on the knee. To the right of Rāma is a standing figure of Lakshmana and to the left a seated figure of Sīta with folded hands. The god is said to have been set up by king Janamējaya. In a cell to the left stands an inscribed stone recording a grant to Chāmundēsvari on the Chāmundi hill by Krishna-Rāja-Wodeyar II of Mysore. It is interesting to note that the stone itself is now worshipped as Chāmundēsvari and the *pūjāri* gets pay and enjoys a *mānya* or rent-free land for worshipping it. The stone is smeared with oil and bedaubed with vermilion, so that only a few letters here and there are visible to the trained eye.

Jigani.

Jigani.—On the Bangalore-Anekal road, *via* Bannerghatta. About 20 miles south of Bangalore. Headquarters of the *hōbli* named after it. Population 1340. The local chiefs can claim a respectable antiquity being referred to as subordinates of the Hoysala kings in 1302 A. D. (*Anekal* 80). This inscription gives the name in the form *Suguni*. In 1422 A.D., they were under the Vijayanagar king who was at Mulbagal (*Anekal* 7*a*).

There is a large tank with a sluice in the form of a lofty four-pillared *mantapa*. The inscriptions Anekal 76 and 77 here are fragmentary Ganga records not connected with each other. The Varadarāja temple at the village appears to be an old structure.

Jodi Manganahalli.

Jodi Manganahalli.—A village in Bangalore Taluk. There is to be seen here an epigraph, engraved partly in Dēvanāgari and partly in Kannada, which seems to record the grant by Sivāji, the famous Mahratta leader, of the village of Rāmasamudra. It appears to be dated in 1677 A.D. The epigraph has been copied by the Archæological Department. (*M.A.R.* 1909-10, Para 103).

Kalyā.

Kalya.—A village in Magadi Taluk. Population 1,060.

It was a holy place to both the Jains and the Lingāyets. The village is named Kalleha in inscriptions and literary works.

The ruins of a *basti* or Jaina temple are pointed out in the village, and an inscription at the place, *E. C. IX, Magadi* 18, is a copy of *Sravana Belagola* 136, which records a compact made in A. D. 1368 by Bukka-Rāya I of Vijayanagar between the Vaishnavas and the Jainas with a view to settle the differences between the two sects. Two short epigraphs to be seen near a boulder known as Adugal-bande simply record the name Dēvi-setti in characters of the 13th century below a *mukkōde* or triple umbrella, a Jaina symbol, indicating a grant by that individual to some Jaina institution. On a small hill to the west of the village are situated a Lingāyet *matha* and the Kallēsvara temple. The former is a decent and substantial structure with a court-yard and a cave containing a big room and a porch sheltered by a big boulder. Outside the *matha* are three or four *mantapas* containing *gaddiges* or tombs, one of which with a big Nandi sculptured on a slab is said to be the tomb of Pālkurike Sōmēsvara. The latter was a great Vīrasaiva teacher and author who flourished at the close of the 12th century and who, according to the *Channabasava-purāna*, died at this village. A much worn old inscription in characters of the 8th century is to be seen on a boulder to the left of the entrance to the *matha* and another of a later period at the entrance known as Bhairava-bāgilu. The Kallēsvara temple, picturesquely perched on the hill, presents a pretty appearance from below. It is a cave temple with a *pradakshina*. To the right of the steps leading to the temple is a short pillar sculptured with a human head. This is said to represent an old woman named Kumbalakāyajji (the Pumpkin-grand-mother) who is supposed to have brought ruin on the place which was once a city of considerable importance bearing the name Kalāvati. It is said that there was a fierce fight between the Jainas and the other inhabitants of the city about the purchase of the pumpkins brought by the abovementioned woman, which resulted in the death of a very large number of the population. To the south of the village stands a huge *Garuda* or lamp pillar, about 2½ feet square at the bottom and 30 feet high, which is said to have been in front of a Varadarāja temple now no longer in existence. It is said that the metallic image of this temple was removed to the Ranganātha temple at Tirumalē. The Ānjanēya temple has in front a fine figure, about 1½ feet high, of Chakrattālvār with 8 hands. This represents the discus of Vishnu.

Kambalu.

Kambalu.—A village in the Sōmanapura hobli, Nelamangala taluk. Population 386.

There is a Lingāyet *matha* at this place, said to be affiliated to the Parvata *matha*. It has a shrine of Mallikārjuna with a good Nandi-mantapa in front. In another shrine is a seated figure, about 1½ feet high, of Marulasiddhēsvara with two hands, the left holding a *linga* and the right bearing a rosary in the *abhaya* attitude. This *matha* is stated to be subordinate to the *matha* at Hunasamāranhalli, Devanhalli Taluk.

Kankanhalli.

Kankanhalli.—A taluk in the south. Area 623·40 square miles. Contains the following hoblis, villages and population:—

Hoblis	Villages and Hamlets	Villages classified				
		Government	Sarvamanya	Jodi	Kayamgutta	Population in 1921
1. Harohalli ..	54	48	1	..	5	21,217
2. Kankanhalli	46	41	..	1	4	23,739
3. Maralavadi ..	46	45	..	1	..	16,755
4. Kodihalli ..	45	42	1	1	1	14,312
5. Uyamballi ..	35	33	2	..	..	14,289
6. Satanur ..	39	39	..	..	..	13,181
Total ..	265	248	4	3	10	95,024

Principal places with population.

No.	Place	Population
1	Ogichudahalli	1,228
2	Somanahalli	1,415
3	Harohalli	3,557
4	Kankanhalli	5,759
5	Chikkamudavadi	1,205
6	Kodihalli	1,689
7	Herandyapanahalli	1,059
8	Alahalli	1,544
9	Nallahalli	1,410
10	Maralebekuppe	1,451
11	Yadamarahalli	1,064
12	Hukunda	1,036
13	Chudahalli	1,069
14	Sathanur	1,620
15	Halasur	1,204
16	Avarimal	1,009
17	Chilur	1,220
18	Chikkamaralavadi	1,029
19	Doddamaralavadi	1,285

The taluk is bounded on the south by the Cauveri, and traversed from north to south by its tributary the Arkāvati. The southern half of the taluk is a succession of hills and forests, affording extensive grazing grounds, in proximity to the river Cauveri. The principal heights near Kankanhalli are: on the west, Banati Mari Betta, 3,422 feet above the level of the sea, Narasimha Dēva Betta, and Mudvadi Betta on the east, Bilikal Betta and Koppa Betta, the latter 2,822 feet in elevation.

The Arkāvati is joined on the west near Mudvadi by the Vrishabhāvati from Bangalore, which itself receives a little higher up the Suvarnamukhi from Anekal taluk. Another considerable stream from the same quarter unites with the Arkāvati at Kankanhalli, as well as two further south, one on the west and one on the east. Ragi, avare, and the castor-oil plant form the principal cultivation of the open parts. Tamarinds and cocoa-nuts are also important products, as well as mulberry. But the soils are for the most part inferior, and generally very shallow and rocky.

The taluk was included in the territory granted to Jagadēva Rāya, and by him the fort of Kankanhalli seems to have been erected. It was captured along with Channapatna by the Mysore Rāja in 1630.

The revenue settlement was sanctioned in 1896. The area of the taluk is thus distributed.

Culturable (dry, 94,316; wet, 1,671, garden, 2,651.) ..	98,638
Unculturable (including village sites, etc.)	1,75,264
Inam villages	13,825
Forests (84,391) and kavals (6,003) ..	90,394
Total area in acres ..	3,78,121

Of the culturable area, 4,263 acres are waste.

The total land revenue demand and collection for 1921-22 were Rs. 1,24,334 and 1,23,277, respectively.

The following was the average monthly rainfall in the taluk :—

Station	Month					
	Jan.	Feb.	March	Apl.	May	June
1	2	3	4	5	6	7
Kodihalli (9 years) ..	..	0·14	0·13	0·91	3·75	2·29
Satnur (8 years)	0·04	0·10	0·30	1·11	3·95	3·18

Station	Month						Year
	July	Aug.	Sept.	Oct.	Nov.	Dec.	
	8	9	10	11	12	13	14
Kodihalli (9 years)..	2·26	3·12	7·65	4·68	3·10	0·36	28·39
Satnur (8 years) ..	1·88	4·18	6·52	4·99	3·79	9·16	30·20

There is a road from Kankanhalli to the railway at Closepet. Also a road from Bangalore to Kankanhalli, continuing west to Mysore. There is a crossroad from Satnur to Channapatna, and one from Kankanhalli to Kodihalli.

Kankanhalli.—A town on the right bank of the Arkāvati, situated in 12°33′ N. Lat. 77°29′ E. long., 36 miles south of Bangalore, on the Bangalore-Malvalli road, and 17 miles from the railway at Closepet. Head-quarters of the Kankanhalli taluk, and a municipality.

Population in 1921	Males	Females	Total
Hindus	2,620	2,559	5,179
Muhammadans	301	256	557
Christians	6	2	8
Total ..	2,927	2,817	5,744

A fair held on Thursday is attended by 2,000 people.

The existing fort of Kankanhalli appears to have been erected by Jagadēva Rāya, the chief of Channapatna, who

in order to do so is said to have displaced a smaller structure owned by one Kanakana, and whence the name. (but see below). It was captured by Chāma Rāja of Mysore in 1630.

The principal feature in the fort is the ancient temple of Ranganātha, much out of repair. The town was twice burned or laid waste by Tīpu Sultān to prevent its being of use to the British army on their march to Seringapatam. The beasts of prey increased so much in consequence that during the last two years of his reign eighty persons were carried away by tigers from within the walls of the fort. Except on the north, it is surrounded at a short distance by lofty mountains and thick jungle. On the banks of the Arkāvati are many cocoa-nut gardens.

The alliteration of the name excites attention and arouses curiosity as to its derivation. Buchanan has the following remarks on the subject :—"I went three cosses to Kanikarnhalli, commonly called Kankanhalli. The former name is universally said by the natives to be the proper one ; but the derivation which they give of it seems very forced. *Kanikarna*, they say, is the genitive case of *kānikār*, which in the Tamil language signifies a proprietor of land : and *halli* in the language of Karnāta, is a village." In a note he adds : "The name of this village is properly *Kanya-karna*, composed of two Sanskrit words, *kanya*, virgin, or the goddess Bhavāni, and *karna*, ear." This cannot be said to throw much light on the question.

An inscription of the 13th century gives the name as Kanikarahalli, which accords with the first explanation.

Municipal funds in 1921-22 was :—

	Rs.
Income	3,503
Expenditure	3,738

Koramangala.—A village in the Magadi Taluk. Population 376. Koramangala.

Near this place are found numerous *Pāndavara-guli* or cromlechs with, as usual, gigantic slabs for the roof, situated within a circle of rough boulders. There is also an underground

cell sheltered by a huge slab with a porch in front. It is not quite clear what this structure was intended for.

Kotigenhalli.

Kotigenhalli.—A village in Hoskote Taluk. Population 513.

Two old records at this place are of some interest. One of the inscribed stones has at the top a big boar attacked by three dogs, in front, behind and on the back. The inscription evidently refers to a boar hunt, but unfortunately only a few letters are legible. The village has a *makan* containing the tombs of the three *valis* Ināyat Shāh, Sadat Shāh and Rahimān Shāh. The *fakīr* in charge of the *makan* has a number of Persian and Marāthi *sanāds* issued in favour of the *makan* by the Mughal Viceroys of Sira and the Mahrattas. Some of the Persian *sanāds* were issued by Durga Kūli Khān during the reigns of Shāh Ālam I and Farrukhsiyar, and some by Dilāvār Khān during the reigns of Muhammad Shāh and Āhmad Shāh. Two more bear the names of Ghāzi Khān Bahadūr and Tahar Khān during the reign of Muhammad Shāh. The patel of the village, Abdul Latīf Khān, a lineal descendant of the Jāgīrdar Asaf Sayid Khān who was the grantee of 30 villages, has likewise a good number of Persian and Mahrathi *sanads* with him. Some of the Persian ones were issued by Sādat Khān, Mohabat Khān and Diyanat Khān during the reigns of Farrukh-Siyar and Muhammad Shāh, and by Dilāvar Khān during the reign of Āhmed Shāh. The Jāgīrdar appears to have been an officer under Farrukh-siyar in about A.H. 1125 (A.D. 1713). One of the Marāthi *sanads* bears the seal of the Pēshwa Bālāji Rāji Rao.

Kempasagara.

Kempasagara.—A village in Magadi Taluk. Population 348.

The Lingāyet *matha* at this place is a fine building with sculptured pillars. It faces west and has a good Nandi-mantapa in front. The *prakāra* has also good structures with sculptured pillars and fine doorways. On one of the pillars of the *navaranga* a *linga* is represented as issuing out of a pot. This is known as Surabhandēsvara. The ceiling of the *navaranga*, consisting of 9 compartments with lotuses, is well carved, the lintels also being ornamented with floral and geometrical devices. One of the pillars of the front veranda has a figure, about 1½ feet high, of

Kempe Gauda, exactly similar to the figure noticed in the Sōmēsvara temple at Magadi. He is said to have built the *matha*. It is said that the *gurus* of this *matha* have recently taken up their residence at the *matha* on the hill at Kalyā. The Kūgina-kallu-betta forms the eastern boundary of the large tank at Kempasagara, which has three fine sluices in the form of four pillared *mantapas*. *E.C. IX, Magadi* 30, is near the west sluice of this tank.

Kengeri.—The head-quarter of a hobli in the Bangalore taluk, 9 miles south-west of Bangalore, on the Bangalore-Mysore Railway. It was, till 1873, the head-quarters of a taluk of the same name. Population 1,704. Kengeri.

Kengeri or *Ten-geri*, southern street or road, appears formerly to have been of greater extent than it is now, but was destroyed by Tīpu to prevent its giving shelter to the army of Lord Cornwallis. The town was for a short time the seat of the raw silk trade. In 1866 Signor de Vecchj, an Italian gentleman, noticing the then depressed condition of the industry, made exertions, with the assistance of the Government, for its revival. He attributed the mortality of the silk-worms to degeneracy owing to continued propagation from the same stock, to feeding on inferior species of leaf, and to want of care in rearing. The raw silk produced was also deteriorated in value from negligent methods of reeling. In order to remedy these defects, cartoons of silk-worm eggs were imported from Japan and freely distributed, superior kinds of mulberry-trees (*Moris sinensis*, *M. perotetra*, *M. alba*, and *M. nigra*) were grown from cuttings and seed, and finally a steam factory for Silk Filature was established at Kengeri, with eighty basins. The hands employed in this delicate process were female orphans from the Bangalore Convent, under the charge of Indian nuns. These measures produced their natural effect, and a great impetus was given for a time to sericulture. Not only were cocoons bought to any extent for filature, but the refuse silk (*chussum*), not taken into consideration before, became an important article in the market. But the severe drought of 1866 proved disastrous to the imported worms. Fresh worms were obtained in two successive seasons. After all, however, the eradication of disease among the worms was not effected, and the business was at length given up.

On Karadi Betta, near Kengeri, is the Ānjanēya temple. The image was found under a tree and the temple built by a raiyat some 500 years ago. The temple was rebuilt in 1845, *Saka Dundubhi* year corresponding to A.D. 1892.

Khaji-Hosahalli.

Khaji-Hosahalli.—A village in Hoskote Taluk. Population 352.

At this place a fine old inscription of about the 7th century, referring itself to the rule of a chief named Binayāditya, has been discovered by the Archæological Department. The characters are beautifully engraved. The village has a Lingāyet *matha* containing the *gaddige* or tomb of a Vīrasaiva teacher of the name of Nijaguna-Sujnānamūrthi, who was the *guru* or spiritual preceptor of the Sugatur chief Tamme-Gauda. A copper-plate inscription in the possession of the *archaka* of the *gaddige* records the grant of a village to the above-mentioned *guru* in 1494 by Tamme-Gauda.

Kodige Tirumalapura.

Kodige Tirumalapura.—A village in the Bangalore Taluk. Population 344.

In the Ashūrkhāna of Kodige Tirumalapura are kept three fine metallic *Panjas* beautifully engraved with inscriptions in Persian characters consisting mostly of the names of the Prophet and his successors and of extracts from the *Korān*. The middle one, about 4½ feet long, is *Ek jiblidar*, having only one blade; the left one, about 2½ feet long, is *tin jiblidar*, having three blades, and the right one, of about the same length, is *zulfakar* looking like two swords put together. It is said that these *panjas* were once in Tīpu's palace and that they were brought here after the fall of Seringapatam. From an epigraph at the village, *E. C.* 9, *Nelamangala* 22, we learn that the village was granted in A. H. 1176 (A. D. 1762), as a *kodige* to Hāje Sahed, younger brother of Kaki Shāh for having built a tank; and it is said that this tank is none other than the Hessarghatta tank which now supplies dirinking water to Bangalore and the Civil and Military Station. *Panjas* similar to those mentioned are said to be found also in the Darga of the above Kaki Shāh at Nimkanpalli, Chintamani Taluk.

Kodihalli.

Kodihalli.—A village in Hoskote Taluk. Population 289. Behind the Basava temple at this place is lying a big slab

having at the top a boar attacked by three dogs as on the stone at Katigenhalli, a young boar being shown below as lying dead. The slab is not inscribed, though neatly dressed.

Kondarhalli.—A village in Hoskote Taluk. Population 402. Kondarhalli.

The Dharmēsvara temple at this place is a small but neat old Dravidian structure, perhaps of the Chōla period. In the *prakāra* is an inscription of the Chōla King Rājamahēndra, of about 1065 (Hoskote 36). According to tradition and *Hoskote* 34 of 1410, the *linga* was set up by the Pāndava prince Dharmarāja. The temple faces south, though the *linga* faces east. There is a perforated window in the wall opposite the *linga*. There are three cells in a line: the middle cell with a *sukhanāsi* has the *linga*, the left cell Pārvati and the right Ganapati. To the right of the *sukhanāsi* entrance stands Durga, about 2½ feet high, the upper hands bearing a discus and a conch and the lower right a sword, while the lower left rests on the waist; and to the left Bhairava, about 3½ feet high, the upper hands holding a skull and a drum, while the lower are like those of Durga. The *navaranga* is supported by four well carved pillars consisting on one side of a pilaster standing on a lion and on the other of a lion standing on a *yāli*. The south-east and south-west pillars have some interesting sculptures relating to the Pāndava princes. The east face of the south-east pillar shows on the bottom panel Dharmarāja talking to a Yaksha seated on the top of a tree; on the middle Bhīma and Arjuna; and on the top Nakula and Sahādēva; while the south face of the same pillar shows on the bottom panel Dharmarāja standing in front of a *linga* canopied by the hood of a cobra, representing perhaps the consecration by him of the *linga*; on the middle a well, said to be the poison well made by Duryōdhana for destroying the Pāndavas, with three figures, Arjuna, Nakula and Sahadēva, lying across above it, perhaps representing them as being in a swoon or as dead on tasting the water of the poison well, and a figure, Dharmarāja, standing close by; and on the top Bhīma lying on a bed either unconscious or dead. The reference is evidently to the story of the pond and the questions of the Yaksha related in the *Bhārata*, which tradition has localised here with the addition of a poison well and the setting up of a *linga* over it

(*nanju-guli*, *vide* Nandagudi). The south face of the south-west pillar shows on the bottom panel two *rishis* with a fire between them; on the middle a seated figure, apparently Dharmarāja, with a *rishi* standing in front; and on the top a deer with *arani* (or wood used for kindling a fire) in the mouth; and the west face of the same pillar shows on the bottom panel two men armed with bows; on the middle one the men shooting into the sky; and on the top a man shooting what looks like a crocodile. The reference here is apparently to the *Bhārata* story of the stealing of the *arani*. This episode has also been localised here by tradition. The north-east pillar illustrates on the east face the story of Mārkandēya and on the north face the story of the hunter Kannappa. The top panel of the north face has also an elephant worshipping a *linga*. The sculptures on the north-west pillar have no special interest: they consist of a dancing female figure and so forth. The *navaranga* has a large flat ceiling, about 7 feet square, with a lotus in the centre and figures of the *ashta-dikpālakas* or regents of the directions around. One of the sculptures on a pillar of the porch deserves notice: a man on a tree is bending over a *linga* below, while a lion below is trying to climb the tree. It is not clear if this is intended to illustrate any Purānic story. An old Tamil epigraph is to be seen in a field to the east of the temple.

Kudalur.

Kudalur.—A village on the left bank of the Kanva, about 4 miles south-east of Channapatna. Population 1534. In the time of the Chōlas, it was an *agrahāra* called Rājarāja-chaturvēdimangala. Haidar Alī gave it as an *inām* to a *fakir*.

Kundani.

Kundani.—A village about 7 miles west of Devanhalli and the head-quarter of the *hobli* of Kundana. Population 425. It seems to have been the Kundani which was the royal residence of the Hoysala King Rāmanātha in the 13th century.

Kuppepaly.

Kuppepaly.—A village in Magadi Taluk. Two fragmentary epigraphs in characters of the 8th century have been discovered at this place by the State Archæological Department. One of them mentions Sivamāra-Ereyappa, son of Srīpu (rusha), as the governor of Kunungail-nādu, *i.e.*, the Kunigal

District, and names a place Bisugūr which is evidently identical with the modern village Bisakur situated close by. It appears that when a raiyat was ploughing the land this inscribed stone came in contact with plough-share, and that on his getting that portion excavated he came upon heaps of ashes, broken pottery and pieces of iron. Tradition has it that Bisakūr was once a great city of considerable importance which contained 75 *bastis* or Jaina temples. It is said that several fields here contain ash-pits and pieces of old pottery and that gold coins also used to be picked up after heavy showers some years ago. An enquiry has been made for a specimen of the coins so picked up, but none could be had. A piece of pottery in the possession of a raiyat was, however, procured for examination. Excavation may bring to light some old relics of historical importance, but the village is out of the way and not easy of access. The antiquity of the place is also testified to by the printed old inscription of the village, *E. C. IX, Māgadi* 53. Two new inscriptions have also been found on the pillars of a *mantapa* at the entrance to the village, but these are mostly worn.

Magadi.—A taluk in the west. Area 358·64 square miles. Head-quarters at Magadi. Contains the following hoblis, villages and population. Of Bidadi and Tavarekere which were added in 1873, the former is included in the Closepet Sub-Taluk. Magadi.

Hoblis	Villages and Hamlets	Villages classified				Population in 1921
		Government	Sarvamanya	Jodi	Kayamgutta	
1. Magadi ..	66	47	..	14	5	21,703
2. Madabalu ..	58	41	..	11	6	10,957
3. Tavarekere ..	50	34	..	4	12	9,365
4. Solur ..	67	48	..	18	1	15,158
5. Kudur ..	50	47	1	..	2	15,366
6. Tippasandra .	45	37	..	8	..	15,499
Floating population		..	..	..	..	354
Total ..	336	254	1	55	26	86,402

Principal places with population.

No.	Place	Population
1	Kaiyā	1,060
2	Magadi	5,132
3	Tavarekere	1,178
4	Gudemaranahalli	1,320
5	Motagondanahalli	1,003
6	Solur	1,340
7	Kudur	1,326
8	Bisakur	1,008
9	Tippasandra	1,113
10	Neralakere	1,115

In shape, the taluk is almost rectangular, with a few villages straggling in the south-east and south-west. Its length from north to south is about 22 miles and breadth from east to west, about 14 miles. Situated as it is between two lofty peaks—the Sivaganga in the north and Sāvandurga in the south, the country is a succession of pretty well defined elevations and depressions. Entering the taluk from the north, we cross a gently undulating surface dotted with small hills, rocky and bare. Farther south the country becomes more hilly and appears more and more thickly studded with vegetation until we reach Sāvandurga and Siddēdēvara Betta where the configuration is relatively speaking mountainous, and covered with dry jungle. This part is said to have been a great forest in days gone by, but now, nothing better than scrub jungle is seen, except in the immediate neighbourhood of Sāvandurga, where bamboos and timber trees of inferior kind are available.

The character of the surface of the country does not admit of one common system of natural drainage ; there are three outlets in three different directions. The north-east is drained off by the Arkāvati which in this taluk, is a big stream

flowing in a deep ravine and of little use for irrigation. The drainage of the centre and the west is carried off to the south by several streams, which go to form Kanva which is of less importance than the Arkāvati. The surplus water of the north-west is led away towards the Kunigal frontier by a number of little streams. On the banks and even in sections of the beds of these streams, is observed a prolific growth of Honge trees, an important asset to the raiyat for the supply of manure, oil and fuel. Besides the Honge, the wild date grows abundantly in the centre and the west.

In the bottom of the valleys, as a rule, the soil is good, though sand is also found washed down from the heights. The quality of the soil deteriorates as the land rises, so that in high lying fields, the soil is generally poor. There is no real black soil in the taluk. Several classes of soil are met with, but the most common variety is the red, with a mixture of stones. In point of fertility, this kind of soil is mediocre, but its productivity is greatly improved by a fairly copious rainfall.

In dry lands, the chief crop is ragi; next in importance is *avare*. Other products are gram, togare, oil-seeds and condiments. Wet lands are cultivated mostly with paddy while sugar-cane is grown in patches, the size of each being determined by the capacity of the tank above it. Gardens are generally of a miscellaneous character containing plantain and vegetables, with a few cocoa-nut, areca-nut and other fruit trees, chiefly the jack.

The Chōlas appear to have held the district in the 12th century, followed by the Hoysalas. From them it is said to have been wrested by Pratāpa Rudra of Warrangal, and soon after to have been conquered by Harihara I, king of Vijayanagar. The deputy of the Vijayanagar sovereigns, Sāmanta Rāya by name, taking advantage of the feebleness of the government, declared his independence, and the country was held by his descendants to the third generation, when Kempe Gauda, the chief of Bangalore, obtained possession. In his family it remained till 1728, when it was captured by the Rāja of Mysore.

The revenue settlement was introduced in 1879 and the revision settlement in 1921-22. The culturable area according to resettlement was distributed as follows :—

——	Dry	Wet	Garden	Total
Occupied area ..	71,296	6,263	2,417	79,976
Unoccupied area ..	7,474	62	48	7,584
Kharab land ..	..	..	..	81,499
Inam	..	..	..	8,146
Total ..	..	..	..	1,70,205

The following was the average monthly rainfall for the taluk :—

Station	Month					
	Jan.	Feb.	Mar.	Apl.	May	June
1	2	3	4	5	6	7
Tavarekere (26 years) ..	0·16	0·14	0·28	1·45	3·41	2·32
Solur (27 years)	0·14	0·17	0·12	1·03	3·09	1·97

Station	Month						Year
	July	Aug.	Sept.	Oct.	Nov.	Dec.	
	8	9	10	11	12	13	14
Tavarekere (26 years)	3·30	4·19	7·04	6·36	1·89	0·28	30·82
Solur (27 years) ..	3·86	4·46	6·93	5·13	2·73	0·11	29·74

There is no railway line running within the taluk itself, but the three railway stations of Gollahalli, Closepet and Bangalore are not remote from its borders. The taluk is well supplied with main-roads, of which the old ones are—

(1) The Bangalore-Mangalore road ;
(2) The Bangalore-Huliyar road ; and
(3) The Magadi-Kunigal road.

Two new roads, connecting Magadi with Closepet on one side, and with Gudemaranhalli on the other, have been opened. Some good roads for wheeled traffic have also been opened, one of which leads from Solur to Banasavadi. Intercommunication between villages is well established by numerous cart-tracks, and is tolerably easy, except when heavy rains make the hill streams flow strong.

Magadi.—A town situated in 12° 57′ N. lat., 17° 17′ E. long., 29 miles west of Bangalore, with which it is connected by road. Head-quarters of the Magadi taluk and a municipality.

Population in 1921	Males	Females	Total
Hindus	2,213	2,343	4,556
Muhammadans	304	260	564
Christians	9	3	12
Total ..	2,526	2,606	5,132

There is a tradition that Magadi was founded in 1139 by a Chōla king, who, in the course of an expedition to that part, heard that in early times it had been the residence of some holy *Rishis*. It soon passed into the hands of the Hoysala kings and after them into those of the Vijayanagar line. In the time of Achyuta Rāya of that House, Sāmanta Rāya was appointed *Adhikāri*, or manager of the district. He enlarged the town and fortified the height of Sāvandurga, in return for which that part of the country was granted to him as an *amara* or jāgīr. He enjoyed it for 28 years, from 1543 to 1571, and was succeeded by his son Sampaja Rāya. He governed for 17 years and repaired the temple of Rangasvāmi at Tirumale. His son Chikka Rāya or Mūlaka Rāya, after ruling 16 years, threw himself in a fit of madness into the pool on the *droog* and was drowned. He left no children, and Gangappa Nāyak, the *talāri* or watchman of Balakara, taking advantage of the confusion, seized the government and strove to enrich himself by plunder. But Immadi Kempe

Gauda of Bangalore marched against him, took the place and put him to death. Kempe Gauda being shortly after ousted from Bangalore, retired to Magadi, which is thenceforward identified with that family.

Magadi became Kempe Gowda's capital. He and his successors held it in their possession till 1728 when it was captured by the Ruler of Mysore. It has a small fort, now in ruins, said to have been built by Kempe Gauda, in which is situated the temple of Rāmēsvara, his family god. The ruins of his palace are pointed out to the south-west of the temple. The latter consists of a *garbhagriha* or adytum, a *sukhanāsi* or vestibule, a *navaranga* or central hall and a front veranda. In the *prakāra* or enclosure are the *panchalinga* cells in the west and a cell enshrining a figure of Pārvati set up recently. The *sukhanāsi* has a well carved Nandi. The *utsava-vigraha* or metallic image of the god is a fine figure with two consorts known as Ganga and Parvatavardhani (*i.e.*, Pārvati), though usually only one consort is seen in Siva temples. Near the *utsava-vigraha* is also kept a metallic figure of what is known as Astra-mūrti, a small trident standing on a pedestal, which is used on the occasion of the car and other festivals just as the *balibera* or a small metallic image of Vishnu is used in Vishnu temples. To the right of the *navaranga* entrance are good figures of Ganapati and Vīrabhadra, and to the left in a shrine stands Pārvati, about four feet high, with four hands. It appears that all the public offices of the Taluk were once held in this fort. The Sōmēsvara temple situated about 1½ miles to the west of Magadi, is now in ruins, though built so recently as A.D. 1712 by Mummadi Kempavīra Gauda. It is a large Dravidian structure, measuring 90 yards by 70 yards, with a *prakāra* or enclosure, 2 *mahādvāras* or outer entrances and several fine *mantapas*. The temple faces north. Of the two *mahādvāras*, which are on the north and south, the latter, which is bigger than the former, is surmounted by a lofty *gōpura* or tower which was damaged some years ago by a stroke of lightning. A fine *mantapa* to the left of the temple is known as Kempe Gauda's *hajāra* or hall, and another to the right, as the dancing girls' *hajāra*. The former had once scenes from the *Purānas* painted on the walls and ceiling of which only a few traces are now left. On the west face of the south pillar of the veranda of this hall is sculptured a male figure seated on a dog

with a dignified pose and expressive movement. On one of the pillars of the front veranda of the dancing girls' hall is a figure, about 1½ feet high, of an old man wearing a cloak and leaning on a staff. This is said to represent the original Kempe Gauda, the progenitor of the Yalahanka family of chiefs. The *navaranga* or central hall of the temple has a pretty good ceiling supported by four pillars which are well sculptured on all the sides with figures of animals, etc., some of the panels showing skilful combinations of birds, men and beasts. A panel on the west face of the north-west pillar of the *navaranga* has a sculpture of three birds which are very ingeniously combined. The Nandi in the *sukhanāsi*, though smaller than the one in the Rāmēsvara temple, is well executed. A long inscription is to be seen on the back inner wall of the *garbhagriha*. This is rather peculiar. Generally no inscriptions are engraved in the *garbhagriha* of temples. The shrine of the goddess, situated to the left of the temple, has a seated figure, about 3 feet high, of Pārvati. The temple has small towers at the four corners of the enclosure and a large pond known as Kalyāni at some distance in front. To the south-west of the temple, outside the enclosure, is a fine shrine of Basava or Nandi with a good tower, situated on a lofty boulder. It is known as the Sikhara-Basava shrine and is a prominent structure being visible from a great distance all round. A flight of about 50 steps leads to it and the Nandi in it is worshipped by Lingāyats on marriage and other occasions.

To the east of the Travellers' Bungalow at Magadi is a pond built by Mr. Karnik Krishnamurti Rao, a local Ināmdār. It is said to be the source of the Kanva river.

A few inscriptions on some jewels and vessels kept in the Taluk Treasury have been copied by the State Archæological Department. Gulām Hussain Khān has also four Marāthi *nirūps* with him. Two of these, dated A.D. 1808, are addressed by Dewan Pūrnaiya to Hussain Khān, Killedār of Magadi, and the remaining two, dated 1841 and 1844, are addressed by the Commissioners of Mysore to Fakaruddīn Khān, son of Hussain Khān. Fakaruddīn Khān was also Killedār of Magadi. But in another *nirūp* received by him in 1832 from the Commissioners of Mysore he is addressed as the Killedār of Hutridurga, a hill in the adjoining Kunigal Taluk. The seal of this *nirūp*

bears in the middle the British Coat of Arms and around the margin the words "Commissioners for the Government of Mysore."

Makli.

Makli.—A village in Nelamangala Taluk with a population of only 39.

The Bhīmēsvara temple at this *bechirakh* village is an old structure with doorways and lintels carved with rough scroll work, situated on the bank of the Arkāvati. The god is said to have been set up by the Pāndava prince Bhīma. On a rock in the bed of the river is a large foot-print which is supposed to represent Bhīma's left foot. It is worshipped on certain occasions by pilgrims. Bhīma's right foot is believed to be somewhere near Kankanhalli, and his knee on a hill known as Bharji-betta in Nelamangala Taluk. There is likewise in the same taluk a village named Arjunabettahalli, connecting Arjuna also with the taluk.

Malurpatna.

Malurpatna.—A village on the banks of the Kanva. Headquarters of the Malur hobli, Channapatna taluk. Population 2,364.

Most of the residents are Brāhmans of the Srivaishnava sect; they give the village the name of Rājēndrasimha-nagara. There are several ruined temples in the place, and a number of Chōla inscriptions; but the large temple of Apramēya-svāmi is maintained in good order. The sage named Vijnānēsvara-yogi here composed the *Mitakshara*, his celebrated *bhashya* or commentary on the code called the Yajnavālkya *Smriti*. It is the basis of the Hindu Law as it prevails in Southern and in part of Western India.

Mankunda.

Mankunda.—A village on the right bank of the Kanva, about 3 miles south of Malur in Channapatna taluk. Population 9,316.

It contains a number of ruined temples and Kannada and Tamil inscriptions of the Ganga and Chōla periods. It was originally called Manalur, but the Chōlas gave it the name of Nikarilli-Chōlapura. In 1764 Haidar Alī granted Malurpatna as an *inām* to a *fakīr*.

It appears to have been a place of considerable importance in the 10th and the 11th centuries. The Varadarāja, Nārāyana,

Arkēsvara, Chaudēsvari and Durga-Paramēsvari temples contain several of the inscriptions found. The Nārāyana temple is a small building, but its outer walls are fully covered with Tamil inscriptions from top to base. A few of these are printed. The image of the god was set up in 1007 A. D., during the reign of the Chōla king Rājarāja.

Mankunda.—A village in the west of Channapatna taluk, about 2 miles north of Mudigere. Population 914. Mankunda.

In the 7th century the Ganga kings Bhūvikrama and Sivamāra appear to have made this the royal residence, removing from Talkād. The place was probably destroyed in the Chōla invasion.

Manne.—A village in the north of Nelamangala taluk, about 5 miles north of Tyamagondlu. Population 919. Manne.

Under the name of Manyapura, it was a royal residence of the Ganga kings in the 8th century, in the time of Srīpurusha. It was captured and destroyed by the Chōlas at the beginning of the 11th century, and as Mannai-kattakam, is referred to in their inscriptions as one of their principal conquests. Some however doubt this identification. Several ruined temples attest to its magnificence, and its extent is shown by the tradition that the city included Chik Hejjaji and Belavangala, 8 miles more to the east.

Manne having been the capital of the Gangas and the seat of the Rāshtrakūta viceroys, it is rather disappointing that no old lithic records are forthcoming either in or around the village, the only old inscription on stone hitherto discovered here being Nelamangala 54. Among the ruined temples mentioned above, is the Kapilēsvara temple, an old structure with a *garbhagriha* built of old bricks. The *navaranga* has four good pillars and two pierced windows. The south window has a creeper with delicate figures in each of its six convolutions, while the north window, which has likewise a creeper, has dwarfs in its three convolutions. The temple known as Sūlera-dēvasthāna or the Dancing girls' temple is also a neat structure. It shows some peculiar features of architecture. The lintels of the Nandimantapa in front have their ends shaped like capitals on the

under surface. There being no separate capitals for them to rest on, it is not clear how the lintels on the four sides are supported unless iron clamps are used inside. The ceilings of the *navaranga* and Nandi Mantapa show a creeper device with a Nāga and Nāgini in the middle canopied by snake-hoods. Such ceilings are rarely met with in Mysore temples. The *garbhagriha* of the Sōmēsvara temple is also built of old bricks. These brick structures appear to go back to the Ganga period. The site of the old city is pointed out to the south-west of the present village. It is now covered with fields and no mounds are to be found. Old bricks and pieces of pottery are strewn over the place. It is said that ash-pits and foundations of brick structures have often been met with when ploughing the fields. Some of the houses of the village are built of these old bricks. The latter are somewhat larger and thinner than the modern ones, but neatly prepared in different sizes and shapes so as to suit the parts of the structures for which they were intended.

Mangondahalli.

Mangondahalli.—A village in Devanhalli taluk. Population 223. A few of the cromlechs here were excavated by the Archæological Department in 1916-17 and found to contain pots of different sizes and bowls. A big pot and a smaller one with legs, unearthed from another Cromlech here, are included in the exhibits of the Mysore Archæological Museum. Some of the finds are figured on Plate XV of the *Mysore Archæological Report* for 1916-17.

Mayasandra.

Mayasandra.—A village in Magadi taluk. Population 401. It has a large tank. A good *vīragal* of a pretty large size is to be seen here. It consists of two panels—the upper having the figure of a man riding a horse with an umbrella-bearer behind and a servant in front, and the lower having 5 female figures standing in a row, representing perhaps his wives.

Mīkarājana-betta.

Mikarajanabetta —A hill to the south of the Sivaganga hill; it is so called because, according to tradition, a prince named Mīkarāja had his residence on it. The way up to the hill lies through a pass known as Iraji-kanive. It is said that

Iraji, a dancing girl, was the mistress of prince Mīkarāja. A cave on the south slope of the Sivaganga hill known as Iraji's cave is supposed to have been her residence. The cave is a large one with a stone doorway and a four-pillared *mantapa* over the overhanging rock. An inscription is to be seen on the rock over the doorway. Mīkarājana-betta abounds with cromlechs, the upper slabs of some of them being unsually large and thick. Some measure 16′ x 9½′ x 1½′, 15′ x 10′ x 1′ and 12′ ×9′ ×3′. A few have no side slabs, the upper slabs being supported by small stones put one over the other at the corners. Some cromlechs dug out at one end are supposed to be granaries of former times. Kempe Gauda is said to have found enormous treasure on this hill.

Nagamangala.—A village in Magadi taluk. Population 318. Nagamangala.

The Lingāyat *matha* on the hill at this place is situated in a cave. It consists of two cells, one behind the other, the front one having a *linga* and the back one serving as a retreat for *yōga* or meditation of the *guru*. Outside is a Nandi with a fine well in front. The water of this well is used solely for bathing the *linga*. To the right of the well stands an ornamental tower-like wooden chair on which the *guru* takes his seat and is worshipped by his disciples on special occasions. The hill has four or five fine *dones* or springs.

Nagasandra.—A village in Yelahanka *hobli*. The stone containing the inscription *Bangalore* 34, dated in 1342 in the reign of Hoysala-Ballāla III, has also a gateway sculptured at the top and the figure of a man with two heads. The stone lies near a banyan tree and is the only one of its kind in the State. Nagasandra.

Nandagudi.—A village in Hoskote taluk. Population 773. Nandagudi

This place is said to represent the site of a very old city. It is named Nanduguli or Nanjuguli in the Kannada, and Nondaguli in the Tamil epigraphs. The modern name Nandagudi appears to be responsible for the story of the Nandas given

above. In the name Nanjuguli there may be a reference to the supposed poison-well (*nanju*, poison and *kuli* or *guli*, a pit) in the Dharmēsvara temple at Kondarhalli. To the east of the village is a small hill named Rāgularāsi (a heap of ragi) and to the west another known as Addabetta. Tradition has it that the former once represented the heap of *ragi* and the latter the stack of straw belonging to a raiyat and that when his wife looked on the heap and sighed with sadness at the prospect of her having to grind such a large quantity, both were metamorphosed into their present form. It is stated that Addabetta had on it at one time the palace of an ancient king. Rāgularāsi is made up of laterite of a mixture of red and white. A temple excavated in it has now gone to ruin.

Nelamangala.

Nelamangala.—A taluk in the west. Area 255·53 square miles. Headquarters at Nelamangala. Contains the following hoblis, villages and population:—

No.	Hoblies	Villages and Hamlets	Villages classified				
			Government	Sarvamanya	Jodi	Kayamgutta	Population
1	Nelamangala.	96	62	3	18	13	19,462
2	Dasanapura.	72	47	1	11	13	14,758
3	Sompura	77	65	5	5	2	17,336
4	Tyamagondlu.	74	65	1	5	3	18,716
					Floating population		12
	Total ..	319	239	10	39	31	70,284

Principal places with population.

No.	Place	Population
1	Nelamangala	3,354
2	Sondekoppa	1,405
3	Keggunda	1,029
4	Tyamagondlu	3,391

The greatest length is from north-east to south-west about 25 miles, and the breadth on an average is 12 miles. The surface of the country is undulating; the slopes are mostly gentle, but become more and more abrupt towards the west where is also seen a chain of rocky hills. The most important of these are the hills of Sivaganga and Nijagal. All the hills are, as a rule, bare at the top, and clothed on the sides with stunted dry jungle. The whole of the taluk is poor in forest, and there are neither State nor District forest reserves in it. A few large valleys, like that at Tyamagondlu, have lent themselves to the formation of excellent tanks. The eastern and southern portions of the taluk are drained by the Arkāvati, and the western by the Kumadvati. Both streams run through deep rock-lined channels and so far have been of no account for purposes of direct irrigation.

The prevailing kind of soil is the red mixed with sand or gravel in different proportions. A superior kind, which is very dark in colour but cannot be called black-soil of the best order, is found in some of the villages. The soil in garden is generally the best, while that of rice lands is quite fair in productive qualities. Ragi, avare, togari, kulthi and oil-seeds are the more important crops raised on dry lands. Rice is the staple produce of the wet lands, but the paddy is of the coarser kinds. The cultivation of sugar-cane is also earnestly undertaken wherever facilities exist for it. Gardens are very few in number and the raiyats do not evince much interest in their cultivation. The most remunerative of the gardens are what are called market gardens, where the common Indian fruits, vegetables, ground-nuts, *musikina jola* (Indian corn) and such other crops are grown as can find a ready sale.

In the 8th century, Manne was a place of great importance, under the Gangas, and in the 11th century Mannai-nāttu was still the chief district, under the Cholas. The Hoysalas soon after succeeded, and in the temporary partition of their territories in the 13th century, this part of the country fell to the share of Rāmanātha, who had the Tamil districts.

After sharing in the fortunes of Dod-Ballapur and Bangalore, Nelamangala was apparently acquired by the Mysore Rājas at the same time as the latter place.

The revenue settlement was introduced in 1878 and the revision settlement in 1919-20. The culturable area according to re-settlement was distributed as follows :—

	Dry	Wet	Garden	Total
Occupied area ..	74,806	6,556	1951	83,313
Unoccupied area ..	4,902	68	19	4,989
Kharab land ..	..	..	..	42,789
Inam	11,079	..	..	..
Total ..	..	..	..	1,42,170

The land revenue demand and collection for 1921-22 were Rs. 1,51,812 and Rs. 1,46,945 respectively.

The following was the monthly average rainfall in the taluk :—

Station	Month						
	Jan.	Feb.	Mar.	Apr.	May	June	July
1	2	3	4	5	6	7	8
Tyamagondlu (21 years.)	0.14	0.08	0.38	1.06	3.19	2.43	3.99
Dobbspet (21 years)	0.11	0.07	0.23	0.74	3.24	2.08	4.03
Begur (21 years) ..	0.10	0.13	0.25	0.90	3.10	1.98	3.53

Station	Month—*concld.*					Year
	Aug.	Sept.	Oct.	Nov.	Dec.	
	9	10	11	12	13	14
Tyamagondlu (21 years)	4.35	6.66	5.22	2.26	0.29	30.05
Dobbspet (21 years) ..	4.36	6.76	5.19	2.39	0.21	29.41
Begur (21 years) ..	4.15	5.96	5.46	2.40	0.22	28.18

The Bangalore-Harihar railway runs through the northern half of the taluk, with stations at Gollahalli, Dodbele and

Nidavanda. The Bangalore-Tumkur road passes through the whole length of the taluk. The other old roads are the Nelamangala-Kunigal road, the Dobbspet-Koratagere road, Dobbspet-Doddaballapur road and the Dobbspet-Tyamagondlu-Begur road, with a branch connecting with Doddbele. A new road has been opened from Gollahalli to Nelamangala and another from Yelekyatanahalli to Niduvanda meeting the Dobbspet-Tyamagondlu road in the south. From Dobbspet, a new road was laid to Sivaganga in continuation of the Niduvanda-Dobbspet road which is particularly useful to pilgrims to the sacred place.

Nelamangala.—A town situated in 13° 6′ N. lat. 77° 27′ E. long., 16 miles north-west of Bangalore on the Bangalore-Tumkur road. Head-quarters of the Nelamangala taluk and a municipality. Nelamangala.

Population in 1921	Males	Females	Total
Hindus	1,524	1,420	2,944
Muhammadans	205	186	391
Christians	7	12	19
Total ..	1,736	2,618	3,354

A fair is held on Friday, attended by about 2,500 people.

On or near the site of Nelamangala formerly stood a large city, so it is said, to which tradition gives the name of Bhūmandana. It is said to have been founded by Sumati, son of Hēmachandra, king of Karnātaka, whose capital was Yadupatna. Having succeeded in an expedition against a robber chief at Dēvarāyadurga, he took up his residence at Bhūmandana for the security of that part of his father's dominions. The actual history has been given above under the taluk. Nelamangala appears to have been transferred to the Mysore Rājas along with Tyamagondlu at the time when Bangalore was purchased from the Mughal general Khāsim Khān. This was in 1687.

Of the temples in the town, which are mostly modern, the Adake Ānjanēya temple is said to be the oldest, the god in it being supposed to have been set up by king Janamējaya. The temple is so called because *adake* or areca-nut used to be stored in it when the *batayi* (payment of tax in kind) system was in vogue.

Nellurpatna.

Nellurpatna.—A ruined city five miles south-east of Devanhalli. It is stated to have been of great extent and ruled by a rich and powerful line of kings. In the time of the last of these, named Chauda Rāya, the city was captured after maintaining an obstinate defence for three years, during which the enemy was twice forced to raise the siege. Its fall was due to an act of treachery on the part of the king's daughter, who, being married to the chief of Gubbi in the Hoskote taluk, had accompanied her husband to the war, and made known the existence of the subterranean passage by which the city was supplied with water from a distance. Chauda Rāya is said to have blown up his palace, containing his family and treasures, while the enemy were scaling the walls.

Niduvanda.

Niduvanda.—A Railway station on the Bangalore-Poona section of the Madras & Southern Mahratta Railway. About 32 miles north-west of Bangalore, at the meeting point of the roads to Bangalore, Chik-Ballapur, and Tumkur. It is the nearest station for Sivaganga (*q. v.*), a sacred hill conspicuous for miles by its conical form.

Nijagal.

Nijagal.—A hill, also called Suragiri, in the north-west of the Nelamangala taluk, accessible only on the north and east. The fort which formerly occupied the summit owed its strength more to nature than to art, and was the scene of many desparate encounters. The *pēte* has been for many years almost deserted, the inhabitants having removed to Tyamagondlu. The present population is 215.

Nijagal Hill.

The Nijagal hill has on its slope a temple of Vīrabhadra and a Lingāyat cave *matha* called Nijagal *matha*. The figure

of Vīrabhadra, carved on a big slab, is 12 feet high with the usual attributes, but with Daksha to the left and Bhadrakāḷi to the right. The hill is popularly known as Uddandayyana-betta from the tall (*udda*) figure of Vīrabhadra on it. A seated figure, about 1½ feet high, to the right of the god is said to represent a devotee named Kakasvāmi who is believed to have gone to Kailāsa with his mortal body. He was so named because he was accustomed to laugh aloud (*keke-hodi*). Opposite to the temple is a lamp-pillar with a standing figure on the front face which is said to represent Holinahampanna who erected the temple. On the way to the hill is a boulder on which is sculptured a seated figure with a Nandi on either side. This figure is worshipped under the name of Kodiyappa. The ascent to Nijagal-durga, also known as Rasasiddhara-betta, is rather difficult. The hill is fortified and has the remains of powder-magazines, granaries and buildings of the former chiefs of the place. Grains of *ragi* are even now picked up from the granaries. There are several springs on the hill known as Kanchina-donē, Ānē-donē, Siddhara-donē, Akkatangiyara-donē, etc. Siddhara-donē is a fine retreat, cool and refreshing, largely frequented by the Muhammadans for worship. The Hindus too go there for worship, but in their case the worship has to be offered through a Muhammadan *fakīr*. Near at hand is what is known as the Rasasiddhas' temple, the object of worship being the head of a *rishi* or sage with a beard made of wood. The Hindus alone worship here, the special days of worship being Tuesdays, Thursdays and Fridays. The Muhammadans worship at Siddhara-donē on the same days and also on Sundays. The hill is called Rasasiddhara-betta because, according to tradition, the *siddhas* or sages prepared on it *rasa* or the liquid which transmutes base metals into gold. Vows are made at the Rasasiddhas' temple. Many pilgrims come here from long distances to have their desires fulfilled. On the summit of the hill, a mortar scooped out of the rock and a mark on a boulder are pointed out as the place where, when two sisters were husking paddy, a gun shot from below struck the boulder. The reference may be to an attack on the fort by some Mysore king. Near Akkatangiyara-donē stands the ruined Narasimha temple, a large structure, from which, as stated above, the images were removed and set up in the temple at Halē-Nijagal. Lower down is a Muhammadan tomb. It is curious that this hill is held sacred by both

the Hindus and the Muhammadans, the places of worship on the top being in juxtaposition to each other. On the slope of the hill is a Siva temple in a cave. Its outer walls, which consist of boulders, have figures of Ganapati, Vīrabhadra and Subrahmanya carved on them. An inscription is to be seen below the figure of Ganapati. To the right of the cave is engraved *E. C. IX, Nelamangala* 66.

Pennār. See *Pinākini*.

Pinākini. **Pinakini.**—The Southern or Dakshina Pinākini, a river flowing through the eastern parts of the District. It is better known to European geographers as the Southern Pennār. The continuous curve formed by the course of the North and South Pinākini, which both rise near the hill of Nandi, sacred to Siva, may probably account for their receiving the name of Pinākini, from *pināka*, the bow of Siva. This is the only designation by which the streams are known to the Kannada people ; but it seems also to be called the Ponnaiyar in the Tamil country.

The South Pinākini rises in the Chenna-Kesava hill, east of Nandidrug. Its course, after entering the Bangalore District, is southwards through the Devanhalli and Hoskote taluks, where it forms the Jangamkote and Hoskote tanks, the latter one of the largest sheets of water in the country. Continuing south, it leaves Mysore a little to the east of the town of Sarjapur and enters the Bagalur estate. Thence, turning eastwards, it makes its way through the Eastern Ghāts near the town of Krishnagiri and, after traversing the Salem and South Arcot Districts of Madras, falls into the Bay of Bengal near Fort St. David, a few miles north of Cuddalore. The length of its entire course is 245 miles, of which about 50 miles from the source are in the Mysore State. It is estimated that 85·60 per cent of the water of this portion is stored for agricultural purposes.

Ramagiri. **Ramagiri.**—A picturesque hill, at one time fortified, on the left bank of the Arkāvati, three miles north of Closepet.

It formerly gave its name to the taluk, the town of Ramagiri being at its base. On the foundation of Closepet, the residents removed to the new settlement.

The old fortifications occupy a considerable extent and appear to have been very respectable in point of strength. In old days, the iron found here was worked into "Implements of war." The place was carried by assault by Captain Welch on 22nd December 1791. Just before its fall, it had been strengthened by new works and on its capture, it was found to be well provided with guns, provisions and stores; the chief part of which had been removed from Channapatna, when that fort was dismantled the preceding year. Home illustrates the north view of this fort in his *Selected Views of Mysore*.

The hill is easily reached on the side of Hallimala. There are three stone gateways through which we have to pass before reaching the top. The rock known as Kārkhāne-bande has an inscription on it. The rock is so called because on it once stood the arsenal where guns, gunpowder, etc., were manufactured during Pālegar Kempe-Gauda's time. The hill, which is fortified, was the residence, it is said, of the Pālegar for some time, and a spot is shown as the one where he came upon a large treasure. The Rāma and Rāmēsvara temples are worth a visit. The *ranga-mantapa* of the former is said to have been built by Kempe-Gauda. According to tradition, the god Rāma was set up by Sugrīva and the story related in connection with this event is an exact counterpart of the story of Vibhīshana's setting up the god Rangānātha at Srīrangam. Rāmagiri is said to be the place where the demon Kākāsura was punished by Rāma, and this is why, they say, no crows frequent the hill even now. The god Rāmēsvara is said to have been set up by Rāma after killing a demon called Sukarāsura, supposed to be now represented by Handigondigudda, a hill situated at some distance. A rock in front of the Rāmēsvara temple is said to represent the sage Mārkandēya and a few other rocks to the left of the Rāma temple, the 'Seven Sages' (*saptarshayah*). There is a magnificent *donē* or spring between two lofty masses of rock. It is strange that neither temple contains any inscription. At Chaudēsvarihalli, there are ruined temples near Basavankallu and the Chaudēsvari hill. Tradition locates a great city ruled by Sōmasēkhararāya and Chitrasēkhararāya at the east foot of the Chaudēsvari

hill. Several ruined temples and *vīragals* are to be seen here but without inscriptions. Nirgunda in the Chitaldrug District is also traditionally connected with the above princes but as tradition says they may have gone there from here in search of a bride.

Sankigatta.

Sankigatta.—A village in Magadi taluk. Population 769.

The Vardhamāna-basti at this place is a plain structure. According to tradition it is an old *basti*, but no one knows anything about its origin. A *basti* dedicated to Vardhamāna, the last Tīrthankara, is not very common. An inscription on the back of the image gives the genealogy of the Hoysala kings from Vinayāditya to Narasimha I and stops there. The characters are of the 12th century. The pedestal also has an inscription. Unfortunately this inscription is almost completely worn out. It may contain imformation about the person by whom and the date on which the image was consecrated. From the inscription on the back of the image one is naturally led to the conclusion that the temple probably came into existence during the reign of the Hoysala king Narasimha I (1141-1173). But there are other considerations which go against such a conclusion. Mr. Narasimhachār writes:—"The inscription in question, judging from its similarity to some which are already published, is a long one consisting of many lines, though there are only 22 lines in the impression that was taken. Such a long inscription on the back of an image is extremely rare. Further the published inscriptions show clearly that this inscription wants some lines both at the top and the bottom and that the intervening lines are defective by reason of the missing letters both at the extremities and in the middle. We shall not therefore be wrong in concluding that the image of Vardhamāna was carved out of a big inscription stone with a few tell-tale remnants of the epigraph left on the uncarved portions of the back. Instances are not wanting of inscription stones having been cut and converted into pedestals of images, jambs of doorways, etc., but the present is a curious instance of considerable interest." The image of Vardhamāna is about 5 feet high with *prabhāvali*. The temple also contains seated metallic images of Padmāvati Jvalāmālini and Sarasvati in addition to the usual figures of Pancha-Paramēshtis, Navadēvatah, etc. There are about 30 families of Jainas in the village.

Sarjapur.—A town in the Anekal taluk, 12 miles north-east of the Kasaba, and a municipality. Till 1873 it was the headquarters of a taluk of the same name. It is now the headquarters of the *hobli* of Sarjapur. Sarjāpur

Population in 1921	Males	Females	Total
Hindus	1,091	995	2,086
Muhammadans	272	272	544
Total ..	1,363	1,267	2,630

A small fair is held on Sunday, visited by about 100 people. Cotton cloths, carpets and tape are made in Sarjapur in considerable quantities. Formerly it appears that muslins of fine quality were woven.

Sarjapur, with 18 other villages, was formerly a *jāgir*, held from the Mughals by Hafīz Mahammad on condition of maintaining a military force for the service of the emperor. The *jāgir* was confirmed by successive rulers, as appears from some interesting *sanads* exhibited to Mr. Rice several years ago. (1) Grant in Persian, by Dīlāvar Khān, Subedār of Sira, in the name of Alamgīr, Pādshah Ghāzi, (2) Grant in Marāthi, by Mādhava Rao, minister of the Pēshwa. The seal bore the inscription, *Rāja Rām narapati, harasha nidhan, Mādhava Rāv Ballal pradhān.* At the joinings of the paper and at the end were small seals, with the words *lekhan sima.* (3) Grant by Haidar Alī, in Marāthi signed with Haidar's autograph, and sealed with the words *Fatte Haidar.* (4) Grant by Lord Cornwallis, written in Persian, on white paper sprinkled with gold dust: signed *Cornwallis,* and sealed with the Persian words *Salar e Inglistān.* Initialled at the back G. F. C. (5) Grant in Persian, by Captain Cherry. Seal in Persian with the words *George Frederick Cherry, khayim jang, fidvi e Kampani, Angrezi Bahadur.* (6) Grant in Persian, by Captain Read, dated 1791. Seal in Persian *Alexander Read Bahadur.*

The grants were cancelled by Purnaiya, who, finding the Jagīrdār wanted to sell his villages, bought him out. There is now no *jāgir.*

The ruined Channakēsava temple in the fort must have been a very good building judging from the sculptures on its outer walls which illustrate the stories of the Narasimha, Krishna and other incarnations of Vishnu. From an inscription newly discovered in the temple it appears to have been erected by the Sugatūr chief Tamme-Gauda in about 1526 during the reign of the Vijayanagar king Krishna-Dēva Rāya. The sculptures have been defaced or chiselled out. The Jāgirdār is said to have erected a structure over the temple for enshrining a hair of Muhammad's mustache (*asare sharif*). The walls of the structure are still to be seen. The eastern portion of the temple has now become the dwelling place of some Muhammadan, and the western portion adorned with several sculptured pillars is used as a latrine by the residents in the neighbourhood. To the north-west of the village are the tombs of the Jāgirdār and his wife and an annual *urs* or festival takes place in their honour in the month of *Moharram*. The Mahābilvēsvara temple, recently renovated, has three cells standing in a line enshrining a *linga*, Ganapati and Pārvati. The *navaranga* has figures of Sūrya, Varadarāja, Hanumān and Chandikēsvara. The Kōdandarāma temple has likewise three cells standing in a line; the middle cell has a good figure, about 4 feet high, of Rāma together with those of Lakshmana and Sīta; the right cell Hanumān, said to have been set up by Vyāsa; and the left cell is vacant. Rāmāchārya, the *archaka* of the temple, has some old papers in his possession. One of them is an order issued in 1833 by Faujdār Bapurāya to *Amil* Seshaiya telling him that a grant of 3 *varahas* has been made to the *archaka* of the temple, and asking him to pay him every day 8 pies out of the customs duties for the purchase of camphor and incense. Another records a stipulation in 1803 by the weavers that they would pay to the temple one pie for every cloth manufactured by them.

Another Siva temple in the village has a seated figure of the goddess Annapūrna behind the *linga*. The goddess has four hands, the upper ones bearing lotuses and the lower holding a ladle between them. The Pātālamma temple which had once a coloured stucco figure of the goddess, is now empty, the goddess having been mutilated by the Muhammadans. The Māri shrine to the left of the Pātālamma temple contains eight stone heads out of the usual nine, one having been broken by the Muhammadans. The village has also a *matha* known as

Sāmbappa's *matha*, which contains the *gaddige* or tomb of Sāmbappa, a great Panchama teacher. This *matha* is a branch of the original *matha* which is at Āldūr in the Chāmarājanagar Taluk of the Mysore District. Sāmbappa was a pious Panchama who is credited with the performance of many miracles. He has many disciples among the Panchamas and others in several parts of the State. In front of the *gaddige* stand two slabs sculptured in the lower half with figures of Saiva *dvārapālakas* or door-keepers. In the upper portion one of the slabs has Vīrabhadra, while the other shows a tree with monkeys and birds on it, and a bull in front of which stands a man with the right hand raised and the left, armed with a dagger, caught with one of the forelegs by the bull. The meaning of this is not clear. Mādaiya, a descendant of Sāmbappa, who is in charge of the *matha*, possesses a copper-plate inscription in Nagari characters of the Vijayanagara king Venkatapati-Rāya I, dated 1602. The inscription registers a grant by the king to a Srivaishnava Brāhman named Rāmāchārya. Mādaiya has also some papers relating to the *matha* which describe the greatness of Sāmbappa and enjoin the payment of certain contributions to the *matha*.

Satanur.—A village in Magadi taluk. Population 700. Satanur.

The Vithalarāya temple at this place has a fine figure, about 32 feet high, of Vithala, with two hands, both of which are placed on the waist. The right hand holds a conch and a flute and the left hand an object which looks like a bag with its mouth tied with a rope. The god is flanked by consorts who hold a *chauri* in one hand and a lotus in the other. The *prabhāvali* or halo has in the upper portion well carved figures of the *dasāvatāra* or ten incarnations of Vishnu and at the bottom a figure of Varuna seated on his vehicle *makara*, on both sides. The temple is also known as the Vithalagōpālasvāmi temple.

Sausmond.—One of the Anglo-Indian settlements in the east of Bangalore taluk (see White-field). It is 12 miles from Bangalore, and 3 miles south of White-field, named after Dr. Sausman, a former President of the Association. The history of the settlement has not been one of prosperity Sausmond.

from an agricultural point of view. The number of persons owning interest in the lands of the settlement is at present only 10, of whom 9 are non-residents. A conflict of interest arose between the Eurasian and Anglo-Indian Association of Mysore and Coorg and the settlers who resented any control over them by the Association. Assessed lands were gradually relinquished by the Association in favour of individual settlers. (For the later history of the settlement see *Whitefield*).

Recently Sisal hemp cultivation was introduced in the settlement by the late Mr. Briggs, who sold his fibre factory to the Bank of Mysore Limited, Bangalore. From the fibre prepared out of the Sisal hemp are manufactured good coloured rugs, ropes, mats, etc., and exported to foreign countries.

Sāvandurga.

Savandurga.—A mountain in the Magadi taluk, 7 miles south-east of the Kasaba, and is familiarly called the Magadi hill. It is an enormous mass of granite, rising to 4,024 feet above the level of the sea, and standing on a base eight miles in circumference. The summit consists of two peaks, separated by a chasm, each being independent of the other, and abundantly supplied with water. One is called the *Kari* or black peak, the other the *Bili* or white peak.

The hill appears to have been first fortified in 1543 by Sāmanta-Rāya, the officer appointed to the charge of the Magadi district by Achyuta Rāya, the king of Vijayanagar. Taking advantage of the feebleness of the government, and relying no doubt on the natural strength of his position, he made himself independent and took up his residence on the *droog*, with a force of 8,000 men, officered by 8 *gurikārs*. He died in 1571 and was succeeded by his son Sampaja-Rāya. He ruled for 17 years, and was followed by his son Chikka-Rāya, who, after a rule of 16 years, threw himself in a fit of madness into the chasm and was drowned, leaving no issue. Ganga, the *talāri*, or watchman of Gudamārn-halli, seized the place and began plundering in order to enrich himself. But Immadi Kempe Gauda of Bangalore put him to death, secured the stronghold for his own family,

and changed its name from *Sāmanta-durga* to *Sāvana-durga*. He soon had need of the retreat, being driven out of Bangalore by the Bijāpur army. His descendants held Sāvandurga till 1728, when Dēva-Rāja, Dalavāyi of Mysore, obtained possession and carried Mummadi Kempe Gauda, the chief, prisoner to Seringapatam, where he ended his days, the last of his line. The name of Krishnarājagiri then given to the droog has not survived. The memorable capture of Sāvandurga in 1791 by the British under Lord Cornwallis is thus described by Wilks :—

"Colonel Stuart encamped within three miles of the place on the 10th of December, and immediately commenced the arduous labour of cutting a gun-road through the rugged forest to the foot of the rock, a work which, added to the difficulties of dragging iron twenty-four pounders over precipices nearly perpendicular, called for a degree of incessant exertion and fatigue which could scarcely have been exceeded.

The batteries opened on the 17th, and the breach in what was named the lower wall of the rock, although at least fifteen hundred feet higher than its base, was deemed practicable on the 20th. Immediately overlooking it, at a precipitous height, and perfectly well situated for destroying by the usual artillery of rocks and stones, everything that should attempt to ascend beyond the breach, was a range of ancient wall. Lord Cornwallis had come from the camp, distant seven miles, to witness the assault; the grenadiers were ordered to their stations, and the garrison was seen to be collecting behind this wall. This observation fortunately prevented the assault on that day; the experiment was made of pointing with sufficient elevation by receiving the trail of the gun carriage into an excavation behind the platform. The execution was not only perfect, but the wall was found to be so frail that a few discharges must dislodge its defenders. The arrangements for the ensuing day were founded on the fact thus opportunely ascertained. The batteries were prepared for the purpose, and in the morning the requisite number of guns were directed against this wall with the most perfect success; every person behind it was dislodged, and the storming party, having been placed without observation within twenty yards of the breach, the assault commenced by signal at eleven o'clock in the forenoon.

The defenders had been so unexpectedly dislodged from their appointed positions that no new disposition had been made. The assailants accordingly ascended the rock without the slightest opposition, clambering up a precipice which, after the service was over, they were afraid to descend. The eastern citadel was completely carried; and the assailants, on reaching the summit of the rock, had the satisfaction to descry a heavy column of infantry, destined to reinforce the garrrison, in full march to enter the place, which would have been effected if the assault had been postponed even for half an hour. A division of the assailants, after descending considerably above the breach, had been directed to turn to the right along a path which had been observed to be practised by the garrison, leading along the side of the rock to the western citadel. The killedar of that citadel, observing the defenders of the eastern rock to be driven from their post above the breach, and the assailants to have begun climbing up, sallied with the view of taking them in flank, but was unexpectedly met among the rocks by the divisions described; and, at the same instant, a few well-directed shot from the batteries fell with great execution among his troops. He retreated in surprise and dismay, followed with great energy by the English troops. At this instant, the assailants, who had gained the highest eminence of the eastern rock, obtained a distinct view of the pursuit; they observed the killedar to fall just as he approached the gate of his citadel, and the pursuers to enter with the fugitives. Everything was carried within one hour from the commencement of the assault; and an enterprise which had been contemplated by Lord Cornwallis as the most doubtful operation of the war, was thus effected in twelve days from the first arrival of the troops, and five of open batteries, including the day of assault, with a moderate amount of casualties in the previous operations, and in the assault itself His Lordship had not to regret the loss of a single life."

On the 28th of June 1791, Lord Cornwallis pitched his camp here whilst he reconnoitred Sāvandurg. On the 24th of December, he encamped here again, and waited for the detachments by which Uttradrug, Ramagiri and Sivagiri, were attacked and taken. And in this neighbourhood, he was joined by the forces of the Nizām on the 25th January, 1792.

At the foot of the hill Bili-gudda (see above) are two temples dedicated to Vīrabhadra and Narasimha. The former is a large Dravidian structure standing within a courtyard with a massive *mahādvāra* supported by huge short pillars. The temple faces east and has in front a fine lofty lamp-pillar, about 60 feet high, with an iron frame work for suspending bells at the top. The bottom portion of the pillar is sculptured on all the four sides with figures and floral devices. The figure opposite the temple is the sheep-headed Daksha with folded hands, those on the north and south faces of the pillar are Daksha's wife and Nandi, and the figure on the back is Bhairava. The pillar shows good work both at the top and the bottom. To the left of the pillar is a good four pillared *Kalyāna mantapa* and to the right a *tōrana-gamba* or *uyyāla-kamba* with an iron chain hanging from the top slab for swinging the god of the temple on special occasions. The god Vīrabhadra, about 4½ feet high, bears the usual attributes *viz.*, a bow, an arrow, a sword and a shield. In a separate cell is his consort Bhadrakāli, a fine figure, about 3 feet high, with the same attributes. To the right of the *navaranga* entrance is the figure of a *rishi* or sage with a *jōlige* or alms-bag and a staff. There are also metallic images of the god and his consort holding the same attributes. *Vīrabhadra-vijaya*, a Sānskrit *champu* work composed during the time of the Yelahanka Chief Mummadi Kempe Gauda, is in praise of this god. At some distance to the east of this temple is the Narasimha temple with its *garbha-grīha* and *navaranga* situated in a large cave sheltered by a huge boulder. There are two black stone elephants at the sides of the entrance. The figure of Narasimha is sculptured on a rock with that of the demon Hiranya-kassipu at the side.

Home in his *Select Views in Mysore* has two interesting views of this place, both "distant views" from Bangalore. Also, a north view from the Magadi side. Home thus writes of it :—

"This stupendous fortress enjoys such advantages from nature, as to need little assistance from art; though art seems to have neglected nothing to render it absolutely impregnable. Completely surrounded by walls, and defended by cross walls and barriers wherever it was deemed accessible, it has the farther advantage of being divided above by a vast chasm, separating it into two hills, each of which having its own defences; two distinct citadels are formed capable of being maintained

independent of the lower works. Besides all this, added to the rocky hills and natural forest thickened with clumps of planted bamboos, which constitute no easily surmountable barricade, the pestiferous atmosphere threatens with inevitable destruction the hardiest troops, should they lie long before it. Hence its significant appellation of Savendrug, or the rock of Death. So confident indeed was Tippoo Sultan in its strength that he was highly pleased when he learnt the British troops had run their heads against the tremendous Gurdan Sheko, a name he had himself given it, implying the Neck of Majesty ; and his courtiers even congratulated him on the event, as on a victory.

In the lower fort or pettah were sometime confined twenty British Officers and thirty soldiers, taken prisoners by Haidar Ali. Whilst they were here, Ameen Sahib was sent hither by his nephew Tippoo Sultan, who had succeeded to the throne, and was kept for sometime without food in a small enclosure on the top of the rock. He broke loose but was soon retaken ; and being tied hand and foot, in a standing posture, to a stake driven into the ground, he was thus exposed for some time to the scorching sun, till an order arrived for the bowstring to put a period to his existence and his sufferings. This example before their eyes, with the accounts they frequently received of the murder of their fellows in other prisons, tended by no means to cheer our countrymen in their confinement. But the treaty of Mangalore taking place in the beginning of 1783, they heard the glad tidings of peace, and soon after experienced the happiness of revisiting the territories of the British Empire. Towards the end of the year 1791, Lord Cornwallis having to wait in this part of the country for convoys from the Carnatic, judged it a favourable opportunity to attempt the reduction of Savendurg ; as its remaining in possession of the enemy would have been a considerable impediment to the success of his grand enterprise. Posting therefore the main body of his army in such a situation as to support the attack, and cover an important convoy he expected ; and three detachments under Lieutenant-Colonel Cockerell, Captain Welch, and Captain Alexander Read, on the northern, middle and southern roads ; he entrusted the execution of this arduous enterprize to Lieutenant Colonel Stuart, who commanded the right wing of the army, and had been employed in the first campaign, in reducing the forts of Dindigal, and Paulghatcherry."

Sivaganga.—A sacred hill in the north-west of the Nelamangala taluk, whose acute conical peak rises to a height of 4,559 feet above the level of the sea. On the east its outline is supposed to resemble a bull, on the west Ganēsha, on the north a serpent, and on the south a linga. The number of steps leading to the top is said to equal the number of *yōjanas* hence to Benares. The place is therefore called *Dakshina Kāsi*, and an ascent to the top is vicariously as meritorious as a pilgrimage to the holy city. The *Purānas* give it the name of *Kakudgiri*. Coming down to historical times, it is mentioned by its present name in the twelfth century as the place where Sāntala-Dēvi died, the first queen of Vishnuvardhana of the Hoysala line, and also as one of the distant points to which the Lingāyat faith, recently established by Basava, the minister of Bijjala, king of Kalyāna, had extended. Sivaganga.

The northern face is occupied by numerous sacred buildings, many of which were erected at the expense of Kempe Gauda, the chief of Magadi. The two principal temples, dedicated to Gangādharēsvara and Honna Dēvamma, are formed out of large natural caverns, the ascent to which is by an imposing flight of stone steps. There are eight springs or *tīrthas* on the hill, one of which, contained in a deep and extremely narrow cleft of the rock, is named the Pātāla Ganga or Ganges of the lower regions. The level of the water in this is said to rise several feet during the hot season and to sink during the rains, an effect due to natural causes, but regarded as miraculous. On the eastern face is a Lingāyat establishment called the Rāchoti *mathā*. The remaining sides are covered with low jungle, in which and in the caves around bears and other wild animals may be met with. At the extreme summit are two pillars, from beneath one of which about a quart of water oozes on the day of the winter solstice or *makara-sankrānti*. The attendant priests receive the tiny stream in a vessel, and devoting half to the god, convey the other half to the Palace at Mysore.

Kalale Nanjarāja, an author who flourished about the middle of the 18th century, has written a Kannada version of the *Kakudgiri-mahātmya*. The northern slope of the hill presents a picturesque appearance with its temples, towers and grand flight of stone steps. As we ascend the flight of steps, there is to the left a huge Ganapati carved out of a boulder and behind it on another boulder a fine tower over a small four-pillared *mantapa* which once contained a Basava or Nandi; and to the right a shrine of Vīrabhadra known as Padekal Vīrabhadra owing probably to his position near the beginning of the flight of steps. Further up to the right we have a shrine of Subrahmanya, a good figure seated on a peacock with 5 faces in front and 1 on the back and with 12 hands, two being in the *abhaya* or fear-removing and *varada* or boon-conferring attitudes and the rest holding various weapons. After this, the passage to the right leads to the Gangādharēsvara temple and that to the left to the summit of the hill. A few yards further up is a huge Nandi, measuring 12′×8′×9′, called *Emme-basava* (She-buffalo) owing perhaps to its rude execution. There are also a cave and a linga shrine near it, in the latter of which an inscription is to be seen. Further up, we have to the right a figure, carved out of a rock, of Ganji-Vīrabhadra, so named because his shrine is situated near the drain of a former temple kitchen through which *ganji* or rice gruel once flowed. Going a little higher up, we come to the structure called Kempe Gauda's *hajāra* or hall, a good *mantapa* in three *ankanas* with a verandah on a lower level, both supported by sculptured pillars with protruding lions with riders. The end pillars of the verandah have lions and riders on both the outer faces. On the west face of the third upper pillar from the east is a well executed figure of a man trimming his mustaches with the left hand and holding a dagger in the right. A few yards above this we have to pass through a gate called Gāre-basavanna's gate, because it has over it a huge, but pretty, *basava* or bull made of mortar (*gāre*). People make vows to this bull and worship it. Higher up to the right is a large spring called Āne-*donē* (Elephant spring), to the east of which is an inscription near a linga shrine. Continuing the ascent, we come to a cave called Chigatana-gavi, which has some figures, male and female, elegantly carved out of the rock, though now in a mutilated condition. Further up is another huge Nandi, measuring 12′×9′×10′ known as Dodda

(big) basava. Then we pass through a small gateway called Kallu-bāgilu (stone gate), a few yards above which is a well called Kanva-tīrtha. An inscription found here tells us that the well was built in 1652 during the rule of the Mahrātta chief Shāhji, father of Sivāji. Higher up we have to go through a narrow passage between boulders which bears the name Onake-gandi (Pestle-hole). An inscription is to be seen here. There is also an English inscription on a boulder close by recording His Highness the Maharaja's visit to the hill in November 1900. Above Onake-gandi the ascent is very steep in several places and an iron railing has been put up for the safety of the climbers. Further up is a good Nandi called Kodugal-basava (Peak bull) because it is carved out of the top of a peak on the east. It is really astonishing that the artists were able to accomplish this piece of work, seeing that there is scarcely enough space around for them to sit and do their work, the rock being almost perpendicular on all the sides with an abyss below. Two inscriptions are to be seen on this rock, one of them giving the date of the execution of the bull as A. D. 1388. Going higher up we reach the summit. On this is a shrine of Vīrabhadra, to the north of which stand on an extensive rock two stone pillars, one larger than the other, the larger called Tīrthada-kamba or the Tīrtha-pillar owing to a small quantity of water oozing from beneath it on the day of the winter solstice or *Makara-sankrānti*, and the smaller called Dīpa-stambha or the lamp-pillar as a lamp is lighted on it on particular occasions. The rock on which the pillars stand juts out to a considerable distance without any support below and has on the under side of the extremity two iron hooks for hanging bells. It is said that two bells, one of gold and one of silver, were once attached to the hooks. It is really wonderful how the hooks were fixed on the under surface of this precipitous rock. Around the pillars the rock is covered with numerous inscriptions in Kannada and Nāgari characters recording the names of pilgrims. The Tīrtha-pillar is octagonal in shape, the upper faces being adorned with a device resembling Tenkale-nāmam (the mark on the face of the Tenkale Srīvaishnavas). The lower portion of the pillar has an inscription repeated on all the four sides stating that it was set up as a lamp-pillar by one Kusa-Basavana during the reign of the Hoysala king Narasimha I (1141-1173). There is also an inscription in the

Gangādharēsvara temple on the north slope of the hill which mentions this fact. We thus learn from the inscriptions that the Tīrtha-pillar was originally intended for a lamp-pillar. It is not known when the other pillar, now known as the lamp-pillar, was set up. The water that oozes from beneath the Tīrtha-pillar is considered very holy and a portion of it is sent to the Palace in a sealed vessel on the *Sivarātri* day, as mentioned above. The top of the hill commands a fine view all round.

Before noticing the temples on the north slope of the hill, it is necessary to say a few words abut a Lingāyat *matha* situated higher up. This is called Mēlgavi *matha*, *i.e.*, the Upper Cave *matha* in contradistinction to another Lingāyat *matha* known as Kelaganagavi *matha* or the Lower Cave *mathā* which is situated lower down behind the Honnādēvi temple on the north slope. Mēlgavi *matha* is an institution of some antiquity, affiliated to the *matha* of Rēnukāchārya at Balehalli. Gubbi Mallanārya, a Vīrasaiva author who wrote the Kannada poem *Vīrāsaivāmritapurāna* in A. D. 1530, gives a list of the *gurus* of this *matha* and says that he was the disciple of Santananjēsvara of this *matha*. The *matha* has a temple in a natural cavern of Rudramuni who is said to have been the son of Rēnukāchārya, one of the five Vīrasaiva *āchāryas*. The figure of Rudramuni about 1½ feet high, stands with 4 hands, wearing a garland of skulls. Two cells on both sides of this temple with female *dvārapālakas* at the sides are styled *yōga-mantapas*. In the *pradakshina* of the temple is a deep narrow spring called Oralutīrtha, *oralu* meaning a stone mortar, said to be connected with the Kumbhāvati tīrtha, a fine spring at the back of the *matha*. Three inscriptions are to be seen near the matha, two near a spring known as Jaji-donē and one on a pillar of a *mantapa* in front. Some vessels of the *matha* were also found to bear inscriptions stating that they were presents from Krishna-Rāja-Wodeyar III. Kelagana-gavi *matha* may also be noticed here for convenience. As stated above, it is situated behind the Honnadēvi temple and is said to be affiliated to the Parvata *matha*. Close to it, in a deep and narrow cleft of rock, is a *tīrtha* known as Pātāla-Ganga. To reach the tīrtha we have to descend 40 steps between two boulders. The *Sthala-purāna* tells us that on one occasion Pārvati, feeling thirsty, asked Siva to give her some water from the Ganga on his head, and that, on his refusing to do so, she assumed the form of Honnadēvi, an

incarnation of Kāli, and struck the rock with her sword, whereupon water gushed out of the rock. This is the origin of Pātāla-Ganga. On the way to the tīrtha from the *matha* are some *gaddige or* tombs of the *gurus* of the *matha*, and to the left of the passage is a huge figure, about 9 feet high, of Vīrabhadra, carved out of a boulder, holding a bow, an arrow, a sword and a shield and wearing a garland of skulls. It is said that the *gurus* of this *matha* had once the sole management of the Honnādēvi temple (and according to some people of the Gangādharēsvara temple also) in their own hands, and that they were thrust to the background when latterly Brāhmans took possession of the temple. But it appears that as a reminiscence of their former position some honour is shown to the *gurus* on certain occasions, though they do not visit the temple.

The Gangādharēsvara and Honnādēvi temples on the north slope of the hill are formed out of large natural caverns with *mantapas* and *prākārās* attached to them. The former is a large structure with two *mahādvāras* on the north and east surmounted by *gōpuras* or towers, the east tower being in an unfinished state. The temple proper is a large cave sheltered by a huge overhanging boulder with cells all round. It faces north and has a well carved doorway consisting of four sets of jambs on either side. There are no pillars in the cave except two ornamental brass pillars set up in front of the linga cell which faces east. Another cell serves as the temple treasury with a figure of Ganapati, named *Khajāne* (Treasury) Ganapati, at its entrance. In a third cell are kept a few stone and metallic images. Two niches contain figures of Harihara and Subrahmanya, the latter with all the six faces in front and four hands. Other figures in the cave are Mahishāsūra-mardini, Nārāyana, Bhairava and Ganapati. The last two are elegantly carved. The figure of Ganapati, about 1½ feet high, which is kept in a niche, is said to be Jakanāchāri's own handwork. The *utsava-vigraha* or metallic image of the god is a good figure with two consorts, Pārvati and Ganga, as in the Rāmēsvara temple at Magadi. There are also several other metallic images in the temple which are of interest from an archæological, historical or artistic point of view. A portrait statuette of the Yalahanka chief Kempe Gauda with a label on the pedestal stands with folded hands with a sword to the left in front of the linga cell. The figure is about 4 feet high and the label gives the date A. D. 1608.

Another statuette, about 1½ feet high, also with an inscription on the pedestal, standing to its left with folded hands and armed with a sword and a dagger, represents Uligam Basavayya while a third, about 4½ feet high, standing to its right without a label and holding a lamp in both the hands, is said to represent Kempasōmanna. It is stated that Uligam Basavayya and Kempasōmanna were Kempe Gauda's brothers. Kempe Gauda is said to have enlarged and liberally endowed the temple. Opposite to the entrance are kept in a row at the back two figures of Tandavēsvara differing from each other in details and artistic quality, a good figure of dancing Ganapati, seated figures of Siva and Pārvati and a figure of Umāmahēsvara. Another figure worthy of note is a rare form of Chandikēsvara, about 1½ feet high, represented as an incarnation of Brahma, with 4 faces and 4 hands. The attributes in the hands are a trident, an axe, a water-vessel and a rosary, the hand holding the rosary, being in the *abhaya* pose. The temple possesses four large inscribed bells which may be assigned to the middle of the 16th century. In front of the cave is a fine Nandi-mantapa supported by four polished black stone pillars. Adjoining this is the Kalyāna-mantapa supported by four similar pillars. The pillars of both the mantapas are well carved, though devoid of sculptures. The *mukha-mantapa* or front hall on the east is a fine structure standing on an ornamental plinth, supported by sculptured pillars. The inner walls have a row of images, about 2 feet high, all round representing Saptamātrikah or the seven mothers, *astha-dikpālakās* or the regents of the eight directions, *nava-grahas* or the nine planets, sages, musicians, etc., who are supposed to have gathered together to witness the marriage of Siva and Pārvati which forms the chief subject of the composition. Some of the figures, such as Tumburu, a lute player and a female in the marriage group, are well executed. Of the 6 front pillars of the *mantapa*, the middle four have lions with riders, while the end ones consist of pilasters with figures of sages standing in front. Over the *mantapa* are fine stucco figures in niches. The *vimāna* or tower over the cave temple is a fine structure built of granite and sculptured all round. It is about 20 feet square at the bottom and stands on the boulder overhanging the cave. On all the four faces it has a small porch supported by two pillars carved with lions and riders. Each face has 3 niches with figures in them and two pillars at the ends,

only the east face has an empty cell in place of the central niche. The end pillars are carved figures with miniature turrets over them. The figures in the two niches on the east are a *rishi* or sage and Ganapati, the end pillars representing sages. The figures in the three niches on the north are Tandavēsvara, Pārvati and Vīrabhadra, the end pillars showing Nārada and Tumburu; those on the west are Siva, Bhairava and Sūrya, the end pillars representing Lakshmi and Vishnu as a drummer; and those on the south are Siva in two niches and Bhairava with mere pilasters at the ends. The top of the tower has Nandis at the corners. Besides the two inscriptions on metallic images and four on bells referred to above, several more records have been discovered in the temple. Two of these found in the temple kitchen refer themselves to the reign of the Hoysala king Nārasimha I (1141-1173). One of them confirms the statement made in the inscription on the Tīrtha-pillar that it was set up by Kusa-Basavana, while the other records the erection of a *mantapa*, probably the present temple kitchen, by Chokkimayya, a general of Nārasimha I. From *E. C. X., Bowringpet* 9, we learn that Chokkimayya had also served as a general under Vishnuvardhana, father of Narāsimha I. An inscription on one of the pillars of the Nandi-mantapa in the temple, *E. C. IX, Nelamangala* 84, tells us that Vishnusāmanta, apparently a feudatory of Vishnuvardhana, built a fine Siva temple on the Sivaganga hill. If the reference, as is most probable, is to the present temple, its period would be the early part of the 12th century. *Nelamangala* 85 is a modern inscription of the 16th century, dated perhaps in 1571. The Honnādēvi temple faces east. The goddess is a seated figure, about 5 feet high with pedestal, trampling on the demons Chanda and Munda. The figure is well carved, though with a terrific expression, and has 8 hands, the attributes in six of them being a bell, a conch, a discus, a skull, an axe and a sword, the remaining two being empty. There are also some other demons represented as fighting or in a dying condition. The name of the goddess, Honnādēvi or Honnamma, is the Kannada form of the Sānskrit Svarnāmba. The goddess was once flanked by two females figures, about 4½ feet high, holding a sword in one of their hands. It appears that one of these was removed owing to mutilation. The other is now kept in a separate niche. The *utsava vigraha* also has eight hands and the same attributes. An inscription is to be seen on the gold

neck ornament of the goddess, stating that it was a present from Dēvājammanni, one of the queens of Chāma-Rāja-Wodeyar, father of Krishna-Rāja-Wodeyar III.

Some *tīrthas* on the hill, such as the Kanva, the Kumbhāvati and the Pātāla-Ganga, have been referred to above. A few more may now be noticed. To the east of Kempe Gauda's *hajāra* or hall is a fine circular pond known as Chakratīrtha. Higher up to the west is the Sankarāchārya-tīrtha, a basin at the foot of a wall-like perpendicular rock. The great Advaita teacher Sankarāchārya is said to have performed penance here. Maitrēya-tīrtha is an open reservoir on the north slope. In a deep cave on the south slope is the Maudgalya-tīrtha. There is here a shrine of Mudduvīrēsvara. The god, about 5 feet high, is carved out of a boulder and has four hands, the attributes being a bow, an arrow, a drum and a trident. The Gangā-tīrtha is in a cleft of the rock on the west slope. Two inscriptions are to be seen here. Close by are a small neatly built pond and a small well with a neat tiny four-pillared *mantapa* over it. Lower down is a pond said to have been built by Dāsarājaiya, a subordinate of the Mysore king Chikka-Dēva-Rāja-Wodeyar. Near this is a rock known as Pādadare (Foot-print rock) sculptured with two pairs of feet which are believed to represent those of Siva and Honnādēvi. A modern inscription is to be seen here.

The entrance to Sivaganga is through a stone gate-way surmounted by a lofty tower. The Sāntēsvara temple is an old structure with a fine lamp-pillar in front which is 3 feet square at the base and 45 feet high. The pillar is known as Gante-kamba (Bell-pillar) as it once had 4 bells attached to the four sides at the top. The east face has a large figure of Ganapati enclosed in a rude *mantapa*. In front of this is kept a most beautiful carving in the shape of a circular disc with a lotus in the centre and creepers around. It is an exquisite piece of sculpture brought from some ruined temple and undeservedly built into the steps of the above rude *mantapa*. From *Sravana Belgola* 53 we learn that Sāntala-Dēvi, queen of the Hoysala king Vishnuvardhana, died at Sivaganga in A. D. 1131. It is just possible that the Sāntēsvara temple is named after her. The Rudrēsvara temple has a good figure of Vīrabhadra about 6 feet high. To the north of the temple is a good pond, and to its west a ruined Lingāyat *matha* known as Mahantana-matha, a large structure with a courtyard supported by sculptured

pillars, on one of which is a figure of Kempe Gauda resembling those at Magadi and Kempasagara. Another sculpture on one of the pillars worthy of notice is the Lingōdbhava-mūrti of Siva with Brahma going up in the shape of a swan to reach the top of the linga and Vishnu going down head foremost to reach the base. It is said that Sivaganga once had 64 Lingāyat *mathās*. On the rock to the north of the Kumbhīsvara temple three inscriptions are to be seen. The Sārada temple is a neat modern structure consisting of a *garbhagriha* with a *pradakshina* and a *navaranga* of large proportions. It is situated outside the village. The goddess Sārada is a beautiful four-handed seated figure, about 2 feet high, made of white marble. The *prabhāvali*, also of white marble, is well executed. The figure was prepared and set up only a few years ago. Adjoining the temple is the *matha* of the Sivaganga Svāmi, a *sanyāsi* of the Smārta sect, recently built in two storeys and presenting the appearance of a modern bungalow. The old *matha* is a stone structure within the village. In it is a pond named Agastya-tīrtha, though popularly known as Nurentu-lingadakalyāni, on account of the 108 lingās set up around it. In front of the new matha at some distance is a large pond known as Kalyāni, measuring 60 yards by 50 yards, with entrances on all the four sides. The stone parapet above the steps has a frieze of figures all round illustrating scenes from the *Rāmāyana* and the *Bhāgavata-purāna*. The story of Rāma is completely delineated from his birth to his coronation. The bringing of Rishyasringa from the forest to Ayōdhya by dancing girls is also represented here as at Devanhalli. It is also worthy of note that unlike in other ponds all the steps here have their front faces carved with figures of animals, etc., at intervals. The pond is also known as Kamala-tīrtha.

Sivaganga.—The village of Sivaganga is at the northern base of the hill. Population 561. The houses are entirely of stone and form a single street through which the car is drawn at religious festivals. At the entrance to the village is a lofty towered gateway. (See above). The *matha* having become involved in great pecuniary difficulties, the revenues of the religious endowments are, on the wish of the *guru*, being managed by the Muzrai Department. Sivaganga.

A fine view of this place from the road to Seringapatam is to be seen in Home's *Select Views in Mysore*.

Sivagiri.

Sivagiri.—A large fortified rock, near Closepet, on the right bank of the Arkāvati. It is the centre of an extensive forest, which reaches from Sivaganga to the banks of the Cauvery. This fort, as well as Rāmagiri, which is not far away from it, was one of those, which in 1730, was taken from Kempe Gauda, by Dēva-Rāja. It surrendered, at the first summons, to Captain Welch, on 22nd December 1791, immediately after the fall of its neighbour Rāmagiri. Home, in his *Select Views*, has a fine view of it as seen from the top of Rāmagiri.

Solur.

Solur.—A village in Magadi taluk. Population 1340. The place appears to have once been the capital of a Pālegār. The Lingāyat *matha* at this place in which *Magadi* 64 and 65 are found is known as Chilume-matha owing to its having a fine spring (*chilume*) in the form of a well with steps built on all the four sides.

Sugganhalli.

Sugganhalli.—A village in Magadi taluk. Population 196. This place has a beautiful grove in front. The Narasimha temple here is a pretty large Dravidian structure. The *garbha-griha* has a pillar sculptured with a discus on the front face. Attached to this is the *vajarāngi* (or a brass plate in the shape) of a standing Narasimha. The *utsava-vigraha* or metallic image, though a Srīnivāsa in form, is called Ranganātha. The brass Garuda-vehicle of the god, kept in the *navaranga*, is a great object of worship. It has many devotees who make vows to it, present it with jewels and cloths and have it constantly bathed in fulfilment of their vows. In a cell to the right of the *navaranga* entrance is a fine figure of Chakrattālvār (or the discus of Vishnu) with 16 hands, and in a cell to the left a *brindā-vana* worshipped on the Utthānadvādasi day (*i.e.*, the 12th lunar day in the bright fortnight of Kārtika). The car festival of the god takes place about the full-moon day of *Phālguna* (February-March) when a large cattle fair is held at which about 50,000 people are said to collect together. In the *prakara* are cells enshrining the goddess of the temple, Āndāl and the

Ālvās. As at the temple at Tirumale, Sātānis perform the duties of a *parichāraka* here. They style themselves the *sthānikās* of the temple. Many people name themselves Sugga after the village and Kambadayya (*kamba-pillar*) after the god. The temple, though Vaishnava, is said to own many Lingāyat devotees.

Sulibele.—A village in the north of Hoskote taluk, head-quarters of the hobli of the same name, and a municipality. Population 1,734. Sulibele.

Municipal Funds	1921-22
	Rs.
Income	1,467
Expenditure	690

Tirumale.—A village about a mile to the east of Magadi. Population 133. It contains the well-known Ranganātha temple, a large structure in the Drāvidian style, with two *mahādvāras* on the east and west surmounted by lofty *gōpuras* or towers, the east tower being taller than the other. Tirumale.

The temple faces west and consists of a *garbhagriha*, a *sukhanāsi*, a *navaranga* and a *mukhamantapa* or front hall. The last has three entrances with an inscription at each telling us apparently that the hall was caused to be built by one Nāga-reddi. The *navaranga* has a good ceiling about three feet deep. At the sides of the *navaranga* entrance are two large stucco elephants with their trunks raised over the figure of Lakshmi on the door-lintel. In the *garbhagriha* is a square stone basin with a round stone in it. This round stone is the god Ranganātha. Similar representations of Ranganātha are to be seen at Māvina-kere-betta and Haradurpura. Behind the stone stands a figure, about 4 feet high of Srīnivāsa. It is stated that, however great may be the quantity of water used for the *abhishēka* or bathing of this stone, not a drop of it is left in the basin. This is looked upon as a miracle. There is also a seated figure in the *garbhagriha* which is said to represent the sage Māndavya who, according to the *Sthala-purāna*, worshipped the god. Magadi is said to be a corruption of *Māndavya-kuti* or the hermitage

of Māndavya. The *prakāra* of the temple has cells all round containing figures of Rāma, Ranganātha, a good reclining image about 4 feet long, Sita, Ālvārs or, Srīvaishnava saints, Āchāryās or Srīvaishnava sages, etc. Behind the *garbhagriha* is a figure of Ranganātha, about 3 feet long, called *Beleyuva-Ranga*, because the figure is supposed to be growing (*bele*) in length year after year. It has the left leg bent and the left foot rests on the knee of the right leg. There are no figures of Srīdēvi and Bhūdēvi at the feet as is usual with images of Ranganātha. It is worthy of note that Sātānis perform the duties of a *parichāraka* in this temple and have the privilege of entering the *garbhagriha*, though the *archaka* is a Brāhman. They light the lamp and supply *tulasi* and flowers for the worship of the god. A *jātrē* takes place here on a large scale in the month of *Chaitra* (April) every year. There are numerous *mantapas* around the temple to accommodate the pilgrims on that occasion. It is noteworthy that the towers of this temple, especially the east tower, show some features of the Saracenic style. This is accounted for by the statement that the east tower was caused to be erected by a Muhammadan Killedār of the place named Hussain Khān who was a devotee of the god. It appears that the Killedār was directed by a *vali* or saint in a dream to build the tower. The family of the Killedār possesses some *nirūps* addressed to his grandfather by Dewan Pūrnaiya in A. D. 1801 and by Krishna-Rāja-Wodeyar III in A. D. 1811, and some others addressed to his father Fakruddīn Khān, who was also Killedār of Magadi, by Dewan Lingarājaiya Arasu in A.D. 1825 and by the Commissioners of Mysore in A.D. 1832. But none of these refers to the building of the tower. In a *nirūp* from Dewan Lingarājaiya Arasu, however, Fakruddīn Khān is asked to take particular care of the garden of the temple. There are five or six families of Smārta Brāhmans at Tirumale who are experts in the manufacture of musical instruments such as *tambūris* and *vīnas*. These instruments command a large sale both in and outside the State. The Brāhmans have been doing this work for several generations.

Totagere.

Totagere.—A village in Nelamangala taluk. Population 200. The Arjuna temple at this place is now in ruins. The linga in it was, according to tradition, set up by Arjuna.

Judging from the inscriptions here, *E. C.* 9 *Nelamangala* 33 and 34, which take us back to the 8th century, the temple should be taken to be one of considerable antiquity.

Tyamagondal.—A mercantile town and municipality, 11 miles north-west of Nelamangala, with which it is connected by a branch road from Begur. It is about midway between the Niduvanda and Dodbele railway stations, not more than 3 miles from either. Tymagondal.

Population in 1921	Males	Females	Total
Hindus	1,395	1,309	2704
Muhammadans	368	314	682
Christians	2	3	5
Total ..	1,765	1,626	3,391

The town increased to its present dimensions on the desertion of Nijagal, and contains a considerable number of merchants and traders in grain. Some large tanks have been formed in the vicinity by intercepting the waters of the Kumadvati.

Municipal Funds	1921-22
	Rs.
Income	4,711
Expenditure	5,304

Uttaradurg.—(Formerly spelt Ootradroog). A strong fortress, about 30 miles West of Bangalore and eleven miles distant from Sāvandurg. This is one of many strong fortresses in the State in which (according to old military writers) a small intrepid band might long keep a large army at bay. Home gives a view of the works and the pettah in his *Select Views in Mysore*. He writes:— Uttaradurg.

"Here were sent at the commencement of the late hostilities twelve of the crew of the *Hannibal*, whom Admiral Sufferin

basely delivered into the hands of Hyder Ali, during that war, in which Britain had alone to contend with the forces of the east and west, aided by the arms of her neighbours in Europe. From this place they contrived to escape, one dark and rainy night, down the precipices on the north side of the rock, at the expense of few bruises, and one broken arm. But they were unfortunately discovered the next day, by a boy keeping cattle, who conveyed information of their track to the garrison. Finding themselves pursued, they separated; seven were retaken, two arrived safe in the British territories; of the other three, no tidings have ever been heard. The recaptured fugitives could expect nothing but the severest treatment; and indeed of six of them famine soon put a period to the existence. The seventh, Mr. Cadman, a mid-shipman, must soon likewise have perished from inanition, had not the army of Lord Cornwallis passed this way; when fear probably induced the killedar to supply him with a sufficiency of wholesome nourishment. This soon recruited his strength, and enabled him to be removed to Seringapatam, where he was liberated about six months after by his victorious countrymen. On the march of the army from Seringapatam to Bangalore, in June 1791, this fortress was summoned to surrender. The killedar tauntingly answered; "I have eaten Tippoo's salt for twenty years and will not give up post till you have taken Seringapatam." He was unable, however, to keep his word; for though Lord Cornwallis judged it not advisible to attack the fortress at this time, he sent against it, on the 23rd of December following Lieutenant-Colonel Stuart's detachment, flushed with the capture of Savendurg. The killedar being again summoned, appeared to persist in his resolution; and to avoid any communication, fired on the flag of truce; Colonel Stuart in consequence made his disposition to attack the lower fort and pettah next morning. Captain Scott of the Bengal establishment, with four battalion companies of the 52nd and 72nd regiments, and his own battalion of sepoys was sent on this service, while another body made a feint, and opened some guns on the opposite side of the fort. So rapidly did Captain Scott carry the lower fort by escalade, that the killedar sent to request a parley. While this took place, an appearance of treachery was observed in the upper fort, the garrison being busily employed in moving guns, and bringing them to bear on the assailants.

Exasperated at this sight, and impatient of the delay, the troops again rushed on to the assault. Lieutenant McInnes, of the 72nd regiment, led the storm, with part of the Europeans, and the pioneers, commanded by Lieutenants Dowse and Macpherson; supported by captain Scott, who followed in more regular order with the rest of his force. Some of the gates were burst open, others escaladed; till having passed five or six different walls, which defended this steep and difficult rock, the troops at length, gained the summit. So infatuated were the enemy, that whenever they saw a single European above the walls, they fled; and although from the steepness, and narrowness of the road in the ascent, a few men of the determined courage, might with ease have stopped the progress of the assailants, they attempted not to make the least resistence; except at the last gateway, where a few muskets were discharged, by which two soldiers were wounded. The killedar was made prisoner; many of the garrison were killed; and many terrified, at the approach of the British soldiers with their bayonets, are said to have rushed headlong from the rock. When in our possession, this place was fitted up as a general hospital, and a magazine for the grain and stores, that could not be carried on immediately with the army. For these purposes it was extremely well adapted as the lower fort was strong, spacious, and contained a number of good houses. Its situation, too, was convenient, being between forty and fifty miles away from Seringapatam."

Vadigenhalli.—A mercantile town and municipality, 7 miles north-east of Devanhalli, on the Kolar-Nandi road. Vadigenhalli.

Population in 1921	Males	Females	Total
Hindus	1,752	1,706	3,458
Muhamadans	137	128	265
Christians	4	3	7
Total ..	1,893	1,837	3,730

A fair held on Friday is attended by about 300 people.

The principal trade of Vadigenhalli is in the hands of Nagarta merchants, and consists of the import and export of cotton. The two temples of Nagarēsvara and Kēsava were erected about fifty years ago, and the designs are said to be taken from the temples at Kānchi.

Municipal Funds	1921-22
	Rs.
Income	2,932
Expenditure	2,553

Vagata.

Vagata.—A village in Hoskote Taluk. Population 394. This appears to have been a place of considerable importance at one time. It is named Ovattam and Varadarāja-chaturvēdi-mangalam in the Tamil, and Ogatta and Bhāgīrathipura in the Kannada inscriptions of the place. In later literature, it is known as Yōgavatapuri or Yōgapuri.

The Varadarāja temple here is an old Dravidian structure. The inscriptions take it back to the 13th century, but it is much earlier. A painted wooden vehicle, Hanumanta-vāhana, of the temple has two *chōpdars* or mace-bearers standing at the sides. In the *sukhanāsi* of the Chandramaulīsvara temple is kept a four-armed figure, about 3½ feet high, of Pārvati, bearing in the upper hands a noose and an elephant-goad, the lower hands being in the *abhaya* (or fear-removing) and *varada* (or boon-conferring) attitudes. Here is also kept the processional image, about 1¼ feet high, of the Chaudēsvari temple, a standing figure with the usual attributes a trident, a drum, a sword and a cup. The Ānjanēya temple, recently renovated, has a good figure, about 7 feet high, of the god. The Chaudēsvari temple, situated to the north-east of the village, has Saptamātrikah Ganapati and a few other curious figures. Among the latter are a Vētāla in the form of a skeleton; a seated four-armed male figure holding in the upper hands some small indistinct things, the lower right hand being in the *chin-mudra* or teaching pose and the lower left resting on the thigh; and another seated male figure bearing a lotus in the right hand, the left hand being

placed on the thigh. The semi-circular top piece of the *tōranagamba* or gate in front of the temple bears an inscription, dated 1028, of Rājēndra-Chōla and some sculptures on both sides which are of some interest as illustrating the art of that period. The front face has Gajalakshmi in the middle flanked on the right by a bull and a lion and on the left by a bird with the head of an elephant and a lion. On the back is the inscription referred to above with the celestial cow or Kāmadhēnu with a human head to the right and a seated lion to the left.

Vanakanhalli

Vanakanhalli.—A village in Anekal Taluk. Population 754. Vanakanhalli is named Vannakkarpattanam in the Tamil inscriptions of the place. Three old Tamil epigraphs are to be seen here. One of them refers to a boar-hunt and the slab on which it is incised has at the top a boar which is attacked by two dogs both in front and behind.

Varanayakanahalli.

Varanayakanahalli.—A *sarvamānya* village in Nelamangala taluk, belonging to the Smārtha *matha* at Sivaganga. Population 312. Here are two interesting inscriptions—a Kannada record of the Chōla king Rājādhirāja dated in (*Saka* 973—1051 *A.D.*) and a Tamil record of the Hoysala king Vishnuvardhana. Both are *vīragals*, and it is worthy of note that the inscriptions are on the back of the stones, the front faces being occupied with figures of fighting men.

Vasantapur.

Vasantapur.—A village five miles south of Bangalore. Population 144.

Here is a pretty large Vishnu temple prominently situated on an eminence. The god, known as Vallabharāyasvāmi or Vasanta-vallabharāyasvāmi, is a well carved figure, about five feet high, flanked by consorts. A cell in the front hall has a seated figure of the goddess of the temple. Another cell contains figures of Vishvaksēna and ten Ālvārs. According to the *Sthalapurāna*, the god was worshipped by the sage Māndavya. There are said to be eight *tīrthās* around the place known as Chakratīrtha, Gadā-tīrtha and so forth. Two modern inscriptions are to be seen in the temple. The temple is a great favourite or wedding parties from Bangalore.

Whitefield.

Whitefield.—The principal of the Eurasian and Anglo-Indian settlements in the east of the Bangalore taluk; named after Mr. D. S. White, the founder of the original Association in Madras. It is two miles south of the railway station of the same name (formerly called Kadgodi station) and 12 miles east of Bangalore.

The Eurasian and Anglo-Indian Association in Mysore (numbering 213 members in 1895) was formed in November 1879, for the purpose of co-operation among the members in improving the condition of families belonging to those communities. This object was to be attained by promoting industrial and agricultural pursuits among them. A boot and shoe factory was started, and as long as it was open, proved successful; arrangements were also made for apprenticeship to other trades; and an Art and Industrial Institute was in view, where poor women and girls could be employed in needlework and fancy work, and in making Indian condiments and jams. But the main reliance was on the land scheme, which aimed at the formation of agricultural settlements or colonies. Th Mysore Government readily lent its aid by a grant in July 1881 of nearly 4,000 acres of land, selected by the Association, to be held free of assessment for the first five years. With the help of Sir James Gordon, special sanction was obtained for holding a lottery in order to raise funds for starting the scheme. One lakh was thus obtained, but half of it was allotted for prizes. The original intention was to establish four colonies, as follows:—

	acres	
Glen Gordon	527	In the Srigandhakaval, 8 miles west of Bangalore, on the Magadi road.
Haldwell Green	757	
Whitefield	542	12 miles east of Bangalore, as above described.
Sausmond	926	

But this was found to be more than the Association could accomplish. They, therefore, in July 1883, relinquished the lands of the Kaval and also the outlaying lands of Sausmond, the Mysore Government having sanctioned their giving up any of the lands either absolutely or in favour of any specified individual or individuals. The terms on which the lands retained were held were further modified in November 1884 in the following manner:—No assessment was to be levied on village sites, and on land set apart for common pasturage. On the rest,

the assessment was remitted for 3 years more ; half rates to be levied in the 4th year, and full rates thereafter.

Though the Anglo-Indian Association of Mysore and Coorg, continued to have control over the settlement, the settlers at Whitefield formed in the meanwhile an Association of their own and began to agitate for independent recognition. The question came up finally before Government in the year 1921, when they passed orders directing the resumption of the village site and the unassessed lands in the hands of the Anglo-Indian Association on the ground that it had failed to fulfil the condition on which the lands were granted. Thereupon the two Associations, *viz.*, The Eurasian and Anglo-Indian Association of Mysore and Coorg and the Whitefield Settlers' Association submitted a joint memorial to Government praying for the cancellation of the resumption order, their chief contention being that the Association had fulfilled the condition on which the lands were originally given. They asked that the Anglo-Indian character of the settlement under the terms of the original grant should be maintained and that the lands should not be alienated by the settlers in a manner that would affect this feature of the settlement. So far as the agricultural lands under private occupancy were concerned, Government considered that as soon as the Association relinquished the lands and Government accepted that relinquishment, direct relationship between the Government and the Pattedars was established without the intervention of the Association. Government therefore could not recognise any understanding that might have existed at the time between the Association and the Pattedars. The relinquishment was made free of all conditions and under the Land Revenue Code, when a person holds patta under Government unconditionally, no restriction can be imposed at a later stage.

As regards the village site, in view of the Association having substantially succeeded in accomplishing the object of the grant, *viz.*, the formation of an agricultural settlement of Eurasians and Anglo-Indians, Government did not wish to resume possession of the village site compulsorily without a voluntary relinquishment on the part of the Association as in the case of Agricultural lands. They have therefore directed in modification of the order of 1921 that the Anglo-Indian Association of Mysore and Coorg continue in possession of the village site in accordance with the terms of the original grant.

Yelahanka.

Yelahanka.—A town 10 miles north of Bangalore, on the railway to Guntakal and on the Bangalore-Chikballapur road; and a municipality. Till 1871 it was the Headquarters of a taluk of the same name.

Population 1921	Males	Females	Total
Hindus	1,135	1,098	2,233
Muhammadans	156	158	314
Christians	6	5	11
Total ..	1,297	1,261	2,558

The place is historically interesting as being one of the oldest in the District. As Ilaipākka under the Chōlas, and Elahakka under the Hoysalas, it gave its name to all the surrounding country. The form Yelahanka probably arose from the old Prākrit custom of indicating a duplicated consonant by a round dot, like that used to express a nasal for which latter purpose it is now exclusively employed. It was the first possession of Jaya Gauda, the progenitor, of the Kempe Gauda line of chiefs, who founded Bangalore and subsequently became identified with Magadi and Sāvandurga. Jaya Gauda obtained the title of Yelahanka Nād Prabhu in about 1420, and the place remained in possession of his family for 230 years when it was captured by the Mysore Rāja.

Several inscriptions of this line of chiefs have been found in the Bangalore District. They were a branch of the Āvati family and founded Bangalore. (See *Bangalore* above). The dates of their inscriptions run from 1367 to 1713, a few being in Telugu. *Kunigal* 12 dated in 1599 (*E. C. XII* Tumkur District) records a grant by the wife of Hire Kempayya Gauda, chief of Yelahanka.

A car festival held for 10 days from *Chaitra suddha* 8th, in honour of Vēnugōpāla, is attended by about 2,000 people.

Municipal Funds	1921-22
	Rs.
Income	2,656
Expenditure	1,310

KOLAR DISTRICT.

SECTION I—DESCRIPTIVE.

Situation, Area and Boundaries.

Situation. A District in the east of Mysore, situated between 12° 48′ and 13° 58′ north latitude and 77° 22′ and 78° 35′ east longitude. Its greatest length is from north to south, about 85 miles, but from east to west an equal distance may be measured between the furthest points.

Area. The area is 3,179 square miles.

Boundaries. It is bounded on the west by the Bangalore and Tumkur Districts. On all other sides it is surrounded by Districts of Madras Presidency having Anantapur on the north, Cuddapah and North Arcot on the east and Salem on the south.

Physical Aspects.

The District occupies that portion of the Mysore table-land immediately which borders on the Eastern Ghāts. But the frontier touches the Ghāts only in the north-east and south: between those points it recedes from the range to a mean distance of 15 miles.

The chief watershed lies in the north-west, in and around Nandidrug, the height of which is 4,851 feet above the sea. The streams which spring from this elevated region, said to be the birth place of seven rivers, radiate in all directions, receiving the drainage of the intermediate tracts of country. The Arkāvati and Northern Pināki ni (or Pennār), rising to the west of Nandidrug, flow, one to the south and the other

to the north; the Chitrāvati and Pāpāghni rise in the north and have a north-easterly course; the Pālār and Southern Pinākini (or Pennār) springing from the eastern side, run eastward and southward respectively. Of these several streams, the Arkāvati and most of the S. Pinākini belong to the Bangalore District. The main part of the Kolar District comprises the head of the Pālār river system on the south and that of the N. Pinākini on the north, separated by an imaginary line from Chikballapur to Srinivaspur.

The principal chain of mountains runs north from Nandidrug, the highest point, through Gudibanda, as far as Penugonda and Dharmāvaram in the Anantapur District. More or less parallel with the Nandidrug range, and from 30 to 40 miles to the east of it, is a line of hills entering the District due north of Gumnāyakanpālya, and separating the valleys of the Chitrāvati and Pāpāghni. At the frontier, the range is known as the Dongala or Dokkala-konda. After a considerable interval, it reappears in the isolated peaks of Murugamale, Ambajidurga (4,399 feet) and Rahmandurga (4,227 feet). Thence, forming the chain of hills to the west of the town of Kolar (highest point 4,026 feet), it is continued in the Vokkalēri and Tyakal hills to the south.

A third line of low hills, represented in places merely by mounds or rising ground, commences near Srinivaspur, and preserving the same general direction as the former, passes to the east of Kolar, and extends through the southern most parts of the Bowringpet taluk to Kangundi, Kuppam and Ghāts.

The hills still more to the east incline in some places to a circular arrangement, enclosing elevated valleys which are occupied by villages. This configuration appears at Mudimadagu and Sunnakal.

The central and eastern parts of the District, forming the valley of the Pālār, are undulating and well cultivated, the general level varying between 2,786 feet at Kolar, 2,970 feet at Malur, and 2,989 feet at the foot of Ambajidurga. A considerable depression occurs in the valley of the N. Pinākini

towards Goribidnur, the height of Hindupur just beyond the boundary being only 2,068 feet, and of Penugonda, 1,677 feet. The outlying districts along the northern frontier mark with alternate rise and fall the descent to the level of the Anantapur country. On the east, the Mugli and Naikaneri passes to the plains of the so-called Karnātic are some distance beyond the boundary.

Geology.

Rocks.

But for the occurrence of a thin belt of hornblende schist which extends north and south for about 40 miles in length with a maximum width of four miles in the District from near Srinivaspur southwards to the boundary of the State and beyond, the geological feature of this District is not in any way essentially different from that of the adjoining Bangalore District. The gneissic ground consists as usual of a low gently undulating broken country from which start abruptly granitic hills of varying altitudes forming conspicuous features in the landscape, such as the Nandi hills, Maklidurg range, the Tyakal range and others. The Tyakal range, the Kolar hills and several others form a very striking topography in consisting of piled up granitic boulders giving rise to picturesque scenery. The vast gneissic complex according to the results of recent observations is believed to consist of granite members of both the Peninsular gneiss and the older Champion gneiss as well.

The younger intrusive granite of the Closepet age are not represented to any great extent in this District. The only patch noticeable is of an irregular shield-shaped mass to the S.-W. of Chintāmani.

The schists form the most economically important rocks of the District and in fact of the State itself, as in them are located the gold producing mines. The belt consists of a series of beds or bands of a dark hornblende schist of varying texture, believed to be the altered representative remnants of a series of basic lava flows, basalts and dolerites. The western edge of the belt exposes long ridges of ferruginous

quartzite, while at the eastern end, sometimes edging and sometimes getting into the schists, is a remarkable exposure of a conglomerate, often containing opalescent quartz, which has been found to be autoclastic in origin, and not a distinct bedded sediment. This conglomeratic material, the finer grained granite porphyry and some of the crushed granitic gneisses of this area are clubbed under the series styled Champion gneisses and are shown to be intrusive with reference to the schists. Auriferous reefs or lodes of blue-quartz, containing also a small quantity of galena, blende, pyrites, etc., are found in these schists striking north and south in conformity with them and all the gold producing mines are situated approximately about the middle of the width of the belt on these lodes which are regarded as the extreme acidic differentiates of the Champion gneissic granites.

Dykes.

Dolerities are the chief dyke rocks and these strike north and south, east and west, both through the schists and the gneisses. They are harder, generally fresher, uncrushed and less altered than the other basic schists.

Laterite.

Laterite occurs in horizontal layers hiding the underlying formations. The distribution of the laterite patches in the District is roughly in the shape of a triangle, the line joining Chik-Ballapur and Sidlaghatta forming the base of the triangle with its apex pointing towards Jangamkote. A few flat topped tabular exposures are also found to the east and north of Srinivaspur, outside this triangular area.

Mines and Minerals.

Gold is the chief mineral which is being produced in the District. An account of the description of the mines, production, etc., is given in Volume III, Chapter V of this *Gazetteer*.

Gold and Silver.

Silver is also obtained to a small extent in addition to gold from the Kolar Mines and the total annual production of silver from all the Mines amounts to about 44,000 ozs.

Ruby corundum is found to a small extent near Kamasamudram, Bowringpet Taluk. Corundum.

Low grade amorphous graphite is found as fine dust impregnating an earthy fine grained schist near Ganacharpur. The deposit is found to be gritty and the graphitic contents cannot be easily separated and concentrated. The analyses show that these graphite schists contain up to 30 per cent carbon. Prospecting carried on in the area by the Mysore Geological Department disclosed veins of 60-70 feet in length with an average total width of about eight feet and one of the veins was proved to a depth of 70 feet. There is a good amount of material of very poor grade which cannot find a market. A few tons were disposed of for a nominal price to the Mysore Royal Paint Works. The material might to a small extent be found suitable for foundry purposes; otherwise there does not seem to be any great demand for this kind of stuff. Graphite.

Kaolin is found near Kardibande (Malur taluk) and a fairly large quantity has been removed by the Kolar Brick Making Company who are using it for manufacturing fire bricks and other materials. Besides this, there are other smaller deposits near Vokkaleri, Dodkuntur, etc., which are being used for the manufacture of slate-pencils and marbles. Kaolin.

Manganiferous Limestone is being obtained near Sakarsanhalli. Manganiferous Limestone.

The soil on the high grounds is red and gravelly. The regions of laterite are intersected by numerous nullahs or deep ravines which expose the underlying decomposed gneissic rocks (*Sudde*). The soil in the valleys is ususally loamy and good and is formed of the finer particles of the decomposed rocks washed down and deposited during the rains. The decomposition of the schistose rocks in the eastern portion of the District has given rise to red (ferruginous) and dark soils with a good deal of black cotton soil in places. Soils.

BOTANY.

Vegetation.

The area of the State forest in the District is about 213 square miles. The only forest containing large tree growth is in the vicinity of Nandidrug. The hilly portions of the District are covered with dense vegetation, but no tree growth. The forests in Srinivaspur, Rāyalpād and Chik-Ballapur taluks yield poles and small timber to some extent.

The hills in the south-east corner of the Bowringpet taluk are covered with a profuse but small growth of various common fuel trees, among which tamarind, are not uncommon. In the Chik Ballapur taluk, the babul and topal (*acacia leucophlœa*) grow freely, and near Nandidrug there is much jalari (lac tree), chiefly in the west and south-west of the hill. The vegetation up to the fort walls is frequently dense but of no size. Acacias are also common in groves in Kolar, Mulbagal, Sidlaghatta and Srinivaspnr.

In the Malur taluk, there are fewer trees, and the uncultivated plains are covered with the ordinary scrub, mixed with euphorbias, which are also common in the Kolar taluk. Many villages in parts of this District are surrounded with stout and high hedges, in which banyans and bhair (*zizyphus jujuba*) trees are common and well grown.

Cocoanut trees are principaly cultivated in the Mulbagal and Goribidnur taluks and areca in the latter.

Arboriculture.

The planting of avenues along the public roads and of village topes has been successfully carried out. Plantations in the District cover an area of about 18 square miles.

Crops.

The cultivated products are similar to those of the Bangalore District, but owing to the large number of tanks, there is a greater proportion of wet and garden cultivation. Potatoes are extensively cultivated in the rich valleys of Chik-Ballapur and Sidlaghatta taluks. Mulberry cultivation is prevalent in the Chik-Ballapur, Sidlaghatta and Kolar taluks.

The number of acres cultivated with rice in 1922-23 was 36,446, Cholum or Jawar 2,541, Cambu 1197, Ragi 267,834,

Maize 190, Horse-gram 45,414, Bengal-gram 113, Copra 2,405, Togari 14,508, other food grains and pulses 55,160, oil seeds 30,938, Condiments and spices 9,340, Sugar-cane 6,616, Tobacco 2,207, Betel leaves 1,840, fodder crops 9,730 Mango 875, Potatoes 784, Areca-nut 636 and Mulberry 4,432.

The kinds of rice grown in the District are dodda baira, gidda baira, dodda kembatti, sanna kembatti, arasina kembatti, gutti sanna, bili sanna, sukadas, punagaraj, yalakki bhatta, putta bhatta, toka nellu, kari toka nellu and gandhasale.

FAUNA.

Wild animals.

Owing to the absence of large forests, there is not much cover for wild beasts. Bears, cheetas and wild dogs inhabit the Nandidrug hill ranges. In the unfrequented parts of the District with some forest growth, hyenas, jackals, antelopes, porcupines and hares are found. The mungoose and other small animals find protection in the thick hedges around villages.

Birds.

The wild birds are similar to those of Bangalore District. A large kind of vulture takes shelter and breeds on the almost inaccessible top of Worlakonda, a large hill between Peresandra and Gudibanda.

Fish.

Fish are stated to be not so plentiful as the number of streams and tanks would lead one to expect, but large fish are found in the Bētamangala and Rāmasāgara tanks.

Domestic animals.

The indigenous bulls of the District are of a diminutive breed. Large-sized ones are imported by raiyats from the woodlands and jungles on the Madras frontier, and reared either for local use or for sale at places below the Ghāts. Buffaloes are generally met with throughout the District as well as sheep and goats. Gumnāyakanapālya is noted for a superior breed of sheep, sold at moderate prices.

CLIMATE AND RAINFALL.

Climate.

The climate is practically similar to that of the Bangalore District; by comparing the temperature records of the observatories at Gold Fields and Bangalore, it is found that Kolar is a little warmer than Bangalore on account of its lower elevation. The average annual rainfall of this District is $2\frac{3}{4}$ inches less than that of Bangalore. This is probably due to the influence of the mountain ranges between this and the Bangalore District, which intercept the moisture-laden clouds during the South-west Monsoon. The relative humidity varies from 45 per cent in March to 74 per cent in November.

Temperature.

April and May are the warmest months of the year, the mean maximum temperature for these months being 93.5. The thermometer rose as high as 100.2 on the 8th May 1920. The coldest months of the year are January and December and the mean minimum temperature for these months is respectively 58·8 and 59·0. The lowest temperature on record is 51·0 registered on the 1st February 1923.

The following table gives the mean values of the meteorological elements obtained at the Kolar Gold Field Observatory:–

Month	Pressure in inches read to 32 F.	Temperature in degrees Fahrenheit				Humidity	
		Maximum	Minimum	Mean	Range	Vapour pressure in inches	Relative humidity per cent
1	2	3	4	5	6	7	8
January ..	27·113	78·4	58·8	68·6	19·6	·431	66
February ..	27·086	84·5	60·9	72·7	23·6	·391	53
March ..	27·052	90·6	65·0	77·8	25·6	·382	45
April ..	26·996	93·5	69·6	81·6	23·9	·492	51
May ..	26.945	93·5	70·5	82·0	23·0	·543	55
June ..	26.903	88·2	68·6	78·4	19·6	·580	64
July ..	26·914	85·0	65·5	76·3	17·5	·592	70
August ..	26·937	84·8	67·3	76·0	17·5	·590	70
September ..	26·957	84·1	67·2	75·7	16·9	·600	72
October ..	27·017	82·4	66·2	74·3	16·2	·580	72
November ..	27·052	78·9	63·7	75·3	15·2	·543	74
December ..	27·101	77·4	59·0	68·2	18·4	·453	69
Year ..	27·006	85·1	65·4	75·3	19·7	·514	63

Month	Wind		Rain		
	Velocity in miles per day	Directon	Rainfall in inches	Number of rainy days	Cloud per cent.
	9	10	11	12	13
January ..	148	N ·68 E	0·96	3	40
February ..	157	S ·70 E	0·17	1	30
March ..	170	S ·34 E	0·57	1	20
April ..	175	S ·29 W	1·39	4	40
May ..	241	N ·69 W	3·54	10	50
June ..	370	S ·88 W	1·57	7	70
July ..	356	N ·86 W	3·99	13	80
August ..	311	N ·70 W	4·39	11	80
September ..	250	N ·60 W	5·87	13	70
October ..	153	N ·13 W	5·34	13	70
November ..	137	N ·38 E	4·16	10	60
December ..	132	N ·55 E	0·40	3	50
Year ..	217	N ·49 W.	32·35	89	50

Rainfall.

The mean annual rainfall for the District is 28.21 inches distributed over 45 days. As in Bangalore, good showers may be expected from August to September; occasionally, heavy falls occur in November also. The driest part of the year extends from December to March when only 1.21 inches of rain falls in a normal year. The annual aggregate comes up to 30 inches or a little more only in the taluks of Chik-Ballapur and Bowringpet. In parts of the Bagepalli and Chintamani taluks, the annual average is as low as 22 inches. The heaviest fall for a single day was 11.50 inches recorded at Narasapur in the Malur taluk on the 10th November 1903. Since 1893 the annual total was over 30 per cent short of the average only in two years and the deficit was over 15 per cent in eight years. The following table gives the normal monthly and annual rainfall of the rain-guage stations in the District. The number of years for which the means are found is also shown.

Station	No. of years	January	February	March	April	May	June
1	2	3	4	5	6	7	8
Kolar Taluk.							
1. Kolar ..	51	0·24	0·10	0·46	1·15	3·24	2·59
2. Mudvadi ..	28	0·23	0·22	0·48	1·06	3·08	1·50
3. Venugal ..	28	0·28	0·09	0·37	1·33	2·88	2·11
Bowringpet Taluk.							
4. Bowringpet ..	38	0·22	0·12	0·44	1·29	3·34	2·11
5. Betmangala ..	28	0·37	1·17	0·46	1·14	2·70	1·81
6. Gold Mines ..	28	0·45	0·14	0·52	1·10	3·31	1·74
Chintamani Taluk.							
7. Chintamani ..	38	0·23	0·11	0·31	1·09	2·90	2·27
8. Talagavara ..	26	0·24	0·10	0·45	0·84	2·64	1·98
9. Iragampalli ..	13	0·55	0·04	0·29	0·77	1·62	1·55
Mulbagal Taluk.							
10. Mulbagal ..	51	0·34	0·17	0·36	0·98	2·95	2·41
11. Nangli ..	7	0·76	0·16	0·54	0·72	2·65	0·94
12. Tayalur ..	7	1·12	0·12	1·02	1·01	2·57	1·67
Sidlaghatta Taluk.							
13. Sidlaghatta ..	51	0·17	0·09	0·42	0·86	3·25	2·46
14. Jangamkote ..	28	0·15	0·08	0·45	1·22	3·85	2·36
15. Burudagunta ..	23	0·31	0·15	0·52	1·02	1·91	2·12
Chikballapur Taluk.							
16. Chikballapur ..	51	0·19	0·19	0·47	1·12	3·11	2·84
17. Nandidroog ..	23	0·44	0·27	0·53	1·26	3·29	2·17
Malur Taluk.							
18. Malur ..	48	0·19	0·16	0·38	1·18	3·74	2·01
19. Narasapur ..	28	0·23	0·11	0·41	1·02	3·10	2·23
20. Lakkur ..	26	0·32	0·12	0·21	1·48	3·60	1·35
Goribidnur Taluk.							
21. Goribidnur ..	51	0·09	0·09	0·15	0·71	2·72	2·30
Srinivaspur Taluk.							
22. Srinivaspur ..	48	0·26	0·15	0·47	1·00	3·00	2·09
23. Todgol ..	26	0·26	0·22	0·62	1·21	2·66	1·87
24. Royalpod ..	26	0·34	0·19	0·52	1·05	2·42	1·96
25. Pulugurkota ..	26	0·33	0·17	0·70	0·97	2·25	1·69
Gudibanda Sub-Taluk.							
26. Gudibanda ..	48	0·12	0·13	0·16	0·88	2·85	3·15
Bagepalli Taluk.							
27. Bagepalli ..	38	0·13	0·04	0·22	0·75	1·85	2·28
28. Chelur ..	4	0·66	0·16	0·71	0·58	1·35	0·69

July	August	September	October	November	December	Annual	Station
9	10	11	12	13	14	15	16
2·96	3·93	5·34	4·65	3·41	0·71	28·78	Kolar.
3·26	3·59	5·98	3·67	2·65	0·40	26·12	Mudvadi.
2·87	3·80	6·75	4·64	3·55	0·81	29·48	Venugal.
2·80	4·00	5·63	5·14	3·44	0·64	29·17	Bowringpet.
3·39	3·92	6·23	4·23	3·23	0·67	29·32	Betmangala.
3·76	4·25	6·17	4·40	3·52	0·93	30·29	Gold Mines.
3·00	3·15	5·02	4·91	3·19	0·70	26·88	Chintamani.
3·09	3·37	5·80	4·16	2·78	0·38	25·83	Talagavara.
2·84	2·73	5·40	2·93	2·84	0·26	21·82	Iragampalli.
3·02	4·26	5·24	5·08	3·43	0·96	29·20	Mulbagal.
3·83	2·61	5·88	3·34	4·48	0·36	26·27	Nangli.
3·50	3·27	5·82	3·72	4·75	0·35	28·97	Tayalur.
3·23	3·84	5·64	5·15	3·09	0·58	28·78	Sidlaghatta.
3·33	3·54	6·46	4·69	2·91	0·25	29·29	Jangamkote.
3·10	2·80	5·21	3·97	3·31	0·37	24·79	Burudagunta.
3·79	4·49	6·31	5·14	2·81	0·42	30·88	Chikballapur.
4·10	3·81	6·65	5·12	3·08	0·18	30·90	Nandidrug.
2·92	3·98	6·39	4·94	2·97	0·49	29·35	Malur.
2·48	3·60	5·84	4·32	3·24	0·53	27·11	Narasapur.
2·31	3·45	6·26	4·43	2·48	0·31	26·32	Lakkur.
2·98	3·80	6·08	4·46	2·26	0·20	25·84	Goribidnur.
3·10	3·88	5·83	4·44	3·07	0·47	27·76	Srinivaspur.
3·47	3·27	6·49	3·99	3·51	0·54	28·11	Todgol.
3·40	3·77	7·21	3·87	3·84	0·53	29·10	Royalpod.
3·46	4·04	5·75	4·02	3·43	0·49	27·30	Pulugurkota.
4·24	4·32	6·44	4·59	2.96	0·38	30·22	Gudibanda.
2·98	3·09	5·53	3·70	2.40	0·35	23·32	Bagepalli.
1·57	1·97	6·89	2·23	5.11	0·03	21·95	Chelur.

Rainfall at Kolar.

During the past 55 years, the annual total was over 40 inches in three years and the wettest year on record is 1903 when the annual rainfall was as much as 46.29 inches. The yearly aggregate was less than 20 inches in nine years, of which the worst were 1875 and 1876 with totals as low as 13·79 and 12.49 inches respectively. The rainfall fell short of the normal in a little over half the number of years since 1870.

The table below gives the actual rainfall at Kolar from 1870 to 1924:—

Year	Inches	Year	Inches
1870	21·87	1898	34·95
1871	26·58	1899	20·29
1872	26·59	1900	24·30
1873	15·02	1901	22·71
1874	35·78	1902	25·76
1875	13·79	1903	46·29
1876	12·49	1904	17·23
1877	33·63	1905	17·37
1878	35·22	1906	34·07
1879	25·75	1907	26·90
1880	27·87	1908	16·03
1881	36·00	1909	30·87
1882	28·85	1910	31·61
1883	26·08	1911	22·42
1884	21·41	1912	41·20
1885	23·54	1913	21·90
1886	26·70	1914	19·35
1887	36·93	1915	36·10
1888	32·53	1916	45·30
1889	34·70	1917	38·38
1890	26·57	1918	22·19
1891	15·80	1919	35·09
1892	32·31	1920	22·76
1893	29·20	1921	23·21
1894	26·74	1922	28·46
1895	30·62	1923	17·34
1896	24·19	1924	28·48
1897	24·79		

THE PEOPLE.

Population.

The total population as per Census of 1921 was 792,339 (including the Kolar Gold Fields), of which 404,961 were males and 387,378 females.

Density.

There are 223 persons to the square mile as per 1921 Census figures. The taluks mostly thickly peopled are Kolar, with

357 to the square mile ; Malur with 254 and Goribidnur with 273. Next follow Chik-Ballapur with 235 and Sidlaghatta with 236. The lowest is Bagepalli with only 163 to the square mile.

Classified according to religious belief, the following are the numbers and percentage under each head :— By religion.

Religion	Above 15		Under 15		Total	Percentage
	Males	Females	Males	Females		
Hindus ..	213,662	202,366	114,344	117,842	648,214	91·99
Mahomedans	15,011	13,245	10,658	10,056	48,970	6.94
Jains ..	916	843	508	494	2,761	.39
Christians ..	639	611	480	500	2,230	.31
Animists ..	784	721	471	505	2,481	.35
Total ..	231,012	217,786	126,461	129,397	704,656	..

The following table compares the statistics of the population by taluks during the last 50 years in the Census periods commencing from 1871 to 1921 :— Inter-censal variations.

Taluk	1871	1881	1891	1901	1911	1921
Kolar ..	69,965	56,077	72,628	75,648	80,691	86,781
Mulbagal ..	65,533	50,192	56,933	66,899	68,556	67,163
Srinivaspur..	56,246	39,061	47,503	58,812	64,170	62,674
Chintamani .	60,079	39,376	47,677	57,144	62,077	64,109
Sidlaghatta..	71,388	49,761	59,542	70,022	70,895	67,934
Bagepalli ..	48,587	38,575	43,927	49,142	54,099	55,562
Gudibanda .	17,795	12,246	14,159	16,479	17,739	17,399
Goribidnur .	76,400	58,676	71,990	83,296	90,516	93,675
Chikballapur	59,273	41,450	51,592	56,057	56,753	58,689
Malur ..	58,976	44,545	54,180	61,908	68,831	67,659
Bowringpet	62,595	51,232	46,871	57,319	61,978	63,012
Total ..	646,837	481,191	567,002	652,726	696,410	704,657

Some of the variations are due to re-distribution of taluks and to changes in the limits of the District. The famine of

1877-78 sent down the total to 25·6 per cent by 1881; but it had risen again by 17·8 per cent and 35.6 per cent in 1881-91 and 1891-1901 respectively on account of the favourable character, on the whole, of successive years and the improvement in the economic condition of the people. During the decade ending 1911, though there was an increase in the population, the rate of increase was much smaller, being only 7·8 per cent, due to frequent visitations of plague in most parts of the District. The percentage of increase during this decade, however, was above the average (4·8) for the whole State, and in this respect, the District stood third after Chitaldrug and Tumkur District.

The increase during the last decade was only 1.1 per cent.

Towns, Villages and Towns.

The District contains 11 towns with a total population of 58·127, of which 43,451 are Hindus, 13,257 Mahomedans, 1,165 Christians, 234 Jains and 20 others. The following are the Municipal towns (all being taluk or sub-taluk Headquarters) with their population :—

Kolar town ..	13,368	Sidlaghatta	3,697
Chik-Ballapur	10,431	Srinivaspur ..	3,119
Chintamani ..	6,161	Gudibanda ..	2,450
Bowringpet ..	5,893	Goribidnur ..	1,842
Mulbagal ..	5,671	Bagepalli ..	1,716
Malur ..	3,779		

The following table gives details of villages by taluks :—

Taluk	Number of hoblis in the taluk	Number of villages
Kolar	6	334
Mulbagal	5	351
Srinivaspur	6	341
Chintamani	5	341
Sidlaghatta	5	356
Bagepalli	5	229
Gudibanda (Sub-Taluk) ..	2	148
Goribidnur	6	268
Chikballapur	4	269
Malur	5	378
Bowringpet	6	411
Total ..	55	3,426

Stock.

The quinquennial return for 1921 shows that there were in the District 477,659 oxen, 112,280 buffaloes, 728,263 sheep and goats, 7,102 pigs, 2,556 horses and ponies, 14 mules, 11,913 donkeys, 94,289 ploughs of which 93,593 of old pattern and 694 of new pattern and 29,608 carts.

Dwellings.

According to the Census of 1921, there were 138,740 occupied houses in the District, of which 12,007 were in towns and 126,733 in villages. Houses of a superior class are found in large numbers in the taluks of Chik-Ballapur, Sidlaghatta Bowringpet, Kolar and Chintamani.

Festivals, etc.

The following religious festivals are the most numerously attended in the District :—

Name of place	Name of Jatra	Time	Attendance at the Jatra
Kolar.			
Vokkaleri ..	Mārkandēsvara Car Festival.	New moon in Magha.	10,000
Vanarasi ..	Iralappan Festival ..	April ..	25,000
Mulbagal.			
Avani ..	Rāmalingasvāmi Festival.	Magha ..	20,000
Yeldur ..	Kōdandarāmasvāmi Jātra.	Chaitra ..	10,000
Chintamani.			
Ronur ..	Venkatramanasvāmi rathōthsava.	Ashadha .	4,000
Chik-Ballapur.			
Nandi ..	Nandīsvara rathōthsava.	Magha ..	30,000
Bowringpet.	Kōdandarāmasvāmi Car Festival.	Vaisakha..	2,000
Sidlaghatta.			
Melur ..	Gangadēvi Jātra ..	Chaitra ..	10,000
Malur.			
Tirupati ..	Venkataramanasvāmi Festival.	April ..	2,000
Bagepalli.			
Devaragudipalli.	Gadadam Venkataramanasvāmi Jātra.	....	25,000
Talakailkonda	Venkataramanasvāmi Jātra.	....	5,000

Besides the above, there are also *jātras* of minor importance. These afford an occasion for the collection of cattle for sale. The trade in bullocks in these gatherings is generally brisk and attracts purchasers from different parts of the Madras Presidency, such as the districts of Chinglepet, North Arct, South Arcot, Trichinopoly and Tanjore.

Vital Statistics.

The following are particulars of the number of births and deaths registered in the District during the past 3 years from 1921-22 to 1923-24 :—

Year	Births	Deaths
1921–22	11,952	11,342
1922–23	12,255	11,930
1923–24	13,071	10,148
1924–25	11,300	11,177

The most prevalent causes of mortality are indicated in the following statement for the same period :—

Year	Cholera	Plague
1921–22	9	328
1922–23	21	1,590
1923–24	52	758
1924–25	60	99

CASTES AND OCCUPATION.

Castes.

The castes or classes which number over 10,000 are the following in order of strength. These account for 663,833 or 83.71 per cent of the population :—

Vokkaliga	1,85,512	Brahman	26,432
Holeya	1,02,411	Agasa	13,794
Beda	61,513	Vaisya	12,169
Mahomedan	56,175	Tigala	11,914
Madiga	53,955	Lingayet	11,345
Banajiga	46,400	Panchala	11,591
Kumbara	40,376	Nayinda	10,713
Wodda	33,327		

Occupation.

According to occupation or means of livelihood, the population is distributed as follows :—

1.	Exploitation of earth	1,31,047
2.	Extraction of minerals	216
3.	Industrial occupation	13,998
4.	Transport	1,177
5.	Trade	10,360
6.	Public force	1,698
7.	Public Administration	3,915
8.	Professions and liberal arts	3,289
9.	Persons living on their income ..	416
10.	Domestic service	1,567
11.	Insufficiently described occupations ..	189
12.	Unproductive	9,946

Christian Missions.

The Roman Catholic Mission.

Champion Reefs (Kolar Gold Fields) is a Head station of the Roman Catholic Mission. There are sub-stations at several camps in the Gold Fields and Gancunta. Churches and Chapels number 12. The Mission maintains 4 Boys' Schools with 226 pupils, one Girls' School with 32 pupils and the St. Joseph's Convent English Girls' School with 260 pupils. Chik-Ballapur is another head station in the District with sub-stations at Karhalli, Devanhalli, etc. There are 4 Churches or Chapels. Suscipaliam near Chik-Ballapur is an Agricultural Farm with a settlement of new converts.

The Wesleyan Mission.

The Wesleyan Mission maintains work only on the Kolar Gold Fields where it has two English and two Tamil Churches. There are five Tamil Boys' Schools with 650 scholars.

The London Mission.

The London Mission in this District maintains a Girls' Primary School in Malur, with a roll of 93 and a Girls' Primary School in Manchanahalli in the Goribidnur taluk with a roll of 90. In Chik-Ballapur there is a Mission Panchama School with 62 boys on the rolls.

SECTION II.—HISTORY AND ARCHÆOLOGY.

A. HISTORY.

Legendary Period.

On tracing back the history of the District, the usual legends are encountered. These are associated principally with Āvani in the Mulbagal Taluk, which is identified with Avantika-kshētra, one of the ten chief sacred places in India. Here Vālmīki, the author of the *Rāmāyana*, it is said, lived, and here Rāma remained for some time on his way back to Ayōdhya after the conquest of Lanka. Here, too, Sīta retired on being rejected by her husband, and, under the protection of the sage Vālmīki, gave birth to her twin sons Kusa and Lava, to whom he became the preceptor.

The hills to the west of Kolar, called the *Satasringa parvata* or hundred peaked mountains, are also made the scene of the story of Rēnuka and Parasu-Rāma, and there the latter is said to have revenged upon Kārtavīryārjuna the murderer of his father Jāmadagni, committed in order to obtain possession of Surabhi, the cow of plenty. The *kōlāhala* or "shouting" consequent on this feat is represented to have given the town its name, since shortened into Kolar.

At both places the Pāndavas are stated to have lived in the course of their wanderings: Kaivāra is said to be Ēkachakrapura, and Sādali is said to have been founded by Sahadēva, the youngest of the brothers. At Kūdumale the gods are said to have mustered their forces previous to assaulting the mythical city of Tripura.

Mahāvalis.

From inscriptions it may be gathered that the Mahāvali or Bāna kings were in possession of the country east of the Pālār river early in the Christian era. Traces of them are found throughout the Mulbagal and Chintamani taluks, as well as in the Bowringpet taluk. The Bānas lost their independence at the end of the 9th century A.D., when they were uprooted by the Chōlas.

Gangas.

In about the second century, the Gangas either founded or

became masters of Kolar, from which, as long as their dynasty was in power, or for nearly a thousand years, they took the title *Kuvalāla-puravarēsvara*. The narrative of their migration to this place is given in Vol. II, *Historical*. But as there stated, among the Kalinga Ganga inscriptions, one of 1118, from Vizagapatam, contains a very full and circumstantial account connected with Kolar. According to it, Gāngēya, the progenitor of the line, was succeeded by the following eighteen kings :—

Virōchana.	Saurānga.	Jayasēna (II).
Samvedya.	Chitrāmbara.	Jitavīrya.
Samvedin.	Sāradhvaja.	Vrishadhvaja.
Dattasēna.	Dharma (Dhammeba)	Pragalbha (Pragarbha)
Sōma.	Parīkshit.	Kōlāhala.
Amsudatta	Jayasēna	Virōchana (II)

Kōlāhala, the last but one of these, it says, "built the city named Kōlāhala, in the great Gangavādi-vishaya." After eighty kings (not named), in succession to Virōchana (II), had enjoyed the city of Kōlāhala, there arose Vīrasimha, who had five sons, Kāmārnava, Dānārnava, Gunārnava, Mārasimha and Vajrahasta. The first of these, giving over his own territory to his paternal uncle (not named), set out with his brothers to Kalinga, where he founded a new Ganga dynasty. As grants have lately been discovered in the names of some of these kings, it may be well to give the list, with the number of years each is said to have ruled. (See *E. I. IV.*, 186).

Kāmārnava I .. 36	Jitānkusa .. 15	Gundama II .. 3
Dānārnava .. 40	Kaligatānkusa .. 12	Madhu Kāmārnava. ..
Kāmāranva II . 50	Gundama I .. 7	VI 19
Kanārnava .. 5	Kāmārnava IV .. 3	Vajrahasta V .. 30 (crowned in 1038).
Vajrahasta II .. 15	Vinayāditya .. 3	Rājarāja .. 8
Kāmārnava III. 19	Vajrahasta IV .. 35	Chōla Ganga (Crowned in 1073.)
Gunārnava .. 27	Kāmārnava V .. ½	..

Instead of Jitānkusa and the following name, two grants have Vajrahasta III, (40 or 44), while Gundama is said to have ruled three years, and Kāmārnava IV, 35 years. Vajrahasta V is also given 33 years.

Whatever truth there may be in this account, it is undoubted that the Gangas of Mysore came into conflict with the Bānas from the first, and occupied nearly all the District down to the eleventh century.

Pallavas.

Their principal rivals in the east, however, were the Pallavas of Kānchi, who in general ruled over the tracts east of a line from about Gōribidnur, through Nandi, to Āvani and Hunkunda. The Gangaru Thousand was an important province in this region.

Vaidumbas.

Of Vaidumbas occasional inscriptions are found in Chintāmani and Bagepalli taluks. The Chōla kings, Pārantaka and Vīra-Rājēndra, subdued the Vaidumba kings in the 10th and 11th centuries.

Chōlas.

There is a traditional account of the foundation of Kolar to the following effect. A herdsman named Kōla discovered a hidden treasure, which the king Uttama Chōla hearing of, sent for him to Kānchi the capital, and being warned in a vision by Rēnuka in the form of Kōlāhalamma, erected a temple in her honour, founded the city of Kōlāhala, and invested Kola with the government. The name is with equal probability derived from *Kōlahala* or Kōla's plough, the implement which turned up the treasure. Be this as it may, the *hōblis* of Yerkalve, Mulbagal, Murgamale, and Betamangala were annexed to the new settlement, in the enjoyment of which Kōla and his descendants continued under the Chōla dynasty. Of that line, Vīra-Chōla, Vikarma-Chōla, and Rāja-Narēndra-Chōla are stated to have erected *shāsanas* at Sitibetta, Āvani, Mulbagal, and other places in the vicinity.

This tradition is evidently based on some confused reminiscence of certain names and historical events. From the records of the period, we know that the Chōlas first under Rājarāja and then under Rājēndra-Chōla, subverted the power of the Gangas by the capture of Talkād in about 1004, and speedily possessed themselves of all the south and east

of Mysore. The important city of Kōlāhala, or Kolar, thus became subject to them, together with the whole of the present Kolar District. In accordance with their usual system, they gave the name of Nikarilichōla-mandala to the District and formed it into sub-divisions, of which Jayamkondachōla-valanād was towards the south. At a later period, we find a family of Chōla-Gangas ruling over the parts around Kolar, of whom, in the thirteenth century, we have the names of Uttama-Chōla-Ganga, Vikrama-Chōla-Ganga and others.

Hoysalas.

But before this, or in about 1117, the Hoysalas under Vishnuvardhana captured Talkād, and drove out the Chōlas from Mysore. Kolāla is specially mentioned among the conquests of these kings, and the lower Ghāt of Nangali is specified as the eastern boundary of this kindgom. On the death of Sōmēsvara in 1254, a partition of the Hoysala dominions took place between his two sons, and the Kolar District was included in the Tamil provinces, which fell to the share of Rāmanātha. In the next reign, the kingdom was again united under Ballāla III., but the ancestral capital of Dōrasamudra or Halebīd having been destroyed by the Mussalman invaders in 1326, we find him residing, among other places, at Hosavīdu (the new capital), identified by Mr. Rice with Hosur in Goribidnur taluk.

Vijayanagar.

The empire of Vijayanagar was founded in the fourteenth century, and Bukka-Rāya I., made the place, called Hosapattana, his residence for a time, and it may have been then the eastern boundary of the kingdom. Under Dēva-Rāya it appears that Mulbagal was the principal place in the District, and in the fifteenth century we find two brothers, Lakhanna Danāyaka and Mādanna Danāyaka, as the Heggade Dēvas or chiefs who were govering there as representatives of the supreme power.

But we may now revert to the annals of the principal modern local rulers.

Modern Local Rulers.

Timme Gauda.—The history of the Bangalore District has

already been introduced up to Baire Gauda and the band of refugees of the Morasu Vokkal tribe, who, escaping from Kānchi, settled at Āvati in the Devanhalli taluk. On their agreeing to separate, Timme Gauda, one of the seven, took up his abode at Sugatur, near Jangamkote. This was about the year 1418. Another Sugatur near Kolar lays claim to the place, but apparently without foundation.

Soon afterwards Timme Gauda repaired to the Vijayanagar court, and having ingratiated himself with the authorities, returned with the title of *Nād Prabhu*, or Lord of the Sugatur Nād. In course of time, he discovered a hidden treasure, which, as it was in a tract claimed by Yerra Ganga and Challava Ganga, two men of the Yerralu tribe, (a wandering tribe identical with or closely related to the Korachar, but known in Coorg as Servas), he did not disturb, but resorted again to court, where he received the command of a small body of men. While thus employed, he had an opportunity of rendering signal service by rescuing some members of the royal family who had fallen into the hands of the Mughals. (Another account says of the Palegār of Chinglepet). For this gallant act, he was rewarded with the title of *Chikka Rāya*, and soon after returned with royal permission to appropriate the treasure he had discovered and with extended authority. He accordingly repaired the fort of Kolar, built Hoskote (the new fort), and possessed himself of Mulbagal, Punganur and the adjacent parts, turning out the descendants of Lankhana and Mādanna. To Kolar he added the *hōblis* of Vemgal, Bail Sugatur, Kaivara, Buradagunte, and Budikote. At this period, some Lingayet traders, headed by Chikkanna Setti and Kalasanna Setti, leaving the Bijāpur country on account of troubles there, placed themselves under the protection of Chikka Rāya Timme Gauda, who with wise policy appointed the former as Patna Setti of Kolar and the latter of Hoskote, thus attracting merchants and settlers to these two towns. He further favoured the same sect by erecting Jangamkote for their *jangama* or priest.

Immadi (or the second) Chikka Rāya Timme Gauda succeeded. On his death, he divided the territory between his two sons. To Mummadi (or the third) Chikka Bāya Timme Gauda he granted Hoskote, and Kolar to Timme Gauda. The latter ruled for five years under the name of Sugatur Timme Gauda, and was succeeded by his son Timme Gauda, who in turn was followed by his son Chikka Rāya Timme Gauda.

Bijpāur incursions Shāhji and his successor.

In the middle of the sixteenth century, the District appears to have been in a disturbed state owing to the incursions of some robber chiefs, until it was subdued by the Bijāpur army, and placed under the governorship of Shahji in 1639. The latter bestowed the Punganur district upon Chikka Rāya Timme Gauda in place of Kolar, the charge of which he committed to his own son Sāmbhāji. Of his time, there are several inscriptions in the District, dating from 1653 to 1680. In *Kolar* 219, dated in 1663, he makes a grant for the restoration of the Holur tank. *Chikballapur* 32, dated in 1680, mentions the beating of a Muhammadan raid on Nandi hill and its occupation by the Mahrāttas. On the death of Sāmbhāji, his son Soorut Singh managed Kolar, and subsequently it formed part of the territories of Venkōji or Eccōji.

Moghul conquest, 1689.

During Soorut Singh's government, the Mughal army under Khāsim Khān conquered this part of the district, which was thenceforward attached to the Province of Sira for 70 years during part of which time Fatte Muhammad, father of Haider Alī, was Faujdār, with Budikote as his *jāgīr*.

Later History.

The District next passed into the hands of the Mahrāttas, of the Nawab of Cuddapah, and then of Basalat Jang, chief of Adōni and brother of the Nizām. Kolar and Hoskote were ceded by the last named in 1761 to Haider Alī, who regarded Kolar with peculiar interest as being the country of his birth place and connected with his family. Mulbagal

and Kolar were taken for a time by the British in 1768. In 1770 the Mahrāttas under Mādhu Rao again seized the district, but it was recovered by Haider. In 1791 it was a second time taken by the British under Lord Cornwallis, but restored at the peace of 1792, since when it has been incorporated with the State of Mysore.

Malla Baire Gauda.

The history of the north-western part of the District carried us back again to the band of exiles at Āvati. Their leader Baire Gauda had three sons, the youngest of whom, Malla Baire Gauda, we have seen, in connection with the Bangalore district, providing for his eldest brother Sanna Baire Gauda by founding Dēvanhalli, and for the second brother Havali Baire Gauda by founding Dodballapur. Having accomplished these undertakings, Malla Baire Gauda, about the year 1478, when on a visit to the ancient temple of Vāradarājasvāmi at Kandavara, went out hunting northwards along the tank bank with his son Māre Gauda. As they approached Kodi Manchanhalli, the site of the present Chik-Ballapur, they were surprised to see a hare turn upon the hounds. As this indicated heroic virtue in the soil, it was resolved to erect there a fort and *petta*, for which the consent of the Vijayanagar sovereign was obtained. Chik-Ballapur was accordingly founded, and long remained in the possession of Māre Gauda and his descendants, who extended the territory by the purchase of Sidlaghatta and strengthened themselves by fortifying Nandidrug, Kalvaradrug, Gudibanda and Itikaldrug. The annals of this House are given elsewhere.

Chik-Ballapur, which was assisted by Morāri Rao, the chief of Gooty, was exposed to the rival contests of the Mahrattas and the Mysoreans until taken in 1762 by Haider Alī, who carried the chief as a captive to Bangalore, and subsequently removed him to Coimbatore. The family were kept prisoners there until released by the British army and reinstated by Lord Cornwallīs in 1791, but on peace being made with Tīpu Sultān, they were again forced into exile, and the district was included in the territory of Mysore.

B, Archæology.

The inscriptions found in this District are included in *E. C. X. Kolar District* and in the *Mysore Archæological Reports*, 1901-26.

The most important building in the District, architecturally, is the Nandīsvara temple at Nandi. It contains a *mantapa* of black stone with some very ornamental carving. The original temple was older than the 9th century. (See *Chikballapur* 26). But the numerous inscriptions at and on the building show that it was extended in the Chōla and Hoysala peroid, in the 11th and 12th centuries. The god is called Bhōga-Nandīsvara in distinction from the *Yōga-Nandīsvara* on the top of the Nandi hill, which is connected with it and to which a Chōla officer gave a gold plate in 1049. (*Chikballapur* 21). A similar gift was made for the Bhōga-Nandīsvara in 1092 by another person. (*Chikballapur* 24). From *Chikballapur* 29, it may be conjectured that they were originally perhaps Jain temples.

The other building of most interest, though of ordinary construction, is the Kōlāramma temple at Kolar. This was a local deity, called in the Tamil inscriptions *Pidāriyār*, and the Chōla kings, on their conquest of Kolar, evidently attached great importance to patronising it. The former brick walls of the temple were rebuilt in stone by their orders in 1033. (*Kolar* 109*a*). Under the entrance is a pit full of scorpions, which can be heard to hiss when disturbed. A silver scorpion is the orthodox offering to the goddess. The entire walls are covered with inscriptions, nearly all in Tamil. The Sōmēsvara temple is a finer building, but more modern, of the Vijayanagar period.

The group of temples at Āvani are also of interest, and their walls are likewise covered with Tamil inscriptions. They are separately dedicated to Rāma, Lakshmana, Bharata, Satrughna, Vāli, and Sugrīva.

Of Muhammadan buildings, the best is the tomb of a Bijāpur noble at Hire-Bidnur, near Goribidnur, of the 17th

century. There is also the *Imambāra*, the mausoleum of Haidar Alī's father, at Kolar.

SECTION III.—ECONOMIC.

General agricultural conditions.

The rainfall in the District is liable to considerable fluctuation. It is often meagre and unseasonable, and years of anxiety both to Government and people are not of uncommon occurence.

In years of good rainfall, when the agricultural prospects are favourable, there is generally a large number of applications for lands for cultivation, and in years when the conditions are otherwise, a large number of relinquishments are made.

The soil in the valleys is a good and loamy mixture, formed of the finer particles of the decomposed rocks, washed down and deposited during the rains. On the first ascent from the valley, the soil is of a middling quality, suited for dry grains, and is a mixture of loam, sand and oxide of iron, with a portion of vegetable and animal matter. Higher up towards the top of the ridge, a silicious sand prevails in the soil, which is on that account adapted only for horse-gram.

Chief Agricultural Statistics and Principal Crops.

The following table gives detailed information for the three years from 1921-22 to 1923-24, regarding the extent of land that was available for cultivation in the District, the extent actually cultivated and other particulars :—

Year	Area of the District	Area available for cultivation	Cultivable waste not in occupancy	Cultivable area under occupancy	Current fallows	Net area cropped
1921–22 ..	18,14,417	7,98,406	1,33,645	6,64,761	1,64,736	5,00,025
1922–23 ..	18,14,417	7,95,249	1,21,102	6,74,147	1,69,345	5,04,882
1923–24 ..	18,13,341	7,90,875	1,14,691	6,76,184	1,91,043	4,85,141
....	18,12,529	8,31,694	1,07,687	7,24,007	1,90,392	5,33,615

The following table furnishes information regarding the different crops that were raised during the three years from 1921-22 :—

Nature of the crop	1921–22	1922–23	1923–24	1924–25
Food grains	421,031	423,403	405,933	455,246
Oil seeds	27,690	30,938	25,249	53,760
Condiments and spices	7,051	9,340	7,621	16,118
Sugar-cane	7,268	6,616	7,545	5,550
Fibres		1	7	2,115
Dyes	341	20	120	
Drugs and narcotics ..	3,666	4,188	3,172	3,467
Miscellaneous crops ..	34,742	19,029	25,747	35,125
Total area cropped ..	516,387	509,054	487,400	591,384
Area cropped more than once.	16,362	8,253	2,259	57,769
Net area cropped ..	500,025	504,802	485,141	533,615

Holdings.

The following table shows the number and extent of different holdings under cultivation in the District during 1921-22 and 1922-23 :—

Year	Holdings not exceeding one acre in extent		Holdings exceeding one acre but not exceeding five acres		Holdings exceeding five acres but not ten	
	No.	Extent	No.	Extent	No.	Extent
1	2	3	4	5	6	7
1921–22 ..	23,485	22,253	76,995	178,217	23,345	161,392
1922–23 ..	24,693	24,494	78,749	184,772	23,326	166,375
1923–24 ..	26,860	25,895	75,722	181,174	22.850	154,822
1924–25 ..	26,870	24,484	77,417	193,621	22,496	150,795

Year	Holdings exceeding 10 but not 50		Above 50 and not exceeding 100		Above 100 and not exceeding 500		Above 500	
	No.	Extent	No.	Extent	No.	Extent	No.	Extent
	8	9	10	11	12	13	14	15
1921–22..	13,071	212,990	1,280	56,974	65	12,825	4	2,512
1922–23..	13.087	213,401	1,275	58,569	65	12,094	4	2,512
1923–24..	12,221	205,080	1,051	51,797	60	11,239	4	2,513
1924–25..	12,909	191,313	1,276	67,679	55	10,265	4	2,513

The following table shows the number of holders classified according to the amount of revenue paid during 1921-22 and 1922-23 :—

Year	Holders paying Assessment or jodi of Rs. five and under		Holders paying Rs. five but not exceeding Rs. 25	
	No.	Amount paid	No.	Amount paid
1	2	3	4	5
1921–22 ..	64,513	166,848	60,227	626,714
1922–23 ..	65,720	167,230	61,568	650,195
1923–24 ..	65,702	159,937	58,661	673,612
1924–25 ..	64,388	287,052	62,458	634,705

Year	Holders paying Rs. 25 but not exceeding Rs. 10		Holders paying Rs. 100 but not exceeding Rs.500		Holders paying above Rs. 500	
	No.	Amount paid	No.	Amount paid	No.	Amount paid
	6	7	8	9	10	11
1921–22 ..	12,790	418,422	889	117,422	26	17,990
1922-23 ..	12,984	416,542	911	117,823	26	17,990
1923–24 ..	13,474	419,540	911	117,994	26	17,990
1924-25 ..	13,416	428,861	737	119,388	28	16,660

AGRICULTURAL LOANS.

The following statement shows the different kinds of loans granted in the District during the years 1922-23 and 1923-24:—

Year	Takavi		Land Improvement		Irrigation works	
	Amount sanctioned	Amount disbursed	Amount sanctioned	Amount disbursed	Amount sanctioned	Amount disbursed
1922–23 ..	6,240	6,150	2,135	1,825	1,000	975
1923–24 ..	89,601	89,601	3,945	3,870	107,895	105,445
1924–25 ..	52,640	52,470	3,455	3,155	13,645	12,370

Irrigation.

The District is remarkable for its facilities for the construction of tanks; such facilities have been successfully utilized, with the result that the tank system of this District is the most fully developed in the State.

The water of the Pālār river which runs through the central and eastern parts of the District has been intercepted to construct a series of tanks—one above the other and a few miles apart from one another—known as the Pālār series, on which the District is mainly dependent for its irrigation.

The Sōmāmbudhi Amanikere, Jannaghatta, Bethamangala and Ramasagara are the important tanks of the Pālār series, while the Kolar Amanikere, Nangali and Kurbur tanks are also indirectly connected with it.

The drainage of the other rivers in the District such as North and South Pennār and Chitrāvati has also been utilised in a similar manner.

Major Tanks.

The total number of major tanks or tanks that yield a revenue of Rs. 300 and more is 568.

Minor Tanks.

The total number of minor tanks is 3,376.

Important Tanks.

The names of the more important tanks with a revenue of more than Rs. 5,000, as also the revenue under each are noted in the statement below :—

Taluk	Name of tank	Revenue
		Rs.
Kolar	Sōmāmbudhi Amanikere ..	5,241
Bowringpet	Rāmasāgara	6,220
Sidlaghatta	Bhadrankere ..	7,282
Do	Rāmasamudra tank	5,813
Chikballapur	Sivasa Sagara tank	7,200
Goribidnur	Watadahosahalli Amanikere ..	6,369
Gudibanda (Sub-Taluk)	Amāni Byrasāgara	6,473

River Channels.

There are only a few channels like those drawn from the North Pennār in the Goribidnur taluk, from Chitrāvati in the Bagepalli taluk, and from jungle streams, hallas, etc., in the taluks of Bowringpet, Mulbagal, Sidlaghatta, Malur, Srinivaspur and Chikballapur. They are very short in length and the total extent irrigated by them is 3,231 acres with an assessment of Rs. 20,042.

Wells.

Private wells constructed from takavi loans number 698, irrigating an extent of 501 acres nearly with an assessment of Rs. 2,821.

FORESTS.

Sandal grows to a fair extent throughout the District. Tangadi, Bandarike, Barleria, Davadari are the most commonly occuring species; Beppale (*wrightia tincotria*), *Butea Frondosa* and *Bassia latifolia* occur here and there. Near Nandi hills, much jalari is found. In the plains, topes of mango, hippe and wild tamarind are frequent. Dindiga, Chennangi, Huluve, Thupre, Jali, Bevu and Bage may be mentioned among other things.

Several private casuarina plantations have sprung up in some of the taluks. Babul and toppal grow freely and the former is considered durable timber, being used for buildings and carts. The District is rich in honge trees (*pongamia glabra*), which grow more extensively here than in other parts of the State. They are most useful to the raiyats, the leaves and flowers being excellent manure for rice-fields, and the seeds yielding oil for lamps, and the wood being used for fuel.

In recent years, an active policy has been pursued of bringing waste lands under special protection and promoting sylviculture under the direct control of the Forest Department, a policy productive of much benefit to a district known for its uncertain rainfall and frequently liable to droughts.

In seasons when, owing to scanty rainfall, scarcity of fodder is felt, the concession of free grazing in the neighbouring State Forests is often applied for by the raiyats and given readily by Government.

Mines and Quarries.

See under *Geology*.

Arts and Industries.

General.

The chief industries are gold mining, weaving the production of raw silk, silk thread and silk cloths, jaggory, sugar, oils and manufacture of jewellery, etc. Cotton cloths and coarse woollen blankets are made in various parts, as well as the ordinary pottery of the country. Roofing and flooring tiles of the Mangalore pattern are manufacured at Kolar on a large scale and on a small scale at Mandikal in Chikballapur taluk.

Gold mining industry.

This industry is carried on wholly by European Companies formed and financed in England. It is carried on in one corner of the District, *viz.*, in a portion of the Bowringpet taluk, which has on account of this industry come to be designated as the "Kolar Gold Fields." Machinery worked by steam and electricity is used on an extensive scale, the electric power being supplied by the Mysore Government out of the power generated at Sivasamudram. A daily average of 26,000 persons are being employed by the several Mining Companies.

Industries in the several taluks.

The industries that are carried on in the several taluks are briefly described below :—

Kolar Taluk.—Kambli weaving is confined to Kolar town, weaving of saries to Matrahalli, Sugatur hobli, and the manufacture of checks and bed sheets to Yedahalli of Kolar hobli. Donegal pattern coating pieces manufacured at Kolar are also popular. Excepting weavers of cotton in Kolar and

weavers, of saries in Matrahalli, others are engaged in the industry along with agriculture.

Bowringpet Taluk.—Good saries are woven in Sulikunte and kamblies in Budikote.

Malur Taluk.—Weaving is carried on in the Malur kasba, Madivala, Lakkur, Tirupati, Masti and Sivarapatna as an independent profession with both fly-shuttle looms of the new pattern and ordinary looms of the old pattern.

Mulbagal Taluk.—Weaving of saries is confined to Tayalur of Mallinaikanahalli hobli and Tirumanahalli of Avani hobli and it is the only occupation in almost all cases.

Srinivaspur Taluk.—Cotton weaving and the making of *kamblis* is being carried on. The industry is subsidiary to agriculture and is diffused throughout the taluk with a slight preponderance in the villages of Yeldur Hobli.

Chintamani Taluk.—Manufacture of saries and other cloths with silk and cotton borders is carried on in Chintamani, Kanappalli and Timmasandra. The manufacturers are weavers by class. Cotton *dupties* and woollen *kamblis* are also manufactured by them. Most of these own lands and attend to this work when they are free from agricultural pursuits.

Sidlaghatta Taluk.—Weaving of saries is the occupation of a considerable number of people, chiefly at Sidlaghatta, Nagamangala and Jangamkote, who carry on the work as their principal occupation. *Kambli* making is carried on in Sadali and Jangamkote hoblis as an independent profession.

Chik-Ballapur Taluk.—Weaving of saries is carried on in Varadahalli and Manchanbele, Sabbedhalli, Mailappanhalli and Kalavara mainly as an independent profession; *dupties* in Ramsandra, Hosur, Gundlagurki, Varadahalli, Avalahalli and Maralkunte and *kamblis* in Avalgurki. In both the latter cases, the industry is subsidiary to agriculture.

Goribidnur Taluk.—The Devāngas of Vedalveri weave *panches* and saries costing between Rs. 10 and 25 and at Namagondla saries costing Rs. 5 to 15 are manufactured. *Panches* are woven in Kenkere, Kacha-machanhalli, Minakangurki and Manchenahalli.

Bagepalli Taluk.—Weaving is not confined to any particular village and almost everyone engaged in the industry owns lands and attends to this work during non-agricultural seasons.

Silk industry.

The silk industry is carried on by about 1,600 people chiefly in the taluks of Kolar, Sidlaghatta Chik-Ballapur and Chintamani and to a smaller extent in Malur and Srinivaspur taluks. The bulk of the industry is localized in the undermentioned localities.

Kolar Taluk ..	.. Vemgal.
	Sugatur.
	Holur.
Sidlaghatta Taluk	.. Jangamkote.
	Sidlaghatta.
Chintamani Taluk	.. Kaivara.
	Chintamani.
Chik-Ballapur Taluk	.. Nandi.
	Chik-Ballapur.

The manufacture of raw silk and silk fabrics is financed partly by capital of the people engaged in the industry, and partly by borrowing.

With a view to expand sericulture, Government have granted several concessions for the cultivation of mulberry and the rearing of silk-worms.

A silk farm has been established at Kolar for the purpose of scientific improvement of the industry and the supply of disease-free eggs to rearers.

At Sidlaghatta and Mothakapalli in the Mulbagal taluk, a depōt has been established for the supply of disease-free eggs to the rearers.

A silk-reeling and twisting class has also been opened at Sidlaghatta.

Gold jewellery.

The manufacture of gold jewellery is carried on chiefly in Chintamani, Kolar and other important towns by goldsmiths, who are generally in good circumstances, as the demand for their services is always steady.

Stone-ware idols.

The manufacture of stone-ware idols at Sivarpatna is a relic of an old industry.

Manufacture of jaggory.

Jaggory is manufactured in most parts of the District, sugar in the taluks of Mulbagal, Srinivaspur, Sidlaghatta and Goribidnur.

Big Concerns.

The more noteworthy industries carried on as single concerns in the District are noted below :—

Tobacco Manufacturing Companies.—There are two Cigarette manufacturing firms in Bowringpet, under the names " Oriental Tobacco Manufacturing Company " and " South Indian Tobacco Manufacturing Company," the former worked by steam and the latter by oil engine under different proprietors who have invested their own capital in the concerns. Both are thriving well, but of late they are working under the stress of severe competition consequent on the establishment of the British-American Tobacco Company in Bangalore.

Saw Mill.—An electric saw mill owned by a private gentleman at Champion Reefs employs a daily average of 22 persons.

Tanneries.—There are two tanneries one at Kolar, the other at Chintamani.

The following is a list of large industrial establishments in the District :—

Name of Establishment	Class or Description of Industry	Average number of persons employed daily	Whether worked by mechanical power or hand power	Remarks
Kolar.				
1. Kolar Tile Works	Manufacture of Tiles.	20	Mechanical power	
Robertsonpet.				
2. Rice and Flour Mills.	Rice milling ..	30	do	

Name of Establishment	Class or description or Industry	Average number of persons employed daily	Whether worked by mechanical power or hand power	Remarks
Robertsonpet.				
3. The Lakshmivilas Weaving Rice and Flour Mills.	Weaving & Rice milling.	20	Machanical power.	
Andersonpet.				
4. Rice and Flour Mills.	Rice milling ..	20	do	
Champion Reefs.				
5. Government Transformer and Distribution Station.	Supply of Power.	56	do	Owned by Govt.
Ooregaum.				
6. Kolar Mines Power Station, Ltd.	Do ..	29	do	
Ooregaum.				
7. Sri Andal Motor Works.	Repairs of Motor Cars.	20	do	
Marikuppam.				
8. Kolar Brickmaking Co., Ltd.	Manufacture of bricks.	150	do	
Ooregaum.				
9. Nundydroog Mines, Ltd.	Gold Mining ..	3234	do	
Ooregaum.				
10. Ooregaum Gold Mining Co., of India, Ltd.	Do ..	4406	do	
Marikuppam.				
11. Mysore Gold Mining, Co., Ltd.	Do ..	5795	do	
Coromandel.				
12. Balaghat Gold Mines, Ltd.	Do ..	2017	do	
Champion Reefs.				
13. Champion Reefs Gold Mines of India, Ltd.	Do ..	3842	do	

COMMERCE AND TRADE.

Exports and Imports.

The following are the approximate figures for exports and imports, compiled from available data :—

Article	Approximate quantity	Value	To places
	(Exports.)		
		Rs.	
Betel leaves ..	22,476 bundles	1,170	Bangalore District.
Coarse cloth ..	25,500 (No.)	63,750	Other districts.
Gold ..	561,800 Ozs.	32,377,045	England.
Hides ..	90 tons.	302,400	British territory.
Jaggory ..	2,600 do	354,900	Bangalore & adjoining British District.
Ragi ..	10,600 do	890,400	British territory.
Sugar ..	1,518 do	483,483	Do
Tamarind ..	850 do	135,352	Do
Togari dhal ..	1,900 do	276,640	Do
	(Imports.)		
Areca-nut ..	275 tons	300,300	Tumkur District and British territory.
Betel-leaves ..	253,873 bundle	6,216	British territory.
Camphor ..	1 ton 16 cwts. 16 lbs	5,875	Do Bangalore.
Cardamom ..	8 cwts.	1,456	Do and other districts of the State.
Chillies ..	170 tons	77,350	Do do
Cholam ..	850 do	92,820	Do do
Cloves ..	2 tons 16 cwts. 34 lbs.	3,592	Do do
Coarse cloth ..	29,350	73,375	Do do
Cocoanuts (fresh).	16,000	1,000	Do do
Coffee ..	6 tons	9,282	Do do
Cotton ..	1½ tons	564	Do do
Thread ..	60 tons	152,880	Bangalore District.
Gold ..	25,000 tolas	600,000	British territory.
Bengal Gram .	465 tons	63,472	Bangalore District.
Black Gram ..	175 do	27,125	Other districts of the State.
Green Gram ..	175 do	27,125	Do do

Article	Approximate quantity	Value	From what place
	(Imports—*concld*).		
		Rs.	
Horse Gram ..	1,300 tons	109,200	Bangalore Dstrict.
Hides ..	135 do	453,600	British territory.
Iron ..	620 do	98,735	Do
Cocoa-nut oil ..	15½ do	14,105	Do
Gingelly oil ..	78 do	53,235	Do
Cotton seed oil.	1 ton 15 cwts. 24 lbs.	2,155	Bangalore and do
Castor oil ..	6 tons. 11 cwts. 64 lbs.	3,000	Bangalore District and British territory.
Pepper ..	30½ tons.	27,755	Other districts and British territory.
Piece goods ..	11,300 (No.)	56,500	Do do
Poppy seeds ..	65 tons.	17,745	Do do
Rice ..	4,950 tons.	900,900	Do do
Paddy ..	3,150 do	254,800	Do do
Silk cloth ..	41,600 (No.)	499,200	Do do
Sugar ..	1,920 tons.	611,520	Do do
Tamarind ..	30 do	4,770	Do do
Tobacco ..	155 do	74,525	Do do
Thogari dhal ..	1874 do	272,954	Do do
Wheat ..	53 do	10,520	Do do

The following is a list of the largest weekly fairs :— Marts.

Place	Taluk	Day	Number of Visitors
Chintamani ..	Chintamani ..	Sunday ..	3,000
Uriga ..	Bowringpet ..	Do ..	1,000
Sidlaghatta ..	Sidlaghatta ..	Monday ..	2,000
Peresandra ..	Chik-ballapur ..	Do ..	2,000
Mulbagal ..	Mulbagal ..	Tuesday ..	5,000
Tayalur ..	Do ..	Wednesday ..	1,000
Kolar ..	Kolar ..	Thursday ..	2,000
Malur ..	Malur ..	Do ..	1,000
Bowringpet ..	Bowringpet ..	Friday ..	2,000
Manchenhalli ..	Goribidnur ..	Do ..	1,000
Yeldur ..	Mulbagal ..	Do .	1,000
Chikballapur ..	Chikballapur ..	Saturday ..	2,000
Tirupati ..	Malur ..	Do ..	1,500
Robertsonpet ..	Robertsonpet ..	Wednesday .. and Sunday.	2,000

MEANS OF COMMUNICATION.

Railways.

The M. &. S. M. Railway, Bangalore Branch, runs through the south of the District. Ascending the Ghāts near Kuppam, in a north-west direction, it enters the Bowringpet taluk and keeps that course to the junction at Bowringpet, eleven miles from Kolar. Thence it continues due west through Malur taluk. The Gold Fields Railway runs for ten miles east and south from the Bowringpet junction to the Mysore Mines. The Bangalore-Guntakal Railway passes through the Goribidnur taluk from the south to north.

The Bangalore-Bowringpet Railway (two feet and six inches guage) runs east and south in this District and contains stations at Chik-Ballapur, Gidnahalli, Sidlaghatta, Hunsenhalli, Chintamani, Doddanetta, Srinivaspur, Dalsanur, Jannaghatta, Kolar, Hudakula and Bowringpet.

Roads.

The length of Provincial roads is 217¼ miles, maintained at an annual cost of Rs. 44,400. Of District roads there are 387¼ miles costing for upkeep Rs. 37,497 a year. The particulars regarding each class are given below :—

PROVINCIAL ROADS.

Name of Road	Length in miles	Rate	Amount
		Rs.	Rs.
1. Madras-Cannanore Road ..	43	150	6,450
2. Cuddapah road Railway feeder .	9	275	
	24½	175	6,763
3. Mulbagal-Railway feeder road .	17	300	5,100
4. Kolar Gold Mines Railway feeder and Loop roads.	23¾	450	10,687
5. Balghat-Marikuppam Loop Road	6	300	1,800
6. Bangalore-Cuddapah Road ..	40	125	5,000
7. Bangalore-Bellary Road *via* Penugonda.	34	150	5,100
8. Bangalore-Hindupur Road ..	20	175	3,500
Total ..	217¼	..	44,400

District Fund Roads.

Name of Road	Length in miles	Rate	Amount
		Rs.	Rs.
1. Kolar Gold Felds Railway Feeder Road.	7	100	700
2. Mulbagal-Goribidnur Road ..	73	100	7,300
	5	150	750
3. Chintamani-Chelur Road ..	24	70	1,680
4. Chintamani-Bagepalli Road ..	35	70	2,450
5. Yellampalli-Chelur Road ..	21	60	1,260
6. Chikballapur-Nandi Road ..	4½	175	785
Contribution of about 6 furongs, running in the Municipal limits, on the above road	..	..	125
7. Kolar-Venkatagirikote Road ..	25	150	3,750
8. Kolar-Sompur (Dobbspet) Road *via* Nandi.	29½	150	4,425
9. Nandi-Heggedahalli Road ..	4	60	240
10. Kolar-Antherganga Springs Road.	2½	120	300
11. Kolar-Malur-Hosur Railway Feeder Road.	26	150	3,900
12. Malur-Vemagal Road ..	10	50	500
13. Malur-Masti Railway Feeder Road.	12	60	720
14. Hosakote-Malur Railway Feeder Road.	4	80	320
15. Budikote-Railway Feeder Road	8	120	1,000
16. Loop line from Doddahasala to Kolar Venkatagirikote Road.	2½	30	67
17. Hoskote-Sidlaghatta Road ..	11	150	1,650
18. Chinnasandra-Chintamani Road	3	125	375
19. Venkatapur-Devanahalli Road	½	50	25
20. Bangalore-Nandidurg Road ..	9	75	675
21. Perisandra-Goribidnur Road ..	25	70	1,750
22. Loop line from Gudibanda to Channarayanahalli.	5	60	300
23. Perisandra-Sadali Road ..	8	50	400
24. Thondebhavi-Maddigiri Road ..	10	60	600
25. Goribidnur-Maddagiri Railway Feeder Road.	10	60	600
26. Sidlaghatta-Dibburhalli Loop Road.	13	75	975
Total ..	387¼		37,497

Accommodation for travellers.

Dāk Bungalows or Rest-houses for officials and travellers are situated at the stations named below, where the class is shown to which each belongs :—

First Class :—Bowringpet, Kolar, Robertsonpet.
Second Class :—Chikballapur, Malur.
Third Class :—Bagepally, Chintamani, Dibburhalli, Goribidur, Jangamkote, Metumakalpalli, Mulbagal, Narsapur, Peresandra, Rayalpad, Srinivasapur, Talagavara, Vemagal.

Chattrams for the accommodation of Indian travellers are kept up by Government at Kolar, Bowringpet, Mulbagal and Malur.

FAMINES.

Famine in the sense given to it in the Famine Code was not declared in any part of the Kolar District during the last forty years. But distress prevailed in the District during the years, 1891-92, 1908-09, 1918-19 and 1923-24. During these years, the rainfall was scanty and there was great difficulty for drinking water and pasture. There was a thorough failure of crops. The distress of 1918-19 was keenly felt by the people partly on account of the scanty production of food grains and partly due to the effects of the great European War. The Government had to open grain Depôts, import Burma rice and commandeer food grains under the Defence of India Regulation. During the distress of 1923-24, there was scarcity of fodder and drinking water in parts of the District owing to the holding off of the rains. Government had to start a number of tank maintenance and restoration works in order to provide labour for certain classes of people. Large amounts were advanced as loans to raiyats to sink irrigation wells. Takavi loans were sanctioned liberally to enable people to buy food grains and fodder. A very large number of drinking water wells were sunk, fodder depôts were opened and all State Forests were thrown open for grazing purposes. Gratuitous relief was also given in deserving cases. Taluk Board and Village Panchayet works were

also carried out to provide employment to the people. During these years of distress, Government sanctioned remission of half the wet and garden assessment in the areas affected.

SECTION IV—ADMINISTRATIVE.

Divisions.

Government in June 1922 directed the abolition of the Chintamani Sub-Division which was formed in 1918 comprising the taluks of Chintamani, Srinivaspur and Sidlaghatta, with head-quarters at Chintamani, and the regrouping of the several Sub-Divisions in the District as follows:—

The taluks of Malur, Mulbagal, Srinivaspur and Chintamani forming the Malur Sub-Division with head-quarters at Kolar and the taluks of Chik-Ballapur, Goribidnur, Bagepalli (including Gudibanda) and Sidlaghatta forming the Chik-Ballapur Sub-Division with head-quarters at Chik-Ballapur. Kolar taluk is under the charge of the Treasury Assistant Commissioner, Kolar, and the Bowringpet taluk is under the direct charge of the Deputy Commissioner. The District contains the following taluks:—

Taluk	Number of Hoblis in the Taluk	Area in square miles	Number of villages	Population
1. Kolar	6	282·54	333	86,781
2. Bowringpt ..	6	336·56	411	63,012
3. Chintamani ..	5	271·91	342	64,109
4. Srinivaspur ..	6	324·97	341	62,674
5. Mulbagal ..	5	326·98	351	67,163
6. Sidlaghatta ..	5	329·40	356	67,934
7. Chikballapur ..	4	249·85	269	58,689
8. Malur	5	266·56	381	67,659
9. Gorbidnur ..	6	343·10	268	93,675
10. Bagepalli ..	7	447.13	375	72,961
11. Gudibanda ..	2		146	17,399
Total ..	57	3,179.00	3,573	7,22,056

JUDICIAL.

Civil Courts.

There are three Munsiff's Courts in the District, *viz.*, (1) Kolar Munsiff's Court, (2) Chik-Ballapur Munsiff's Court and (3) Kolar Gold Fields Munsiff's Court.

Criminal Courts.

There are also the following Criminal Courts in the District :—

1. The District Magistrate, Kolar.
2. First Class Magistrates :—

   (*a*) Assistant Commissioner and 1st Class Magistrate, Chikballapur Sub-Division.

   (*b*) Assistant Commissioner and 1st Class Magistrate, Malur Sub-Division, Kolar.

   (*c*) Assistant Commissioner and 1st Class Magistrate, Kolar Gold Fields.

   (*d*) Munsiff and 1st Class Magistrate, Kolar Gold Fields, Robertsonpet.

   (*e*) Treasury Assistant Commissioner and 1st Class Magistrate, Kolar.

   (*f*) Munsiff and 2nd Class Magistrate, Kolar.

   (*g*) Ten Amildars, 2nd and 3rd Class Magistrates.

LAND REVENUE.

The following table shows the demand, collection and balance under Land Revenue for the five years commencing from 1920-21 to 1924-25 :—

Year	Total demand	Remission	Net recoverable demand	Actual collection	Balance	Percentage
1920–21	18,31,587	8,531	18,23,056	14,89,894	3,33,162	81·70
1921–22	17,37,316	7,831	17,29·485	15,65,899	1,63,586	83·4
1922–23	16,19,820	18,518	16,01,302	14,63,397	1,37,915	93·6
1923–24	16,20,599	3,695	15,83,648	13,20,925	2,62,723	83·0
1924–25	17,77,457	37,092	17,40,365	14,65,954	2,74,411	86·8

Miscellaneous Revenue.

The following statement shows the demand, collection and balance under Miscellaneous Revenue which consists of Mohatarfa, Supari cess and Salt during the five years from 1920-21 to 1924-25 :—

Year	Demand	Collection	Balance
1920–21	25,321	19,803	5,518
1921–22	24,905	21,464	3,441
1922–23	24,111	22,345	1,766
1923–24	22,754	19,722	3,032
1924–25	23,549	19,094	3,645

Local and Municipal Boards.

District Funds.

The administration of District Funds is carried on by (1) "The Kolar Gold Fields Sanitary Board," specially constituted for the Gold Fields area and exercising control over an extent of 30 sqaure miles, with a population of 87,682 and (2) "The Kolar District Board," exercising control over the remaining portion of the District comprising 10 Taluk Boards. The economic development of the District is now vested in these Boards and each of the Boards has three Committees, *viz.*, (*i*) Education, (*ii*) Agriculture and (*iii*) Industries and Commerce. Government subsidise these Boards for development work.

A statement showing the Receipts, and Expenditure of the Kolar Gold Fields Sanitary Board during 1918-19 to 1919-20 is given below :—

Items	Receipts		
	1918–19	1919–20	1920–21
Local Cess	1,608	2,112	..
Mohatarfa	10,895	9,871	..
Fees, Fines, etc.	62,657	64,706	..
Contributions	15,987	47	..
Public Debt	18,226	9,511	..
Total ..	1,09,373	86,247	..

Items	Expenditure		
	1918–19	1919–20	1920–21
	Rs.	Rs.	Rs.
Public Works executed by Public Works Department.	4,700	7,617	..
Public Works executed by Civil Department.	16,695	17,251	..
Administration and Collection ..	5,323	4,975	..
Public Health, Safety and Convenience.	66,851	70,041	..
Public Debt	20,681	12,849	..
Total ..	1,14,250	1,12,733	..

The following is a statement showing the receipts and expenditure of the Kolar District Board :—

Items	Receipts		
	1918–19	1919–20	1920–21
	Rs.	Rs.	Rs.
Local Cess	102,952	83,957	..
Mohatarfa	35,944	37,536	..
Fees, Fines, etc.	7,987	15,876	..
Contributions and grants-in-aid ..	1,351	1,518	..
Railway transaction	63.256	96,616	..
Public Debt	2,838	3,021	..
Total ..	214,328	238,524	..

Items	Expenditure		
	1918–19	1919–20	1920–21
	Rs.	Rs.	Rs.
Public Works executed by Public Works Department.	55,720	56,818	..
Public Works executed by Civil Department.	20,056	16,981	..
Administration and Collection ..	11,736	13,256	..
Public Health, Safety and Convenience.	35,854	40,378	..
Railway transaction	684	666	..
Public Debt	22,762	14,469	..
Total ..	146,812	142,568	..

Municipal Boards.

During 1920-21, there were 11 Municipalities in the District, one at each of the Taluk Head-quarters. The Deputy Commissioner is the President of these Municipalities.

The following table shows the receipts and expenditure of the Municipalities in the District for the three years commencing from 1918-19 :—

Year	Receipts	Expenditure	Balance
	Rs.	Rs.	Rs.
1918–19	2,18,105	83,034	1,35,071
1919–20	2,41,898	1,33,573	1,08,325
1920–21	2,26,238	1,41,538	84,700

Municipalities.

The following statement shows the names of the several Municipalities in the District, their area, population, etc.—

Municipalities	Area	Population	Receipts	Expenditure
Regulated Major.			Rs.	Rs.
Kolar	1·000	13,368	31,513	33,598
Bowringpet ..	0·451	2,908	22,274	31,942
Mulbagal ..	1·222	5,671	5,267	4,755
Chintamani ..	1·172	6,161	20,032	23,564
Sidlaghatta ..	0·207	3,697	6,145	4,082
Chikballapur ..	2·000	10,431	19,070	23,854
Regulated Minor.				
Malur	0·110	3,779	5,755	5,507
Srinivaspur ..	0·108	3,119	1,985	1,937
Goribidnur ..	0·073	1,842	3,103	3,070
Bagepalli ..	0·031	1,716	1,159	1,306
Gudibanda ..	0·100	2,450	1,434	2,215

Village Panchayets.

There were 122 Village Panchayets at the end of 1922-23, distributed as follows in the several Taluks of the District :—

Taluk	Number of Panchayets	Taluk	Number of Panchayets
Kolar ..	20	Srinivaspur ..	9
Bowringpet ..	4	Sidlaghatta ..	8
Malur ..	11	Chikballapur ..	9
Mulbagal ..	9	Goribidnur ..	25
Chintamani ..	14	Bagepalli ..	13

POLICE AND JAILS.

Police.

The District is divided into two circles under two Police Superintendents one for the Kolar Gold Fields together with the rest of the Bowringpet taluk with Head Office at Champion Reefs, and the other for the remaining portion of the District with Head Office at Kolar. Particulars of Head Stations, Sub-Stations, Out-posts, etc., are shown below :—

Stations and Officers	Kolar Circle No.	Kolar Gold Fields Circle No.	Total
Head Stations	19	5	24
Sub-Stations	24	5	29
Out-Posts	15	4	19
Officers	78	41	119
Men	437	277	713

The strength of the Police Force for the District consists of 11 Inspectors, 9 Sub-Inspectors, 13 Jamedars, 46 Daffedars, 10 Instructors and 424 Constables.

Lock-ups.

The total number of Lock-ups in the District is 12 ; one at each taluk headquarter and one at the Champion Reefs. The District Lock-up at Kolar is under the charge of the District Medical Officer. The Amildar of Bagepalli, the Deputy Amildar of Gudibanda and the Assistant Surgeon at Chik-Ballapur are in charge of the lock-ups at these taluk head-quarter places respectively. The Sub-Registrars of the remaining taluks are in charge of the lock-ups at the taluk head-quarters.

EDUCATION.

Number of schools and scholars.

There were 1,004 schools on the 30th June 1924 with a strength of 34,381. Of these schools, three were High Schools, 2 for boys and 1 for girls, 79 Middle Schools, 777 Primary Schools, 14 Special Schools both for boys and girls and 131 Village Indigenous Schools. Of the number of girls, 9 were in High School classes, 325 in Middle Schools, 6,013 in Primary Schools, 27 in Special Schools and 197 in Village Indigenous Schools. The average number of square miles

served by a school was 3·1 and the number of villages served 2·7 and the number of persons served was 701. A tabular statement showing the numbers and grades of the schools in the District together with their strength is noted below.

Area			3,149	Sq. Miles
Inhabited villages			2,782	
Population ..	7,04,657	(Males ..	3,57,474,	
		(Females ..	3,47,183.	
Colleges			Nil	
			Boys	Girls
High Schools		3	428	9
Middle Schools		79	3,244	325
Primary Schools		777	21,810	6,013
Special Schools		14	475	27
Village Indigenous Schools ..		131	1,853	197
Total ..		1,004	27,810	6,571
Number of square miles served by a school				3·1
Number of villages served by a school ..				2·7
Number of persons served by a school ..				701

Inspecting officers.

Besides the Deputy Director of Public Instruction, Inspectress, Assistant Inspectresses and the Assistant Inspector of Sānskrit Education, who have their head-quarters at Bangalore and visit the District for inspection, there are six Inspecting officers entrusted with the inspection of schools in the District. A statement showing the numbers and grades of the several Inspecting officers in the District is noted below :—

Designation of the Inspecting Officers	Territorial jurisdiction	Head-quarter	Kinds of schools under district control
District Inspector, Kolar.	Revenue District of Kolar.	Kolar ..	All Middle and Incomplete Middle Schools in the District.
Assistant Inspector, Srinivaspur.	Srinivaspur and Mulbagal ..	Srinivaspur	Primary Schools in the Range.

Designation of the Inspecting Officer	Territorial jurisdiction	Head-quarter	Kinds of Schools under direct control
Assistant Inspector, Sidlaghatta.	Sidlaghatta., Chintamani and Chikballapur.	Sidlaghatta	Primary Schools in the Range.
Assistant Inspector, Goribidnur.	Goribidnur and Bagepalli.	Goribidnur	Do
Assistant Inspector, Kolar.	Kolar, Malur and Bowringpet.	Kolar ..	Do
Assistant Inspector, Urdu Primary Schools.	Kolar District.	Kolar ..	Urdu Primary Schools in the Range.
Assistant Inspectress of Kannada Girls' Schools.	Kolar & Tumkur Districts.	Kolar ..	Kannada Primary Schools for girls.

MEDICAL.

There are five Hospitals in the District distributed as follows :—

Kolar 2 ; one maintained by Government and the other by the American Mission Methodist Society.

Kolar Gold Fields 2 ; one maintained by Government and the other by the Mining Board.

Chik-Ballapur 1, maintained by the London Missionary Society.

Besides the Hospitals, there are 17 Local Fund Dispensaries and 11 Vaidya-sālas as shown in the statement appended :—

Taluk	Vaidya-salas	Local Fund Dispensaries
Kolar ..	....	1. Civil Hospital. 2. Female Dispensary.
Bowringpet ..	1. Sanganahalli .. 2. Budikote.	3. Bowringpet.
Malur ..	3. Sivarapatna .. 4. Masthi.	4. Malur.
Mulbagal ..	....	5. Mulbagal. 6. Devarayasamudra.
Srinivaspur . Chintamani ..	5. Royalpad .. 6. Iragampalli ..	7. Srinivaspur. 8. Chintamani. 9. Chintamani Female Dispensary.

Taluk	Vaidyasala	Local Fund Dispensaries
Sidlaghatta ..	7. Burudukunte ..	10. Sidlaghatta.
	8. Thimmanaikanhalli.	
	9. Kundlakurki.	
Chik-Ballapur	....	11. Chikballapur Local Fund Dispensary.
		12. Chikballapur Female Dispensary.
Goribidnur ..	10. Hosur ..	13. Goribidnur.
	11. Darinaikanpalya ..	14. Manchenhalli.
Bagepalli ..	....	15. Pajepalli.
		16. Pathepalya.
Gudibanda ..	....	17. Gudibanda.

During the years 1925, the number of Government Hospitals and Local Fund Dispensaries working in the district was 19 ; the total number of patients treated (both in-door and out-door) in them was 2,55,063 ; and the total expenditure incurred on them (including establishment, medicine, etc,) was Rs. 1,03,944.

Vaccination.

There are 14 vaccinators in the service of the Local Boards and 4 in the Municipal Boards. 13,483 persons were vaccinated during the year 1921-22.

The control over the Vaccination Department is exercised by the Persident of the District Board under advice by the Sanitary Commissioner.

SECTION V—GAZETTEER.

Agalguriki.—A villgae in Chikballapur Taluk. Population 657. The Vīrabhadra temple here has a figure of Vīrabhadra, about 4 feet high, with the usual attributes—a sword, a shield a bow and an arrow and the usual sheep-headed Daksha at the side. Near the Nandi in front is a prostrating figure with the label Bolavīrayya at the side. To the right in the *navaranga* stands a profusely ornamented figure, about 4 feet high with folded hands, which is said to represent one Settappa who built the temple. The south sluice of the Gōpālakrishna Agalguriki.

tank is a fine structure, being in the form of a *mantapa*, supported by 6 lofty pillars. The stone containing the old inscription *E. C. X.*, *Chikballapur* 3 is at a considerable distance to the east of the tank, on the way from Ajjavara to Nayindhalli. The inscription is on the back. The front has an apparently modern figure, about 1½ feet high, of Mahīshasurāmardini, standing on the head of a buffalo with 4 hands, the upper two holding a discus and a conch, the left lower place on the waist and the right lower either in the *abhaya* (or fear removing) attitude or holding something which cannot be made out.

Ajjavara.

Ajjavara.—A village in Chik-Ballapur taluk. Population 440. The Ranganātha temple at this place has a stone *brindāvana* at the bottom of which, on the front face, is sculptured a figure of Ranganātha, about 3 feet long, with the head to the south.

Ambajidurga.

Ambajidurga.—A detached hill in the Chintāmani taluk, three miles west- south-west of Chintāmani. The summit, which is 4,399 feet above the level of the sea was fortified by Tīpu Sultān, but taken by the British in 1791. Until 1873 the surrounding *hoblis* formed a taluk called after this hill, with head-quarters at Chintāmani. Now this is one of the Hobli head-quarters of the present Chintāmani taluk.

Anakanur.

Anakanur.—A village in the Chik-Ballapur taluk. Population 327. Here is a Ranganātha temple with a similar figure of the god as at Ajjavara. The village has about 10 families of Srīvaishnavas who are said to be the lineal descendants of Parāsara-Bhatta a celebrated Srīvaishnava teacher and author of the 12th century, who was a younger contemporary of Rāmānujāchārya.

Avani.

Avani.—A village and hill in the Mulbagal taluk, eight miles south-west of the kasba; head-quarters of the hobli of the same name. Population 1,000.

The region is said to be the *Avantikā-kshētra* one of the ten places of great sanctity in India. The hill is related to have been the residence of the poet Vālmīki, author of the *Rāmāyana*, and thence to have been called *Vālmīki-Parvata*. Rāma is said to have encamped here for some time on his return from the expedition against Lanka or Ceylon, and hither Sīta, when subsequently banished by her husband, is stated to have come and given birth to her twin sons, finding in Vālmīki a protector for herself and a preceptor for her children. The place is mentioned in a Bāna inscription, the professed date of which is 339, and in a later inscription, it is called the Gaya of the south. (See *Mulbagal*, 76).

The place is undoubtedly one of considerable antiquity, its correct name being Āhavanīya. To the east of the hill are shown two rocks known as Rāmanabande and Lakshmananabande ; and Sīta is said to have witnessed the battle between Rāma and his sons in connection with the sacrificial horse, which took place on the above rocks, from the top of a huge boulder on the hill called Tottalgundu. Another rock on the hill is called Kuduregundu because, it is said, the sacrificial horse was tied on it by Lava and Kusa. A cave on the hill with a figure of Vālmīki is pointed out as his residence. This is also known as the temple of Janakarishi, the father of Sīta. To the north of the cave is the Pāndava temple with 5 *lingas* in a line, said to have been set up by the five Pāndavas. Three inscriptions have been found here and seven more at the Ekāntarāmēsvara temple. Near the latter is a cave with two *lingas* on one pedestal, said to have been set up by Lava and Kusa. A few large holes in the overhanging rock of this cave are said to represent the places where Sīta kept her toilet things. A spring in front is called Kashāya tīrtha, because, according to popular belief, it was here that Sita washed the cloths of her children. Another spring between two huge rocks, called Dhanushkōti, is held very sacred, the *Sraddhas* performed here being supposed to be equal in merit to those performed at Gaya. Here, there is a figure of Bhairava whose permission is necessary, according to the *Saivāgama*, for bathing in holy *tīrthas*. On the rock to the north is figured in several places a single foot with labels giving the name of the god whose foot it represents. There is also a figure of Gadādharasvāmi with the name inscribed below. On the top of the

hill is a temple of Sīta-Pārvati, commonly known as Sītamma. A few other inscriptions have also been discovered in various parts of the hill.

The temples at Avani, which are enclosed in a courtyard measuring about 90 yards by 50 yards, contain mostly *lingas* said to have been set up by Rāma, Lakshmana, Bharata, Satrughna, Hanumān, Sugrīva and Angada, and hence called Rāmēsvara, Lakshmanēsvara, etc., after their names. There is also a temple of Pārvati and small shrines of Ganēsa, Vīrabhadra and Subrahmanya. The Lakshmanēsvara, Bharatēsvara, Satrughnēsvara and Pārvati temples are fine buildings with sculptures on the outer walls. The *linga* of the first temple is the biggest of all in the enclosure, being about 6 feet high with pedestal and 5 feet in girth. The *navaranga* has a ceiling panel, about 9 feet square, of *ashtadikpālakas* or the regents of the cardinal points with the figure of Umāmahēsvara in the centre. A similar panel is also found in the Bharatēsvara temple. In the *navaranga* of the Pārvati temple stand two profusely ornamented figures, about $4\frac{1}{2}'$ and $4'$ high respectively, with beards and mustaches, which are said to represent the brothers Ilavānjiraya and Vāsudēvaraya. The doorways of the Satrughnēsvara, Sugrīvēsvara and Angadēsvara temples are of black stone and well-carved, the first being the best. On the north outer wall of the Lakshmanēsvara temple is a seated figure, with a *rudrāksha* necklace, representing Tribhuvanakartara, the famous *guru* of the 10th century, referred to below. A label to the right of the figure gives the name. The fragmentary nature of the inscriptions on the north outer wall of the Rāmēsvara temple (Mulbagal 42e-42j) has to be attributed to a subsequent renovation of the building. On the west outer wall of the store-house are sculptured in two or three places a boar and a dagger, indicating that the building was constructed or renovated during the Vijayanagar period. Inscriptions are to be seen on the east base of the Lakshmanēsvara temple; in the Pārvati temple; in the *Kalyāna-mantapa*; to the west of Nagarkunte, 2 of them being old *vīragals* of the Nolamba period; and on the rock to the west of Gindi-tīrtha, some of them being short inscriptions in old characters consisting of mere names like those at Sravana-Belgola. The rock to the west of Gindi-tīrtha contains some old inscriptions. Earlier than the temples above noticed was

a temple erected in the ninth century, to the memory of her husband, by the Kadamba princess who was married to the Nolamba king Bīra Mahēndra. A memorial to a certain Tribhuvanakarttara Dēva, who died in 931 A.D., states that he governed Avani for forty years, during which he built fifty temples, and constructed two tanks. (*E. C. X. Kolar District Mulbagal* 65). Inscriptions of the Pallavas, the Chōlas, the Hoysalas and the Vijayanagar kings found here show the importance attached to the place for several centuries. Tribhuvankarttara-dēva or *bhattar* is mentioned in several inscriptions. (*Mulbagal* 91 dated in 1007 A. D., 93 94 and 264). Tribhuvanakartta seems to have been the standing designation of the high priest of the place. The religious establishment at this place was of importance from a very early date. The head of it is generally described as ruling the kingdom of penance.

The temples were repaired in the fourteenth century by Ilavanji Rāya and Vāsudēvarāya, who came, together with a merchant named Navakōti Nārāyana Setti, from Kumbhakonam. A *guru* of the Smārta sect resides here. To the great annual festival held for ten days from *Magha bahula* 14th, in honour of Rāmalingēsvara (the linga set up by Rāma), about 10,000 people resort and 20,000 bullocks are brought for sale.

Bagepalli.—A taluk in the north, formerly till 1882 called Gumnāyakanpālya. Area 447.13 square miles (including Gudibanda). Head-quarters at Bagepalli. Includes the Gudibanda Sub-Taluk, and contains the following hoblis, villages and population :— Bagepalli.

Hobli	Villages	Villages classified				Population
		Government	Sarvamanya	Jodi	Kayamgutta	
1. Bagepalli	48	40	..	6	2	11,318
2. Gulur ..	43	39	..	3	1	12,514
3. Chelur ..	66	63	..	2	1	14,252
4. Pathapalya.	32	28	..	3	1	9,251
5. Mittemari	39	34	..	5	..	8,227
6. Gudibanda	73	68	..	3	2	8,730
7. Somenhalli.	75	72	..	1	2	8,669
Total .	376	344	..	23	9	72,961

Principal places, with population.

No.	Place	Population
1	Gudibanda	2,450
2	Bagepalli	1,960
3	Chakavel	1,933
4	Mittemari	1,153
5	Gulur	1,064

A rugged and hilly taluk, the centre of which is crossed from north to south by the Dongala-konda hills. The south-eastern portion is watered by the Pāpāghni, which receives a considerable stream named the Vandaman, rising near Pātpālya. On the frontier, near Chelur, the Pāpāghni forms a very large tank, called the Vyāsa-samudra, after Vyāsa-rayāsvāmi, a *guru* of the Mādhva Brāhmans, by whom it is said to have been constructed. Through the western side of the taluk flows the Chitrāvati, which near Bagepalli is dammed by *anicuts*, and supplies some small channels for irrigation. In the open country east and west of the hills, there are many good tanks, the number in the taluk altogether being 481. The most productive part is probably the north-eastern. But much of the surface of the country is broken and irregular and unfit for cultivation. The neighbourhood of the hills, except where there are fruitful valleys, is covered with low jungle.

The revenue settlement was introduced in 1885, except in the Gudibanda and Somenahalli hoblis which had been settled in 1876. The revision settlement was introduced with effect from 1923-24 and the culturable area was distributed as follows :—

Occupied area :	
Dry	42,090 acres
Wet	4,957 ,,
Garden	6,440 ,,
Unoccupied area :	
Dry	20,972 acres
Wet	686 ,,
Garden	188 ,,
Kharab	1,38,248 acres
Inām	9,032 ,,

The total Revenue Demand for 1921-22 was Rs. 2,24,587-1-4 the demand under Land Revenue being Rs. 1,37,386-9-6.

The old road from Bangalore to Bellary runs through the west of the taluk from south to north. From Bagepalli there are roads east to Chelur and south-east to Chintāmani. From the high road there is also a branch west to Gudibanda and to the railway at Goribidnur.

Bagepalli or Bagerahalli.

Bagepalli or Bagerahalli.—A small frontier town on the right bank of the Chitrāvati, about sixty miles north-west of Kolar, on the old Bangalore-Bellary road. Head-quarters of the Bagepalli taluk and a Municipality.

Population in 1921	Males	Females	Total
Hindus	637	626	1,263
Muhammadans	225	227	452
Christians	1	..	1
Total ..	863	853	1,716

There were formerly, it is said, three towns near this spot, namely, Gadadampatna, at Devaragudipalli, two miles to the east; Karkur, at the village of that name, two miles to the south-east; and Kuntlur, on the banks of the Chitrāvati, to the west. Inscriptions show that the first of these was in existence in the fourteenth century.

The place now derives all its importance from being the taluk head-quarters. An attempt was made some years ago to remove it to the left bank of the river for the sake of communication with the high roads, but without success, as the people could not be induced to move and rebuild their houses on the new site.

Municipal Funds	1920–21	1921–22	1922–23	1923–24
Income	1,160	1,014	1,343	779
Expenditure ..	1,307	869	991	1,104

Bellur.

Bellur.—A village near Malur. Population 478. Judging from the inscriptions found in it, this village appears to be of considerable antiquity. In some of the epigraphs it is named Vishnuvardhana-chaturvēdi-mangalam after the Hoysala King Vishnuvardhana. But there are also older records dating back to the period of Srīpurusha, if not to an earlier period. There were once several Srīvaishnava scholars in the village, who had a large number of disciples both among Brāhmans and Non-Brāhmans. A few of their descendants are now living in the village. They say they are the lineal descendants of Prativādibhayankaram (a terror to hostile disputants) Anna, a disciple of Manavālamahāmuni, the great Srīvaishnava teacher and author who flourished in the 14th and 15th centuries. It appears that one of their ancestors named Vellurappa or Annangarāchārya came from Kānchi (Conjeeveram) and settled here some 132 years ago. On hearing that some of his *sabara* (hunter) disciples were addicted to beef, he in disgust made up his mind to leave the place for Melkote. Thereupon the *sabaras* swore on his foot-prints, now pointed out on a rock of Chikka-Urukalagudda to the west under the name *Gurugala pāda* (the *guru's* feet), that they would give up the bad habit and entreated him to stay in the village. The god of the Rāma temple is called Valavanda-perumāl in the Tamil inscriptions.

Betamangala.

Betamangala.—An old town on the right bank of the Pālār, which till 1864 gave its name to and was the headquarters of what is now the Bowringpet taluk. It is eighteen miles south-east of Kolar, with which it is connected by road. A road from Bowringpet to Mulbagal also passes through it. Population 1,532.

A fair held on Firday is attended by about 1,000 people. The name is a contraction of *Vijayāditya-mangala*, derived from the Bana king Vijayāditya, probably its founder. Two old inscribed stones worshipped in a temple under the name of Gangamma, are of the dates 904 and 944, the Nolamba period. The large tank was repaired in the time of the

Nolamba king Iriva Nolamba, about 950. It again breached and was restored in 1095 by Chokkimaya, general of the Hoysala prince Vishnuvardhana, while encamped at Nangali, after a victorious expedition to the countries in the east below the Ghāts. Vishnuvardhana was, on this expedition, apparently followed by this brother, Udayāditya, whose daughter according to an inscription died at this place. (*Chikmagalur* 70, dated about 1117 A.D.).

It was again breached in the year 1903 on account of heavy rains and was restored by the Mysore Government.

The water of this tank has been reserved to supply water to the Kolar Gold Fields. There is a large pumping plant to lift and filter water before supplying it to the Fields.

The town lost its importance on the opening of the Railway in 1864, which diverted the former large passenger traffic, and the removal, owing to increasing unhealthiness, of the taluk head-quarters to the newly formed town of Bowringpet.

During the Chōla and Hoysala times, the place was undoubtedly one of importance. Near the Gangamma temple in which two stones containing the inscriptions *Bowringpet* 1 and 2 are worshipped, is to be seen a Tamil inscription. On the rock known as *kothila-bande* to the north of the Isvara temple 14 short Tamil inscriptions of about the 13th century are to be seen in different parts. These are of some interest as recording grants for some temple by people belonging to places, such as Kumāndūr, Tūppil and Mangalur now included in the Madras Presidency. In the Ānjanēya temple the image, which is about 12 feet high, is said to have been set up by Arjuna. The Arkēsvara temple is a good structure with sculptures on the pillars. Two epigraphs are to be seen near this temple. The Vijayarangasvāmi temple is an old building in the Dravidian style, with a Nolamba inscription of the 10th century on its base. The principal image, called Vijayēndra, is said to have been set up by Indra. It is a seated figure, styled Virrirundaperumāl in the Tamil inscriptions, with consorts, also seated at the sides. There are also in the *navaranga* figures of Vijayalakshmi and Ranganātha to the right and left.

Bowringpet.

Bowringpet.—A taluk in the south-east, formerly called Betamangala. Area 336·56 square miles. Headquarters at Bowringpet. Contains the following *hōblis*, villages and population :—

Hoblis	Villages	Villages classified				Population
		Government	Sarvamanya	Jodi	Kayamgutta	
1. Bowringpet	83	66	2	13	2	23,771
2. Dasarahosahalli.	79	69	1	8	1	30,248
3. Betamangala	70	57	..	12	1	11,400
4. Kyasamballi	86	62	5	16	3	15,462
5. Kamasandra	46	37	..	9	..	8,523
6. Budikote .	66	48	1	16	1	9,659
Total ..	430	339	9	74	8	99,063

Principal places, with population.

No.	Place	Population
1	Gold Mines	87,682
2	Bowringpet	5,553
3	Oorgaum	2,999
4	Budikote	1,196
5	Betamangala	1,532

The river Pālār runs through the taluk from north-west to south-east, and forms the large Betamangala and Rāmasāgara tanks. The west of the taluk is crossed from north to south by the auriferous tract, generally uncultivated and marked by low flat hills, in which have now been formed the Kolar Gold Mines. The southern borders of the taluk abut upon the Eastern Ghāts, and are rugged and jungly.

The revenue settlement was introduced in 1890 and the revision settlement with effect from 1925-26. The culturable area was distributed as follows :—

Occupied area :

Dry	50,575	acres
Wet	6,332	,,
Garden	3,274	,,

Unoccupied area :

Dry	..	..	..	2,939 acres
Wet	..	..	..	134 ,,
Garden	..	..	..	28 ,,
Kharab ..	..	..	..	1,07,022 ,,
Inam ..	..	..	..	10,350 ,,

The total Revenue Demand for the year 1921-22 was Rs. 9,13,661-1-4, the demand under Land Revenue being Rs. 1,19,150-7-5.

The Madras branch railway from Bangalore to Jalarpet enters the taluk in the west and turns south at Bowringpet, which is the junction for the Gold Fields Railway. There are stations at Bowringept and Kamasandra on the former, and at four places Balaghat, Oorgaum, Champion Reefs and Mysore Mines on the latter. From Bowringpet there are roads north to Kolar, east to Betamangala, south-west to Budikote, and a loop road east south and west through the Gold Mines to Kamasandra. There is also a road from Bētmangala to Kolar.

Bowringpet

Chik-Ballapur.

Bowringpet.—A new town, situated at the former Kolar road, now Bowringpet station of the Bangalore branch railway, to which it owes its origin. It includes the previously existing villages of Maramatlu and Hosingere, and was establi[illegible] in 1864 on the opening of the railway, being name[illegible] taluks Mr. Bowring, then Chief Commissioner. It lies el[illegible]palli and south of Kolar, with which it is connected by n[illegible]Ballapur. railway. Head-quarters of the Bowringpet [illegible] 249·85 square Municipality. [illegible]ns the following

Population in 1921			Males	F[illegible]		
				ed		Popula-tion
				Jodi	Kayam-gutta	
Hindus	..	..	2,063	18	2	25,910
Muhammadans	..	..	893	13	..	8,781
Christians	..	..	146	15	4	15,436
Jains	..	..	45	6	1	8,542
	Total	..	3,147	52	7	58,669

A fair held on Friday is attended b[illegible] 700 bullocks. Owing to its proximi[illegible]

its being the junction for the Gold Fields Railway, it has become one of the most important places in the District.

Municipal Funds	1920–21	1921–22	1922–23	1923–24
Income	22,201	17,229	17,681	24,712
Expenditure ..	31,979	20,285	23,505	20,358

Brahmagiri or Yargkonda.

Brahmagiri or Yargkonda.—A hill of the Nandidrug range, rising to 4,657 feet above sea-level. It stands to the south-west of Nandidrug, being connected with it by a saddle. The trees on the hill, form part of the reserved plantations of the Forest Department.

Budikote.

Budikote.—A large village in the Bowringpet taluk, eight miles south-west of the *kasba*, situated between the two branches of the Markanda river near their point of junction. Headquarters of the Budikote *hōbli*. Population 1,196.

A small fair held on Monday is visited by about 600 people.

Budikote, (*Skt.* Vibhūtipura) fort of ashes, is said to derive its name from the immense holocausts performed there at some remote period.

or t[illegible] It is an ancient village as evidenced by a Bāna inscription place [illegible] 8th century found in it. Latterly, it was the birth- shown as [illegible]f Haidar; a spot among the boulders in the fort is the *jāgir* or the place where his cradle was rocked. It formed appointment his father Fatte Muhammad on his receiving the fort has a fine of Faujdār under the Subadār of Sira. The kataramana terspring. The *navaranga* doorway of the Ven- creeper work andple outside the fort is sculptured with temple, the Sōmēs has Gajalakshmi on the lintel. Another figures usually fourvara is to the north of the village. The in this case kept in tl in the *navaranga* of Siva temples are *Vīrara-gudis*. The figue *prakāra* in small shrines looking like *vīna* or lute, Saptamātres are Dakshināmūrti playing on the a rosary and a water-kah, another Dakshināmūrti bearing Mahishāsuramardini, Brassel in the upper hands, Vishnu, [illegible]ma, Chandikēsvara, Bhairava

and Sūrya. The Nandi-pillar has Nandi in front, a linga on the back, a drum on the right side and a trident on the left.

Chennakēsava-betta or Channarāyanbetta.

Chennakesava-betta or Chennarayan-betta.—One of the Nandidrug hills and the reputed source of both Northern and Southern Pinakini or Pennār. Height above the sea is 4,762 feet. It is five miles south-west of Chik-Ballapur and contiguous to Nandidrug on the north-west. The forest on it is one of those reserved by the State. At one part on the top is a large cave connected with a temple. The hill was also at one time called Baynes' Hill, after an officer who built a small bungalow there, and died in 1807.

Chennarāyapura.

Chennarayapura.—A village in Malur taluk. In the jungle near Channarāyapura, which belongs to the Malur taluk, stands a huge slab, 7 feet by 5 feet, which shows a man attacking a tiger. The sculptures are beautifully and realistically executed. The man must have died in the conflict as he is represented at the top as worshipping a linga. Tradition says that at one time a *pūjāri* fought with a tiger and killed it. At a distance of a few yards from this is lying another huge slab containing the Tamil inscription *E. C. X., Malur* 82. One of the two records at Bhaktarhalli near by is an inscription of the reign of the Ganga king Sivamāra.

Chik-Ballapur.

Chik-Ballapur.—A Sub-Division comprising the taluks of Chik-Ballapur, Sidlaghatta, Goribidnur, Bagepalli and Gudibanda Sub-Taluk. Head-quarters at Chik-Ballapur.

Chik-Ballapur.—A taluk in the west. Area 249·85 square miles. Headquarters at Chik-Ballapur. Contains the following hoblis, villages and population :—

Hoblis	Villages classified					Population
	Villages	Government	Sarvamanya	Jodi	Kayamgutta	
1. Chik-Ballapur	71	51	..	18	2	25,910
2. Purnasagara	61	48	..	13	..	8,781
3. Nandi ..	67	46	2	15	4	15,436
4. Mandikal .	69	58	4	6	1	8,542
Total ..	268	203	6	52	7	58,669

Principal places, with population.

No.	Place	Population
1	Chikballapur	10,431
2	Nandi	1,033

The taluk, composed as it is of a lofty range of mountains, with rivers rising on either side, besides detached clusters of hills, presents a great variety of soil and aspect. The Nandidrug range runs north and south through the western side, the hills of Dibbagiri, Brahmagiri or Vargkonda, Channakēsavabetta, Hariharēsvarabetta and Kalavaradurga being included in the taluk, besides the lofty peak of Nandidrug itself. The valley between this mountin and Brahmagiri encloses the principal forest in the District, in a part of which coffee is cultivated. Of the passes through the chain, the Manchenahalli Ghāt, through which a road connects Chik-Ballapur and Goribidnur, is the chief. A road to Dodballapur runs through a pass called the Basavan Kanive to the north of Nandidrug, but a level road from Nandi has been carried round the base of the hills to meet the other beyond.

Around this spot and within a few miles of Chik-Ballapur, the South Pinākini rises on the east of the range, flows through the tanks of the town, and bends southwards to Jangamkote. The Chitrāvati rises in the north-east and continues that direction past Peresandra. The North Pinākani rises on the west and flows north-west into Goribidnur. The Arkāvati, rising near the same spot, takes a south-west course to Dod-Ballapur.

The soil on the table land about Chik-Ballapur and Nandi, and to the west of the range, is of great fertility and extremely favourable for the cultivation of the sugar-cane. Much of the Peresandra hobli, on the other hand, is unfavourable to husbandry, abounding with deep ravines and broken ground, through which the streams from the mountains and high lands westward fall into the low country about Sadali.

Besides the fortifications of Nandidrug there are several buildings in the taluk deserving of mention, among others

the temples of Umāmahēswara at Nandi, decorated with some delicate stone carving, and of Rangasvāmi at the Rangasthala, 2 miles west of Chik-Ballapur.

The revenue settlement was introduced in 1884 and the revision settlement with effect from 1921-22. The culturable area according to resettlement was distributed as follows :—

Occupied area :	
Dry	30,601 acres
Wet	6,108 ,,
Garden	3,881 ,,
Unoccupied area :	
Dry	12,785 acres
Wet	477 ,,
Garden	44 ,,
Kharab	91,064 ,,
Inām	8,276 ,,

The total Revenue Demand for the year 1921-22 was Rs. 2,66,196-4-3, the demand under Land Revenue being Rs. 93,299-4-0.

The old Bangalore-Bellary road crosses the taluk from south to north through Chik-Ballapur, whence there are roads east to Sidlaghatta, west to Goribidnur and south-west to Nandi and Dodballapur. A road from Kolar to Dod-Ballapur passes through Nandi. A short branch connects the south-eastern foot of Nandidrug with the high road near Devanhalli.

Chik-Ballapur.—A large town 36 miles north-west of Kolar, on the old Bangalore-Bellary road. Headquarters of the Sub-Division and of the taluk bearing the same name, and a Municipality. Chik-Ballapur.

Population in 1921	Males	Females	Total
Hindus	4,252	4,322	8,574
Muhammadans	869	755	1,644
Christians	108	99	207
Jains	6	..	6
Total ..	5,235	5,196	10,431

Chikka Ballapura, or Little Ballapura, is so called to distinguish it from Dodda Ballapura. In Hindustāni it is called Chota-Ballapur, and in Telugu, Chinna-Ballapuram. It was founded about 1479 by Malla Baire Gauda, youngest son of Baire Gauda, the leader of the refugees who settled at Āvati. The village which originally occupied the site was called Kodi Manchanahalli, in the vicinity of which Malla Baire Gauda, while hunting, observed a hare turn upon the hounds, and was led by this indication of *gandu bhūmi*, or male soil, to make proposals for the erection of a fort and *petta* there to Baiche Gauda and Baire Gauda, the joint patels. But permission of the Vijayanagar sovereign being necessary, Mari Gauda, the chief's son, was despatched thither and returned with a favourable reply. The moment determined on by the Brāhmans as the most lucky for laying the foundation of the fort was to be proclaimed when Malla Baire Gauda and the workmen were on the spot, by the sound of a conch such as is carried by beggars. But unluckily one of that fraternity passing at the time sounded his shell, which being taken for the signal agreed on, the work was commenced half an hour too soon, in consequence of which it was foretold that the government should continue in that family only for 300 years.

On its completion, Mari Gauda was appointed governor of the new state and ruled for 24 years. His son Dodda Baire Gauda succeeded. He reigned only 3 years and was followed by his son Rangappa Gauda, who held the government for 42 years. Dying without issue, he was succeeded by his brother Jōgi Baire Gauda, who ruled for 30 years, and was followed by his son Dodda Baire Gauda for 46 years. The latter left no issue, but his wife Venkatamma carried on the government with the aid of confidential officers for 15 years longer, and at her death appointed Mari Gauda, a grandson of Jōgi Baire Gauda's whom she had brought up from an infant, to succeed her. Another account says he was a son of the Devanhalli chief and adopted by her. After a reign of 45 years, through some defect or imbecility in his

management, he was deposed, and succeeded by his eldest brother Anni Gauda, he being only the fifth son. The new ruler, during a reign of 18 years, purchased Sidlaghatta for 1,00,000 *pagōdas*, annexed it to his territory, and died after amassing a fortune of 20 lakhs of *pagōdas*. The brother who had been deposed appears to have been put in possession of Sadali and Itikaldurga as a *jāgir*. Anni Gauda's son Havali Baire Gauda succeeded, but after 4 months was deposed, on account of his tyranny and oppression, being succeeded by his nephew Baiche Gauda, who ruled 16 years.

During his time, the Mysore army under Kanthīrava, the Dalavāyi, attempted to reduce the fort. But the Mahrattas, to whom Baiche Gauda applied, forced him to raise the siege, and in a severe battle near Kotikonda, defeated and slew him by cutting off his head. Baiche Gauda soon after purchased and annexed Burdagunta. At his death he was succeeded by his son Dodda Baire Gauda, who during a reign of 2 years re-conquered those parts of the dominion which had submitted to Kanthīrava during the siege of the captial. He was succeeded by his brother Venkata Nārāyan Gauda, who ruled 35 years, and was followed by his son Baiche Gauda. The latter after 9 months was deposed, and his uncle Chikkappa Gauda took the government.

Three years after his accession, Haidar Alī appeared before the town, and after a siege of three months, during which many attempts were made to carry the fort by storm and mining, which from the palegār's knowledge of counter-mining was unsuccessful, a treaty was concluded by which the Mysore army was to withdraw on condition of the chief's paying 5,00,000 *pagōdas* and a golden head in the room of Kanthīrava's particularly insisted on by Haidar. Part of the sum was paid on the spot, and a confidential officer left to receive the balance. But no sooner had Haidar removed to Devanhalli than Chikkappa Gauda communicated with Murāri Rao, the chief of Gutti, who at once sent a reinforcement. Putting these troops in possession of the fort, the Gauda with his family took refuge at Nandidrug. Haidar,

immediately on hearing of it, retook the fort, severely punishing the defenders by mutilation, and shortly after sent a force to reduce Nandidrug, Kalavaradrug, Gudibanda, Itikaldrug and Kotikonda. The pālegar and his family were kept close prisoners in Bangalore, where Chikkappa Gauda died, without issue. A report being circulated that a rescue would be attempted, the other prisoners were removed to Coimbatore.

When Haidar visited Coimbatore some time after and desired them to be brought before him, they all attended except Baiche Gauda, the one that had been deposed, whose pride was averse to saluting the conqueror. Unwilling to hurt the old man's sensibility, Haidar ordered that he should be admitted through a low door, intending to accept the bending down with his head forward in passing through it as a salute and return the compliment. But the obstinate Gauda, to prevent Haidar having even that gratification, presented one of his feet first, on which he was put into irons and close confinement.

A younger member of the family, named Nārāyan Gauda was afterwards re-instated by Lord Cornwallis and put in possession of Chik-Ballapur, which Tīpu's troops had evacuated in order to defend Nandidrug. He declined assistance, preferring to rely on his own resources, which Tīpu hearing of, made a sudden attack upon the fort, took and demolished it after a feeble resistance. On the capture of Nandidrug by the British in 1791, the chief was again in possession for a short time, but on the conclusion of peace with Tīpu could no longer retain his power.

The town has been improved of late years by several large buildings for Sub-Division offices, Munsiff's Court, etc. The London Mission have also made a principal out-station here. The silk industry is largely pursued.

Municipal Funds	1920–21	1921–22	1922–23	1923–24
Income	19,070	18,531	17,787	21,137
Expenditure ..	23,854	15,861	24,355	38,800

Most of the temples in the town are modern. The Subrahmanyēsvara temple has three cells standing in a line, the south cell containing a figure of Lakshmīnarasimha, the middle cell, a figure of Subrahmanya, and the north cell, a linga called Kukkelinga. Subrahmanya, about 2 feet high, stands on the coil of a snake under a seven-hooded canopy and has only one face and two hands, the right hand holding an upright mace and the left hanging by the side. An inscription is to be seen on the south outer wall, as also a few modern ones on the temple vessels and lamps. One of the lamps called Nakshatrārti or the star-waving lamp has 27 cavities for holding oil with the initial letters of the 27 *nakshatras* or asterisms inscribed against each. On the slabs of the veranda in the Prasannanandīsvara temple are to be seen a few modern epigraphs. The Chennakēsava temple is an old structure. The god is a good figure, about 2½ feet high, flanked by consorts. In the *navaranga* there are 5 figures of Ālvārs to the left, besides a figure of Srīnivāsa in a niche. A short Tamil inscription is to be seen on the south base. The Vīrabhadra temple, known as Chinnappa's temple after the name of the builder Mallikārjuna Chinnappa, is a fine modern building profusely decorated with stucco figures. Pieces of glass are stuck in the plaster to add beauty to the structure. This mode of decoration appears to be a characteristic feature of modern Lingāyat temples in these parts. The image of Vīrabhadra, about 3 feet high, is well carved. It has for its attributes a sword, a shield, a bow and an arrow. At the right side, a figure of the sheep-headed Daksha stands with folded hands as usual. The temple has a good tower. Opposite to it is a well built pond, named Chinnappa's pond, in an enclosure, surrounded by verandas on three sides. But all this is now in ruins. To the right of the temple is a building containing the *gaddige* or tomb of Chinnappa, who is said to have died about 62 years ago. About 2½ miles to the north-east of Chik-Ballapur is a fine circular pond known as the Chitrāvati, which, rising in the Hariharēsvara hill to the west, is said to flow into this pond which is therefore looked upon as a holy *tīrtha*. The pond is well built with steps all round, the outer diameter being about 158 feet and the inner about 91 feet at the present water level. There is also a circular well, about 43 feet in diameter, in the middle of the pond. The steps are said to have been built by Dewan Pūrnaiya. The pond is popularly known

as Halasamma's well, Halasamma being supposed to have been a Palegār princess. She is perhaps identical with Halasa-Ratama, sister of the Sugatur chief Chikka-Tammaya-Gauda, mentioned in *E. C.* 10, *Mulbagal* 76, of about 1600. There are three temples near the pond, the Ānjanēya, the Subrahmanya and the Kāsivisvēsvara. The first is an old structure, the others were erected only a few years ago.

Chikka-Kadatur.

Chikka-Kadatur.—A village near Malur. At some distance to the south-east of this village is situated the Siddappa temple with a large number of hero-shrines in front and at the sides. It is stated that the shrines are added to by a certain class of people every three or four years. In the veranda of the temple is kept on stone props a wooden rafter, about 60 feet long and 9 inches in diameter, once used for the hook-swinging ceremony. It is of a dark colour, being constantly smeared with oil. To the north-east of the temple is a small four-pillared *mantapa* surmounted by a fine tower which is sculptured on all the sides.

Chintamani.

Chintamani.—A taluk in the east, till 1873 called Ambajidurga, and then till 1882 called Srinivasapur. Area 271·91 square miles. Head-quarters at Chintamani. Contains the following hoblis, villages and population :—

Hobli	Villages	Village classified				Population
		Government	Sarvamanya	Jodi	Kayam gutta	
1 Chintamani	77	69	2	4	2	21,044
2 Kaivara ..	49	46	1	1	1	12,291
3 Murugamalla	86	84	..	2	..	9,161
4 Ambajidurga	75	66	..	5	4	10,716
5 Mungana-halli.	55	50	..	5	..	10,897
Total .	342	315	3	17	7	64,109

Principal places, with population.

No.	Place	Population
1	Chintamani	6,161
2	Murugamalla	841

The taluk naturally divides itself into two distinct tracts. That which lies to the north of the roads from Chintamani to Bagepalli and to Cuddapah respectively, is a *kal sīme* or stony tract, draining to the north; all to the south of it is a *kempu bail sīme* or open rolling country composed of red soil, draining to the south. Though the latter is more favourable for general cultivation, the former has greater facilities for storing the drainage, both tanks and wells in that part being very good. Sugar-cane is largely grown and thrives well. Cocoa-nut and areca-nut, on the other hand, are raised in very small quantities and are poor. Of the crops produced on dry fields, the ragi is of a superior description and highly esteemed. Fine topes of mango, tamarind and other trees are common. The honge is abundant everywhere.

Blankets and coarse cloth are manufactured in some parts, as well as a finer cloth for kamarbands.

Inscriptions show that the Bānas, the Vaidumbas, the Pallavas, the Chōlas, the Hoysalas, and the Vijayanagar kings have at various times occupied this part of the country, until the Mahrattas in modern times gained an ascendancy for short periods.

The revenue settlement was introduced in 1887 and the revision settlement with effect from 1925-26. The culturable area according to resettlement was distributed as follows :—

Occupied area :	
Dry	61,538 acres
Wet	10,441 ,,
Garden	8,009 ,,
Unoccupied area :	
Dry	8,962 acres
Wet	871 ,,
Garden	177 ,,
Kharab	1,99,750 ,,
Inam	14,451 ,,

The total Revenue Demand for the year 1921-22 was Rs. 2,21,816-9-6, the demand under Land Revenue being Rs. 1,14,696-7-7.

The old Bangalore-Cuddapah high road runs through the taluk from south-west to north-east, being met at Muragamalla by one from Kolar through Srinivaspur. From Chintamani there are roads west to Sidlaghatta north-west to Bagepalli, north to Chelur and east to Srinivaspur and Mulbagal, with a short one south to the Cuddapah high road.

Chintamani.

Chintamani.—An important commercial town, 27 miles north-west of Kolar; head-quarters of the Chintamani taluk and a Municipality.

Population in 1921	Males	Females	Total
Hindus	2,372	2,351	4,723
Muhammadans	730	680	1,410
Christians	9	9	18
Animists	3	7	10
Total ..	3,114	3,047	6,111

The town is named after its founder Chintāmani Rao, a Mahrātta chief, and is the seat of the Kōmatis or banking class. Considerable trade is carried on in gold, silver and precious stones, besides other merchandise. Pomegranates grow here to a large size. A low hill commanding the town on the north-west was formerly fortified.

Municipal Funds	1920–21	1921–22	1922–23	1923–24
Income	20,033	22,116	33,005	20,055
Expenditure ..	23,564	35,217	30,685	31,576

Nekkundi.

Nekkundi.—A village forming the northern portion of the town of Chintāmani, appears to be a place of considerable antiquity as the records found in it take us back to the 8th century. Population 36. It seems to have been the scene of several battles between the Gangas and the Bānas during the reign of the Ganga king Srīpurusha. At Subbarāyanpēte to the

north-west of Chintāmani are to be seen two Nolamba inscriptions together with an old Tamil *viragal*. Ambājidurga, a fortified hill to the south-west of Chintāmani, has a small Siva temple on the top. A structure resembling a powder magazine is known as Enne-kanaja or the place where oil used to be stored. It is three feet below the ground level and is always filled with water. A cell with an arched doorway near the west gate is known as *Khajāna* or the treasury. The doorway has to the left the figure of an elephant and to the right that of a monkey. Traces are left of some buildings which once stood on the hill. From the top we get a view of hundreds of tanks in the surrounding tract of country.

Chitravati.—An affluent of the North Pinākini. It rises in the Hariharēsvara hill, north of Nandidrug and flowing north-east between the Worlakonda hill and Bagepalli, leaves Mysore a few miles north of the latter. Thence entering the Anantapur District, it runs north past Kodikonda, after which, turning north-east again, it supplies the Bukkapatna and Dharmāvaram tanks, ends its course near Gaudalur of the Cuddapah District, where it unites with the North Pinākini or Pennār. The stream is dammed near Bagepalli in several places, from which channels are led off which irrigate a considerable extent of paddy land in the Bagepalli taluk. Chitravati.

Dibbagiri.—The terminal hill southwards of the Nandidurg range, properly Divigiri. Dibbagiri.

Dod-Kadatur.—A village near Malur. Population 187. It is named Vishnuvardhana-chaturvēdi-mangalam in a Tamil inscription at the place. Dod-Kadatur

Dod-Sivara.—A village near Malur. Population 391. It appears to have been a place of considerable importance in ancient times. It has several old inscriptions of the time of the Ganga king Srīpurusha. *E. C. X, Malur* 96, which is to be Dod-Sivara.

found here, is engraved on a slab of white granite. The sculptures and writing though more than 1,000 years old look so fresh as if they were chiselled only yesterday. The middle portion of the slab has a row of soldiers with the characteristic dress and arms of the 8th century, to which period the inscription belongs. Many other inscriptions are to be seen at this village, almost all in characters of the Ganga period.

Dokkala-konda or Dongala konda.

Dokkala-Konda or Dongalakonda.—The Robber hills (Telugu), so named from their affording a shelter to the bandits who used to plunder the neighbouring country. The hills are on the Mysore frontier in the north of the Bagepalli taluk.

Elaburige.

Elaburige.—A village in Bowringpet. Population 468. The Venkataramana temple at this place has 4 sculptured pillars in the *navaranga*, one of them being carved with figures of the ten incarnations of Vishnu. A noteworthy sculpture is a seated figure of Vishnu bearing a discus and a conch in the upper hands, the lower being in the *abhaya* and *varada* attitudes. In the *prākāra* is a grinding stone, about 3 feet in diameter, in which the grinding used to be done with the help of bullocks. Among epigraphs found at this village, 4 are *vīragals* of the 10th century and one a Tamil *māstikal* or *sati* stone of Rājēndra-Chōla's time. This seems to be the first Tamil *māstikal* that has yet been met with in the State.

Garudan-pālya.

Garudanpalya.—A village near Malur. Population 37. To the east of this village is an eminence on which are found many *Pāndavaraguli* or cromlechs with unusual gigantic slabs for the roof and comparatively smaller ones for the walls, the front having a small circular hole in the middle. The Jōdidār of the village has removed most of the slabs and utilised them for building a well in his field. Some of the cromlechs seem to have been examined and old pottery, etc., unearthed. It is stated that some of the pots and other antiquities so unearthed are in the possession of the Jōdidār who lives at Bowringpet.

Goribidnur.—A taluk in the north-west. Area 343.10 square miles. Head-quarters at Goribidnur. Contains the following hoblis, villages and population :— Goribidnur.

Hobli	Villages	Villages classified			Kayam gutta	Population
		Government	Sarvamanya	Jodi		
1. Goribidnur ..	45	36	1	3	5	22,471
2. Hosur ..	39	37	1	1	..	16,702
3. Nagargere	43	34	2	3	4	14,144
4. Manchenahalli. ..	50	34	2	14	..	15,066
5. Dadināyakanapālya. ..	50	46	1	3	..	12,335
6. Tondebhāvi. ..	40	37	..	2	1	12,957
Total ..	267	224	7	26	10	93,675

No.	Place	Population
1	Hosur	2,912
2	Manchenahalli	2,446
3	Goribidnur	1,831
4	Idagur	1,883
5	Tondebhavi	1,634
6	Dadināckanapālya	1,888
7	Hudagur	1,960
8	Namagondlu	1,262
9	Minakingurike	1,337
10	Varavani	1,180
11	Mudagere	1,294

Principal places, with Population.

The taluk was extended in 1886 by the addition of some neighbouring hoblis. It is composed of the basin of the North Pinākini, which river runs through it from south-east to north being confined between the Nandidrug range of mountains on the east and a chain of hills from Makalidurga on the west. The Kumadvati or Kundar, a tributary of the North Pinākini, rising on the west of Mākalidurga

in Bangalore, flows through the taluk from south to north and then enters the Madhugiri taluk of the Tumkur District. A small stream from the east of Makalidurga waters the Tondebhavi hobli and joins the North Pinākini a little to the east of Bommasandra.

The level of the taluk is considerably lower than that of the neighbouring parts of the District, the descent being marked on the south by the Nagralpille kanave on the Dod-Ballapur frontier, and by the Manchēnahalli Ghāt on the east. The soil is loose and fertile, especially in the neighbourhood of the chief town, where water is easily procurable almost at the surface, not only from channels from the river but from shallow wells of never failing water, the sides of which are protected with wicker baskets to prevent their falling in. Sugar-cane, paddy, turmeric and ground-nut are extensively cultivated; cocoa-nut and areca-nut especially near Varavani. The wild custard-apple grows abundantly on the hills.

The revenue settlement was introduced in 1880 and the revision settlement with effect from 1921-22. The area according to resettlement was distributed as follows :—

Occupied area :—	
Dry	27,350 acres
wet	3,802 ,,
Garden	5,974 ,,
Unoccupied area :—	
Dry	13,277 ,,
Wet	234 ,,
Garden	85 ,,
Kharab	43,514 ,,
Inam	3,384 ,,

The total Revenue Demand for the year 1921-22 was Rs. 4,62,526-0-0, the demand under Land Revenue being Rs. 1,77,610-0-0.

The Bangalore-Guntakal railway runs through the middle of the taluk from south to north, with stations at Tondebhavi, Goribidnur and Dod-Kurugod. The old road to Hindupur

is close alongside the railway, and from Goribidnur there are roads east to Gudibanda and south-east to Chik-Ballapur. There is also a road westwards from Tondebhavi to Madhugiri.

Goribidnur.—A town on the left bank of the North Pinakini, 56 miles north-west of Kolar on the Bangalore-Guntakal railway, and the Dod-Ballapur-Hindupur road. Head-quarters of the Goribidnur taluk and a Municipality. Goribidnur.

Population in 1921	Males	Females	Total
Hindus	850	783	1,633
Muhammadans	93	73	166
Jains	33	14	43
Total ..	972	780	1,842

It is stated to have been in ancient times the residence of Vidura, an uncle of the Pāndavas, and thence called *Vidurur*. A peepul tree of great age, said to have been planted by him, is still an object of worship, under the name of the Vidurasvatha, near Dod-Kurugod, four miles to the north. In modern times the town became a possession of the chief of Dadinaikanapālya, eight miles to the east, who gave it as a dowry to his daughter and after her name it was called *Gauri Vidurur*. The Muhammdans corrupted it into *Gori-bidnur*, a form to which some *gōris* or tombs erected by them near the town seem to give countenance. The fine tomb at Hire Bidnur, the other side of the river, is that of Husen Shāh Mirza, one of the Bijāpur nobles. (See below). The one at Goribidnur is of the same period in memory of a saint named Bakhari Vali.

The place lies low, 2,252 feet above the sea, and differs from all other parts of the District, bearing a resemblance it is said, in some of its features to Conjeeveram. The climate is hot, the soil loose and fertile, water abundant and easily procurable almost at the surface. The town has risen much in importance owing to the advent of the railway.

The Venkataramana temple here has a figure of the god, about 4 feet high, with 4 hands, the right lower hanging by the side pointing to the earth, the other three holding

a discus, a conch and a mace. A fragmentary inscription is to be seen at the entrance. The Navagraha temple has good figures of the nine planets standing in three rows on one pedestal. The Darga known as Jalal Bakhari Vali Darga is said to be an old structure, though of no architectural merit. The Darga and mosque at Hiribidnur are fine structures built of stone. The former is popularly known as Nyamat Bi Darga, though it is named Hussāin Shāh Darga in official records. It is a square structure, measuring about 35 feet by 32 feet, with a narrow doorway, four minarets at the corners and a big dome on the roof. There are drip-stones all round. The Darga contains 4 tombs the first to the left, of Hussain Shāh, the next, of his wife Saidani Bi, the third of his daughter-in-law Nyamat Bi, and the fourth after some intervening space, of Sakina Bi, daughter of Nyamat Bi. The intervening space is said to have been reserved for the tomb of Hussain Shāh's son, who went away to Mecca leaving his parents and wife. On her husband's departure, Nyamat Bi renounced the world and came here, her father-in-law and mother-in-law also following her in search of their son. As stated above, the Darga is named after Nyamat Bi, and it is only her tomb that is worshipped by people who want their desires to be fulfilled. Hussain Shāh was one of the Bijāpur nobles. The mosque is known as Juma Masjid. It is a fine rectangular building, measuring about 44 feet by 22 feet, with three arched doorways and two large minarets, about 31 feet high, at the sides in front. The corner minarets at the back, about 11 feet high, are on the roof. The pedestals of the front minarets and the arches show ornamental work. The structure has a fine dome, about 14 feet high. Over the roof there are stone battlements all round, the front ones being carved with floral and geometrical devices. The building has a staircase to the right. Between the two structures is a pond which is now dry. Opposite to the buildings is a dilapidated Naubat-khana in two storeys. It is said that a *sanad* granted by Aurangazīb is in the possession of the owners.

Municipal Funds	1920-21	1921-22	1922-23	1923-24
Income	3,103	3,262	3,296	2,766
Expenditure ..	3,070	2,615	4,158	4,496

Gudibanda.—A Sub-Taluk included in Bagepalli taluk, to the west; composed of the Gudibanda and Sōmēnahalli hoblis. Head quarters at Gudibanda. Gudibanda.

Gudibanda.—A town in the Nandidrug range of hills, 58 miles north-west of Kolar. Head-quarters of the Gudibanda Sub-Taluk and a Municipality. Gudibanda.

Population in 1921	Males	Females	Total
Hindus	886	943	1,829
Muhammadans	300	278	578
Christians	1	..	1
Jains	20	22	42
Total ..	1,207	1,243	24,450

It is situated at the southern foot of a *banda* or rock, of domelike shape, surmounted by a *gudi* or temple, whence the name. Gudibanda, with the jungly tract in its vicinity, was given to Havali Baire Gauda, on the capture of Dod-Ballapur by Khāsīm Khān. It was then the haunt of free-booters, and little or no improvements were made in cultivavation till some time after, when he had addressed enough to conciliate them, and they became useful husbandmen. He first built the fortification on the rock called Old Gudibanda, and some time after fortified the present rock, and dying without issue, was succeeded by his wife's brother Rāma Gauda. This gave umbrage to Baiche Gauda of Chikballapur, the line of succession of his family being thereby interrupted, which he endeavoured to recover by

proposing a marriage between his son and Rāma Gauda's daughter, and requested Rāma Gauda to pay him a visit at Chik-Ballapur to settle the terms. But this he declined, agreeing, however, to meet him half-way between their respective capitals. They accordingly had an interview near Mandikal, attended by their forces. After several apparently friendly conversations, one of Rāma Gauda's servants, whom Baiche Gauda had gained over, on a signal given, stabbed his master in the back. Gudibanda was thereby annexed to Chik-Ballapur perhaps about the year 1689.

Municipal Funds	1921-22	1922-23	1923-24
Income	3,316	1,527	1,128
Expenditure	2,433	1,845	1,935

Gumanāya-kanpālya.

Gumanayakanpalya.—A village in the Bagepalli taluk, to which, till 1882, it gave a name, and was formerly the head-quarters. It is 10 miles east of Bagepalli.

Gumma-nāyakana-pālya is a small fortified circular rock in the midst of jungle, rising about 150 feet above the surrounding hilly tract, and to the eastward of the range. It appears to have been originally dependent on Patpālya, the residence of a Bedar named Papa Nāyak. A settlement was subsequently made there by Gumma Nāyak and Lakka Nāyak, two brothers from Dēvarājhalli, who discovered a hidden treasure, and induced some neighbours to join them. Asylum was also given to a band of freebooters from Cuddappa, on condition of receiving half the plunder they might obtain. For their protection Lakka Nāyak, about the year 1364, built a line of defence round the rock, naming the place after the brother. On a visit he paid to a neighbouring fair he was impressed with the state and retinue maintained by other palegārs and became desirous of increasing his own position in consequence. He accordingly encouraged immigrants from the neighbouring districts to join his standard on condition of enjoying three-fourths of the produce of their lands and added to his forces. On his death, in 1372, he was succeeded by his

son Masal Nāyak, who, taking advantage of Papa Nāyak's death, subdued Patpālya and other places. He was succeeded in 1412 by his son Kadrappa Nāyak, to whose honour it is related that he introduced many wise regulations and appointed village accountants to superintend and encourage cultivation. The withdrawal of the robbers protected by the former rulers was the consequence of these politic measures. The estimable Kadrappa Nāyak died in 1472. Of his six sons, Narasimha Nāyak, the eldest, ruled 3 years, Kadrappa Nāyak, the second son, 7 years, Masal Nāyak, the next son, then succeeded. During his tenure of power, he gained possession, by force or stratagem, of some neighbouring pālyams, and died in 1500 of a mortification in his back. His brother Vīra Nāyak succeeded and pursuing the same policy died in 1532, "little esteemed or regretted." His son Vasanta Nāyak, after a quiet rule of 5 years was followed by Lakka Nāyak, son of the latter. He was shortly summoned to pay tribute to the Penugonda sovereign, to which he consented. At the same time, he strengthened the fortifications of Gumnāyakanpālya, constructed a large tank to the west and improved the town.

Nothing of interest is related of the succeeding rulers, during whose time various conquests were made, until the accession of Narasimha Nāyak. He is described as a weak prince, on which account a *dalavāyi* was appointed, named Sani Narsimaya. He was a man of ambitious views, and by his successful conquests, including that of Itikaldurga, gained such an ascendancy in the state that Rāmakka the Nāyak's wife, regarded with apprehension his growing power. When, therefore, the Mahratta army of Murāri Rao appeared before the capital, she opened negotiations with the view of getting rid of the minister. He, however, coming to know this, offered them battle, and broke up their camp. Rāmakka's situation now became daily more critical, as she had gone too far to withdraw, and was entirely in the dalavāyi's power. She therefore secretly offered to all the neighbouring chiefs from whom conquests had been made an unconditional surrender of the places they had lost, provided they would combine against the minister. The latter opposed the confederate forces with his usual bravery. But they gaining intelligence that his resources were nearly at an end, cut the bank of the tank and forced him to capitulate. He requested permission to retire

with his family and private property. This the allies refused, but through the advice of Rāmakka the terms were ultimately agreed to, and Sani Narsimaya retired to Chik-Ballapur, where he died of a broken heart. The pālyam was soon after reduced by the army of Haidar Alī, and Narsimha Nāyak with his wife Rāmakka were taken prisoners, first to Guramkonda and then to Seringapatam. The chief died on his way, his reign having lasted 64 years.

Hariharēs-varbetta.

Hariharesvarabetta.—A two-peaked hill rising to 4,122 feet above sea level north of Nandidrug and one of the same range. It is the reputed source of the Chitrāvati.

Hebetta.

Hebetta.—A village in Srinivaspur taluk. Population 489.

It is a place of great antiquity. It is called Perbetta in the old Kannada, and Pervettam in the Tamil inscriptions. Two old epigraphs have been found here; one of them refers itself to the reign of the Ganga king Srīpurusha, and the other is a Nolamba record. Another discovery of some interest at the village was a *Yantra* stone of the 10th century set up by order of the Ganga king Mārasimha (961-974) for the benefit of the cattle of the village. The front of the stone has some mystical diagram carved on it with certain letters in the interstices and the syllable *hrīm* repeated twelve times all round, while, on the back, we have in 32 small squares the 32 letters of what is called a *sarvatōbhadra* verse. Such stones are also called *Gōkul* or cattle stones and are found set up at the entrance of almost every village, though the diagrams on them may differ from one another. It is interesting to note that the belief in the potency of such diagrams prevailed in the 10th century and that a great king of that period considered it necessary to have such a stone set up for the good of the washed. It is generally believed that water with which the diagram is washed is efficatious in curing cattle of their diseases. Another discovery of great historical importance made at Kallur was a stone inscription of the early Ganga king Srīvikrama. Hitherto he was known only from copper-plate grants. A lithic record of his son Sivamāra I was discovered some years ago at Tiruvallam. (*Epigrapia Indica, IV*, 140). In view of the tendency to discredit the earlier genealogy given in some of the published

Ganga grants, this record has to be looked upon as one of especial value. On palæographical grounds it has been assigned by Mr. Narasimhachār to the middle of the 7th century.

Hosur.—A large village in the Goribidnur taluk, 6 miles south-west of the kasaba. Population 2,912. Hosur.

A fair held on Saturday is attended by about 500 people.

Under the name of Hosavīdu, the new camp or residence, it was for a time occupied by the Hoysala king Ballāla III, who may have been its founder and may have named it with reference to Halēbid, his old residence or capital of Dōrasamudra, which had been destroyed by the Mussalmans. As Hosapattana, it apparently formed in 1355 one of the boundary towns of the early Vijayanagar kingdom under Bukka-Rāya I and was a royal residence. It probably lost its importance when the Bijāpur power was overcome by the Mughals in 1687, and is now greatly reduced in population and extent from what it was even at 1871.

Hunkunda.—A village in the Dāsarahosahalli hobli of the Bowringpet taluk, about 8 miles north by east of the kasba, near the Kolar-Betamangala road. Population 487. Hunkunda.

It seems, from the numerous inscriptions here, to have been a frontier station down to 10th and 11th centuries, where much fighting took place. It was successively in the possession of Mahāvali Banarasa, the Nolamba kings Ayyapa and Dilīpayya, the Ganga king Narasimha and Uttama Chōla Ganga. The Chaudēsvari temple at this place has in front several *uyyāle kambas* for swinging the goddess and several stone pegs known as *gōri-kambas* or tomb-pillars to which he-buffaloes and other victims are tied. The place is named Porkunram (Golden Hill) in the Tamil inscriptions. It is an ancient village containing several Bāna and Nolamba records of the 9th and 10th centuries. On a small hill at the village is a Siva temple with a large lofty cave and a *donē* or spring near it.

Kaivara.—A village in Chintāmani taluk, 8 miles from Chintāmani, near the Bangalore-Cuddapah road. Headquarters of the Kaivara hobli. Population 1,506. Kaivara.

There are several old temples in the place which is said to have been formerly called Ēkachakrapura, celebrated in the history of the Pāndavas, where the Pāndavas resided for some time during their exile and when Bhīma killed the demon Bakāsura.

In a hill close by called Chikkabetta, but named Chidambaragiri in the *Sthalapurāna*, a cave is pointed out into which Bhīma is said to have thrown the carcass of Baka and to have closed the entrance with a large boulder. On certain occasions water of a white or red colour trickles from the cave over the boulder; and this is believed to represent the pus or blood of Baka's carcass. Omens too are drawn from the flow which, if of a red colour on occasions such as the winter solstice or the Sivarātri, is supposed to portend evil for the village; while a mixture of white and red is believed to conduce to its happiness. A narrow spring on the hill named Tigadona in Telugu and Latasarōvara in Sānskrit, is said to have been brought into existence by Hanumān by striking his tail on the rock. The Amaranārayāna temple at Kaivara is a good specimen of Dravidian architecture. It appears to be an old structure, one peculiarity noticed in it being the absence of the usual *dvārapālakas*. Tradition says that the god was set up by Indra in the *Kritā-yuga*. The *navaranga* supported by 4 beautifully carved black stone pillars, has a ceiling, about 8 feet square, with a figure of Brahma in the centre surrounded by the *asthadikpālakas*. The lower hands of Brahma are broken; the upper bear a rosary and a water vessel. Some of the pillars have minute figures carved on them from top to bottom. The figures on the north-west pillar illustrate the sports of Krishna. The capitals, too, show fine work with pendent buds on the four sides. To the right in the *navaranga* is a pierced window, resembling those in the Nandi temple, carved with a creeper with dwarfs in the convolutions. In a cell to the left is a figure of Rāma, known as Aranyā-Rāma, said to represent him when on his way to Lanka. It is a seated figure with Sīta and Lakshmana to the left, there being no figure of Hanumān in the group. Sīta is seated with a lotus in her right hand, while Lakshmana stands armed with bow and arrow. The porch in front of the *navaranga* is supported by two black stone pillars similar to the ones in the interior. The *navaranga* doorway is beautifully carved, the middle fascia

of the architraves being decorated with creeper work with human and animal figures in every convolution. The outer walls have pilasters and niches.

The Bhīmēsvara temple at Kaivara is also a Dravidian building. Behind it stands the Sahadēvēsvara temple and to the north the Nakulēsvara. To the north-east once stood the Dharmēsvara which is no more in existence, only the linga being now left on the site. There is also a ruined Arjunēsvara temple in a field to the north. We have thus five *lingas* here said to have been set up by the Pāndava brothers when, as stated above, they resided at Kaivara for some time during their exile. The Bhīmēsvara is the largest of the five. The *navaranga* has two entrances on the east and south, the latter with a porch facing the *mahādvāra*, and is supported by 6 pillars sculptured in 3 panels on all the four sides. The sculptures on one of the pillars illustrate the story of Bhīma killing the demon Baka; in the top panel we see Bhīma carrying a linga and worshipping it; in the middle we see Dhārmarāja seated with his mother and brothers; and in the bottom panel we see Bhīma conveying food in a cart, closing with Baka and killing him. Among other sculptures on the pillars may be mentioned the hunter Kannappa kicking a linga, an elephant worshipping a linga with a lotus, Dakshināmūrti, a huntress getting a thorn taken out of her leg, a *gandabhērunda* with a human body holding an elephant and a *sarabha* in the two hands, a five-headed figure holding a balance, and the sage Vyāghrapāda with a tiger's body worshipping a linga. The ceiling of the *navaranga* has Umāmahēsvara in the middle and the *ashtā-dikpālakas* around. Two inscriptions are to be seen at the temple.

Kalavara-durga or Skandagiri.

Kalavaradurga or Skandagiri.—The most prominent height to the north of Nandidrug, from which it is 5 miles distant, forming part of the same range. The summit, 4,749 feet above the sea, was formerly fortified and directly commanded the town of Chik-Ballapur. The Pāpāghni river is said to have its source in this hill. The fort was taken by the British in 1791 and has been dismantled.

Kandavara.

Kandavara.—A village in Chik-Ballapur Taluk. Population 1047. The large tank at Kandavara has two good

sluices, the south one having at the bottom on both sides figures of an elephant and a lion, which is peculiar. The top stone has on the east face a figure of Gajalakshmi in the middle and figures of dancing women and drummers at the ends. It is worthy of notice that the west face of the stone has a figure of Ganapati flanked by elephants.

To the north-west of the Jvaraharēsvara temple here is a fine Garudagamba (or pillar sculptured with a figure of Garuda, the vehicle of Vishnu), about 40 feet high, on an ornamental pedestal sculptured with perpendicular bands of scroll work on all the sides. The pillar, which is rather slender for its height, is ornamented on all the four faces with scrolls containing figures in every convolution. Opposite to it once stood a Varadarāja temple, whose materials were, it would appear, removed and utilised for the Chitrāvati pond. At the entrance to the Mutyālamma temple is a good figure of a horseman with an umbrella-bearer behind.

Kaundinya.

Kaundinya.—An affluent of the Pālār. It rises in the Kurudumale hill near Mulbagal. Taking an easterly course, after feeding some smaller tanks, it falls into the large one at Nangali. Thence crossing the frontier near the village of Potenagavara it turns south-east near Palamnēr, and flows into the Pālār near Gudiyāttam.

Kumādvati or Kundar.

Kumadvati or Kundar.—A tributary of the North Pinākini. It rises in the Bangalore District, west of Makalidurga, and in its course northwards flows through the Goribidnur taluk, whence it enters the Tumkur District in Madhugiri taluk.

Kolar.

Kolar.—A taluk in the centre towards the south. Area 3.149 square miles. Head-quarters at Kolar. Contains the following hoblis, villages and population :—

Hoblis	Villages	Villages classified				Population
		Government	Sarvamanya	Jodi	Kayam gutta	
1. Kolar ..	62	53	2	5	2	25,958
2. Vakkaleri	56	43	1	9	3	10,029

Hoblis	Villages	Village classified				Population
		Government	Sarvamanya	Jodi	Kayam gutta	
3. Vemagal	70	55	1	5	9	17,598
4. Sugatur ..	44	37	..	5	2	10,069
5. Holur ..	51	40	..	9	2	10,908
6. Huthur ..	50	34	..	13	3	12,219
Total ..	333	262	4	46	21	86,781

Principal places, with population.

No.	Place	Population
1	Kolar..	13,239
2	Vakkaleri	1,028
3	Kyalanur	1,947

The Pālār runs through the northern and eastern parts of the taluk; the western side is occupied with the ranges of the Kolar and Vakkaleri hills. It is generally well cultivated, including even the table land on the Kolar hills. There are 300 tanks, of which at least ten may be called large. There are also numerous fine wells, especially in the south, with water close to the surface. The dry crop soils are generally red, mixed with sand. The best soil is found in Holur and the old Dalsanur hoblis, where also stretches of black soil are met with. Silk worms are reared in many of the villages, the silk being exported.

The revenue settlement was introduced in 1889 and the revision settlement with effect from 1925-26. The culturable area was distributed as follows :—

Occupied area :—

Dry	49,657	acres
Wet	9,457	"
Garden	4,543	"

Unoccupied area :—

Dry	5,050	acres
Wet	209	"
Garden	26	"
Kharab	82,786	"
Inam	12,803	"

The total Revenue Demand for the year 1921-22 was Rs. 358,428-12-4, the demand under Land Revenue being Rs. 1,52,339-11-11.

The old Bangalore-Madras road passes through Kolar, running west to east, from Hoskote to Mulbagal. From Kolar there are also roads south to the railway at Bowringpet, north to Srinivaspur, north-west to Nandi, south-west to Malur and south-east to Betamangala. There is also a short road from Vemagal leading to Malur.

Kolar.

Kolar.—The chief town of the district, situated in 13° 6′ N. lat., and 78° 7′ E. long., 43 miles east north-east of Bangalore by road, but connected with it by the Mysore State Railways from the station at Bowringpet, 11 miles to the south.

Population in 1921	Males	Females	Total
Hindus	4,692	4,563	9,255
Muhammadans	1,805	1,650	3,455
Christians	257	318	575
Jains	60	15	75
Animists	3	4	7
Total ..	6,818	6,550	13,368

Kolar is a place of great antiquity, but has passed through so many vicissitudes, and been so devastated by warfare in modern times, that but little now remains in it that is ancient. It was founded by the Gangas early in the Christian era, if not in existence before. Though Talkād was their capital, the title "Lord of the city of Kuvalala" (or Kōlāla, the old names of Kolar), is assumed by all the Ganga kings down to the 11th century, and also by the Chālukya princes whose mother was of the Ganga family. When the Ganga power was overthrown by the Chōlas in about 1004, Kolar passed into the hands of the latter, and from inscriptions it would appear that the existing temple of Kōlāramma may have been erected in the time of Rājēndra Chōla. Early in the next century the Hoysalas drove out the Chōlas from

Mysore, and Kōlāla is specially mentioned among the conquests of Vishnuvardhana. When, in the latter half of the 13th century, a partition of the Hoysala dominions took place between the two sons of Sōmēsvara, Kolar was included in the Tamil districts, and fell to the share of Rāmanātha. But even up to this time a family of Chōla-Gangas continued in power there, who still bore the title "Lord of the city of Kuvalala."

Passing over the early Vijayanagar period, we come to the 15th century, in which Timme Gauda, with the title of *Chikka Rāya*, received authority to repair the fort of Kolar. Bijāpur next subdued the place, and in 1639 Shāhji, father of the celebrated Sivāji, became the Governor of this, with other Districts, and often resided there. The Mughals took it fifty years later, and in about 1720 Fatte Muhammad, father of Haidar Alī, became Faujdār of Kolar, under the Subadār of Sira, who had a residence on the Kolar hills. After various fortunes, Kolar was ceded to Haidar Alī in 1761. It was subsequently at times again lost to Mysore. In 1768 it was taken by the English under Colonel Donald Campbell. In 1770 it was taken by the Mahrāttas under Mādhu Rāo. In 1791 it was again taken by the English under Lord Cornwallis, but at the peace of 1792 was restored to Tīpu Sultān, and since then has been included in the Mysore territory.

Of the fort, Mackenzie, writing in 1801, says :—The fort of Kolar is far from being strong or tenable in any degree. It is throughout built of mud, with a kind of *fausse braye* and a very shallow ditch round it. The western gateway is very intricate, and as long as one good half of the whole fort, but the eastern one is hardly protected at all. There is a cavalier near to the west gate which commands the fort and surrounding tract. The works were in perfect repair at the time I surveyed them."

The fort walls were levelled about 78 years ago and the ditch filled up. Many new streets were at the same time laid out. The Kolar tank on the east is a fine sheet

of water. The town contains the usual District offices for Deputy and Assistant Commissioners, School, Dispensary, Barracks, etc. There is also an orphanage, now under the Methodist Episcopal Mission. The *Makbara* or tomb of Haidar Alī's father is one of the principal old buildings, and is still maintained with an endowment.

The old roads by the Mugli and Naikaneri passes from Madras and the districts east of the Ghāts to Bangalore united at Kolar, and before superseded by the railway, brought a continual influx of travellers and pilgrims to the town from both sides. The result was frequent outbreaks of Cholera, as a hot-bed for which fell disease Kolar was long notorious. The diversion of this heterogeneous stream of humanity, no less than superior sanitary arrangements, have entirely freed it of that scourage for many years. Scorpions abound, whose sting is usually venomous and often fatal. A pit under the entrance to the Kōlāramma temple is full of scorpions, which make a hissing noise on being disturbed, and among the offerings presented at the temple, it is customary to include the figure of a scorpion in silver. The mulberry is cultivated for the rearing of silk worms. Turkeys are reared in large numbers for export to Bangalore, Bellary and other places. *Kamblis* or coarse blankets are also manufactured. A large fair takes place on Thursday, attended by about 2,000 people, and 700 cattle.

The Kōlāramma temple here has more than a local reputation. It is an ordinary structure in the Dravidian style of architecture, though the *mahādvāra* has an imposing appearance with a well-carved doorway. It appears that the *mahādvāra* and the *mukha-mantapa* had lain buried under the earth to a depth of about 7 or 8 feet, the upper portions alone being visible, so that it was with some difficulty that people could get into the temple. The heaps of earth were removed as part of relief work during the distress of 1909-1910 and this was thus instrumental in bringing to the light of day several inscribed stones which had not been seen up to date. These consist of six large slabs forming the lower course of the wall to the left of the *mukha-mantapa* and contain fragments of a number of Rājēndra-Chōla's

Tamil inscription. The slabs appear, however, to have been displaced at some former time when that portion of the temple was renovated, thus accounting for the fragmentary nature of the epigraphs on them. The same remark applies also to the stones of the basement of the *mukha-mantapa*, a large portion of which has also been lately unearthed. They contain fragments of Chōla inscriptions in Tamil without any continuity, the first portion coming last, the middle portion coming first and so on. There have also been unearthed four more slabs which were found lying near the temple. One of them, at the back of the temple, contains a Kannada inscription; the others are sculptured and look like *viragals*. Among the latter there is a large slab, about 6 feet by 4 feet, representing a spirited scene of a battle of probably the Ganga period. For the space of about 4½ feet from the top of the slab is covered with sculptures of horses, elephants, soldiers, celestial nymphs, celestial cars (*vimāna*), etc., with the lower portion left quite vacant. This space was apparently intended for an inscription which, for some reason or other, was not engraved. In the centre of the slab there is a big standing figure of a man with a peculiar dagger-like weapon in the right hand and what looks like a shield in the left. Behind it there are three attendants, one holding an umbrella and the other insignias of royalty. Opposite to this figure is represented a king riding on an elephant with a number of horsemen behind. Each of the other slabs has only one standing human figure sculptured on it.

Inside the temple, there are images of the *Saptamātrikah* (the Seven Mothers) and the image of Kōlāramma in the form of Mahishāsuramardini with 8 hands and a demon under its feet. In another room to the right we have exact copies of all these images in mortar. There is also here a stone image, about 6 feet high, which, according to the *pūjāri*, is Kapalabhairava, but which people call Mukanancharamma owing to its nose having been broken off by the Muhammadans at some former time. According to some, this is the real image of Kōlāramma which, owing to its mutilation, was removed from its place, some other image being set up in its stead. Be this as it may, the image is of interest as it is supposed to be associated in some mysterious way with scorpions. It is stated that on the 5th lunar day of the bright fortnight of *Vaisahka* every year a scorpion issues forth from a hole from below the

pedestal of the image, stays near its foot for about half an hour and then disappears. To escape scorpion stings, people make as stated above, votive offerings of silver scorpions to this goddess. The outer walls of the *garbhagriha* of the Kōlāramma temple are covered from top to bottom with Tamil inscriptions of the Chōla period.

The other temples here are the Sōmēsvara, Ānjanēya, Nanjundēsvara, Venkataramana and Kōdandarāma temples. The last two contain no inscriptions. The Sōmēsvara temple is a good specimen of Dravidian architecture. The *mahādvāra* is a fine structure with an ornamental doorway and ceiling. The *mukha-mantapa* or front hall is a fine structure supported by carved pillars like those at Rangasthala and Nandi. There is a row of elephants on the basement all round the temple with here and there a *linga* or some other object interposed. The *kalyāna-mantapa* in the *prākāra* of the temple is a fine piece of workmanship both in design and execution. It is built of black stone unlike the other parts of the temple which are built of granite. The temple has also a lofty *gōpura*, the top portion of which is gone. It is no doubt a building of some antiquity, going back at least to the Hoysala period. It is strange that such a fine temple does not contain any old inscriptions. Two Kannada inscriptions of the Vijayanagar period are, however, to be seen on the walls of the storehouse and *Yāgasāla*. But these are modern. A Kannada inscription is to be seen on the Ānjanēya temple and another in the Nanjundēsvara temple. Two Persian inscriptions engraved on tombs near the Darga are also worthy of note.

The Darga has a large establishment and receives a monthly grant from the Muzrai Department. It appears that among the stipendiaries are some Hindus including a few Brāhmans also.

Municipal Funds	1920-21	1921-22	1922-23	1923-24
Income	31,713	27,006	26,152	27,828
Expenditure	33,598	27,670	19.732	27,318

Kolar-betta or hills, also bear the name of Satasringa-parvata, or the hundred peaked hills. The range extends

along the north-west of the town of Kolar, the highest point being 4,026 feet above the sea. The hills present a barren and rocky appearance on all sides, but on the top is an extensive plateau occupied by villages and irrigated fields. A perennial spring on the east side, named the Antara Ganga or subterranean Ganges, is esteemed sacred.

Kolar-betta.

Kolar-betta.—The legends connected with these hills have been referred to in the historical summary. Two centuries ago they were fortified, and here the Mughal general Khāsim Khān, the first Subadār of Sira, for some time resided. The fort was destroyed by the Mahrāttas.

Kolar Gold Fields.

Kolar Gold Fields.—These are in the south of the Bowringpet taluk, to the east of a low ridge of hills, of which Betarayan hill 3,199 feet above sea level, is the most conspicuous point. They are connected by the Gold Fields Railway with the Bangalore-Madras line at Bowringpet, and a road runs through them from Bowringpet to Kamasandra, where there is also a railway station. Information regarding the geology and the recent history and development of these gold-fields has already been given in Volume I. Upwards of 35½ square miles have been leased for gold-mining in the district, and the following thirteen companies are now at work (arranged alphabetically).

Company.	*Capital* in £.
Balaghat	.. 2,00,000
Champion Reefs	.. 2,20,000
Gold Fields of Mysore	.. 2,75,000
Indian Consolidated	....
Kolar Central (East)	.. 2,00,000
Mysore	.. 2,50,000
Mysore Reefs	.. 2,00,000
Mysore West	.. 1,50,000
Mysore Wynaad	.. 1,50,000
Nine Reefs	.. 62,500
Nundydrug	.. 2,20,000
South-East Mysore	.. ....
Urigam (Ooregum)	.. 2,65,000

The original Kolar Concessionaires' Company has gone into liquidation, and the blocks held by it are either owned

by the Companies abovementioned or sub-leased to the Gold Fields of Mysore Company. Mysore, Ooregum, Nandidrug and Champion Reef are the only mines where operations have so far been attended with satisfactory results.

Kuruda-male.

Kuruda-male.—Kuruda-male or more correctly Kūdumale, is the hill 4 miles north-west of Mulbagal, at the foot of which are the ruins of several large temples, with sculpture attributed to Jakanāchāri, but apparently restored by Ilavanji Rāya and his companions from the south, mentioned in the account of Āvani. The principal are those of Sōmēsvara and Ganēsha. The elevation of the hill is 3,312 feet above the level of the sea.

The Sōmēsvara temple, though small, is a splendid specimen of Dravidian architecture. It is built of black stone and presents a very elegant appearance without excessive ornamentation. It faces south with a fine porch in front supported by sculptured pillars. The outer walls are decorated with beautifully carved pilasters and niches, the work on those of the *navaranga* being more artistic than that on the walls of the *garbhagriha* and *sukhanāsi*. This is accounted for by the statement that the former was the handiwork of Jakanāchāri's son, while the latter was executed by the father. It may be stated here that the stories popularly related of a sculptor named Jakanāchāri appear to be purely imaginary. The word is merely a corruption of Dakshināchārya, a southern sculptor or mason, and does not denote any particular sculptor. The *linga* faces east with only a perforated window opposite to it instead of an entrance as usual. Near the window stand three figures which are said to represent the later Chōla chief Ilavānji Vāsudēva Rāya and his consorts. The chief belongs to the 13th century and is said to have built or renovated the temple. The male figure is similar to the ones in the Pārvati temple at Āvani. Over the window are sculptured two small standing figures supposed to represent Jakanāchāri and his son, who built the temple. The interior is dark. The pillars of the *navaranga* are carved with sculptures representing in some cases scenes from the *Saiva Purānas*. The figure of the sage Kaundinya after whom, according to the *Sthala-purāna*, the place is called Kaundinya-kshētra is pointed

out in the lowest panel on the west face of the south-east pillar. Opposite to the south entrance is a *linga* called Kūtandēsvara enclosed in mud walls, said to have been set up by the *Pūjāri*. This ugly structure mars the beauty of the *navaranga*. In the *mahādvāra* the basement has a frieze of black stone amidst others of granite, which enhances its beauty. The oldest temple in the village is the Mahāganapati temple with a huge figure of Ganēsha about ten feet high with pedestal. In front of it is the figure of a big rat with housings seated on a pedestal. The Chennarāyasvāmi temple, now in ruins, is also a fine structure with its *garbhagriha* built of black stone, the other parts being in granite. The images of this temple, which are well carved, are now kept in the Mahāganapati temple. It is said that the correct name of Kurudumale is Kūdumale, because the gods assembled (*kūdū*) here for worshipping and obtaining boons from Mahāganapati; and that the place had the names Ganēshagiri, Kutachala and Yādavachala in the past three *yugas*, its name in the present *yuga* being Kaundinya-kshētra. The Kaundinya, a tributary of the Pālār, has its source here, which is said to have been the site of the hermitage of Kaundinya rishi.

Kushavati.—There are two streams in the district of this name, one a tributary of the Pāpāghni, and the other of the Chitrāvati. The former rises from the Vali Īsvara hill near the boundary of the Punganur Zamindāri, and after forming the Yerakalave tank in this district crosses the frontier north-westwards near Mursanpalli. It then goes to Tippasandra tank of Madanapalli, in the Cuddapa District, and ultimately falls into the Pāpāghni. Kushavati.

The other Kushavati rises from Avalu-konda, or cow-hill, to the north of Nandidrug; and, after forming the Bairsāgara tank before the town of Gudibanda, runs in a northerly direction, almost parallel to the Bangalore-Bellary high road, and falls into the Chitrāvati some miles beyond the frontier.

Madivala.—A village near Malur. There are several places, however, so called in this district, and in the east Madivala.

the Bangalore district, each of which has a large Siva temple with many inscriptions in Grantha and Tamil characters. The name is a euphemism for a washerman. The following are those in Kolar district :—

Taluk	*Hobli.*
Bowringpet	.. Bowringpet.
Do	.. Kyasambali.
Kolar	Vemgal.
Do	.. Vokkaleri.
Malur	.. Malur.
Mulbagal	.. Mallanayakanhalli.

This Madivala appears to be one of the oldest. It has many inscriptions in it dating from the Chōla times. One of them is of the Hoysala king Rāmanātha, who belonged to the 13th century. Most of the others record grants either by Chōla, Hoysala, or Vijayanagar kings.

The Gangādharēsvara temple here appears to be an old structure, going back to the Chōla period. The remark in the last Edition of this *Gazetteer* (*II*, 139) that Madivala has inscriptions dating in A.D. 988 appears to be incorrect, the earliest inscription here being dated in A.D. 1112 in the reign of Kulōttunga-Chōla I. It may also be mentioned here that Madivala is a Kannada corruption of the Tamil *Madaivilagam* (or temple precincts) and has nothing to do with the Kannada word *madivala* which means a washerman.

Malur.

Malur.—A taluk in the south-west. Area 266.56 square miles. Head-quarters at Malur. Contains the following hoblis, villages and population :—

Hoblis	Villages	Villages classified				Population
		Government	Sarvamanya	Jodi	Kayamgutta	
1. Malur ..	88	48	2	31	7	16,568
2. Masti ..	63	68	..	14	1	12,129
3. Lakkur ..	57	41	..	15	1	13,852
4. Narasipur.	62	37	5	16	4	12,047
5. Tyakal ..	84	37	..	11	..	13,063
Total ..	374	267	7	87	13	67,659

No.	Place	Population
1	Malur	3,756
2	Masti	1,898
3	Lakkur	1,653
4	Narasapur	1,458
5	Santehalli	491

Principal places, with population.

The taluk was abolished in 1881 but restored in 1886. It lies along the watershed separating the valleys of the Pālār and South Pinākini. The elevated tracts are bare or covered with low jungle. The most fertile part extends along the eastern side from Narsapur down to Masti, through which flow streams which are tributary to the South Pinākini. One of these rising south-west of the Vokkaleri hills, is named the Markanda. There are as many as 385 irrigation tanks of which 55 are of good size. Excellent potatoes are grown in the taluk. The predominant soil is red, of considerable depth, but much mixed with the sand. It is best in Malur and Lakkur hoblis, but towards the hills of Narasapur and Tyakal becomes inferior changing to gray and falling off in depth. This is the case also in the south, where rocks, moreover, crop up at intervals.

The taluk is crossed from east to west by the Bangalore branch of the Madras railway which has stations at Malur and Tyakal. From Malur there are roads to Hoskote, to Narasapur, to Kolar, to Masti, and to Hosur in the Salem, District.

The Revenue Settlement was introduced in 1890 and the resettlement with effect from 1925-26. The culturable area according to resettlement was distributed as follows :—

Occupied area :—	
Dry	42,031 acres
Wet	4,542 "
Garden	3,196 "
Unoccupied area :—	
Dry	2,717 "
Wet	103 "
Garden	2 "
Kharab	66,917 "
Inam	8,388 "

The total Revenue Demand for the year 1921-22 was Rs. 2,19,922-8-6, the demand under Land Revenue being Rs. 1,11,345-5-1.

Malur.

Malur.—A town 18 miles south-west of Kolar, on the Bangalore branch railway. Head-quarters of the Malur taluk, and a Municipality.

Population in 1921	Males	Females	Total
Hindus	1,618	1,613	3,231
Muhammadans	275	246	521
Christians	13	10	23
Jains	2	2	4
Total ..	1,908	1,871	3,779

A fair held on Thursday is attended by about 1,000 people, and an equal number of bullocks are brought for sale.

It is said to have originally borne the name of *Mallikāpura* or jasmin town, from being surrounded with the gardens which supplied garlands to the Mārkandēsvara temple on the Vokkaleri hill, the village forming part of the endowments of the temple. In the 16th century it was one of the possessions of Timme Gauda, the chief of Hoskote. From him it was captured by the Bijāpur army and held as *jāgir* by several mansubdārs. Subsequently, it was stormed from the Mahrattas by Hrida Ram Singh, a Rājput Zamindār, who enlarged it and gave it the name of *Malur*. His descendants continued in possession until the subjection of the country by Haidar Alī.

The Sankaranārāyana temple at this place has a linga which is said to be marked with the attributes of Siva and Vishnu. The *utsava-vigraha* or metallic image, called Sōma-skanda-mūrti, is a fine seated figure with four hands, two of them holding an antelope and an axe, the other two being in the *abhaya* or fear-removing and *varada* or boon conferring attitudes with Pārvati standing at the side, both the figures

being on one and the same pedestal. The ruined Kurubara-dēvara-gudi or temple of the shepherds, which is now converted into a *garadi* or gymnasium, has in front of it two long rows of *vīrara-gudis* or hero-shrines, which are built of four large slabs of stone, three of them forming the walls and the remaining one the roof. The slabs at the back are sculptured with figures of heroes and their wives.

Municipal Funds	1920-21	1921-22	1922-23	1923-24
Income	5,756	3,385	5,813	3,813
Expenditure	5,507	3,663	5,078	5,205

Manchanabale.—A village in Chik-Ballapur taluk. Population 1046. The Ānjanēya temple at this place has a fine four pillared *mantapa*. The pillars are very neatly dressed and sculptured on all the four faces. The ceiling panel has lotuses carved on it. It is noteworthy that the *mantapa* has ornamental arches in the Saracenic style above the beams on all the four sides. It is said to have been erected about a hundred years ago. Manchanabale.

Manchenahalli.—A village in the Goribidnur taluk, on the right bank of the North Pinākini, 9 miles east of the kasba, on the Chik-Ballapur-Goribidnur road. Head-quarters of the hobli of the same name. Population 2,446. Manchenahalli.

The car festival of Rāmadēvaru is held for 6 days from full moon in *Chaitra* and is attended by about 800 people.

Markanda.—A tributary of the South Pinākini, is formed by two branches, one rising from the south-west of the Vakkaleri hills, and the other from the Tyakal hills. Both unite on the south-east of the town of Budikote in the Bowringpet taluk. The stream then strikes towards the south, and soon after leaves the District, descending the Ghāts towards the east of Ankusgiri, where it joins the Vrishabhāvati. Markanda.

Masti.

Masti.—A village in the Malur taluk, 9 miles south of the kasba, with which it is connected by road. Head-quarters of the Masti *hobli*. Population 1,898.

A fair held on Wednesday is attended by about 600 people.

Masti appears to have been founded in the 16th century by Chokka Babati, a petty chief from the neighbourhood of Conjeeveram, who fled to save his daughter from disgrace by the ruler of that country. He was summoned to Vijayanagar, where, having rendered some important military service, he was confirmed by Achyuta-Rāya in the possession of a territory yielding a revenue of 20,000 pagōdas, and made Masti his capital. His successors subsequently acquired Ankusgiri, with which the family became identified. On the capture of Kolar by the Mahrāttas, Masti was united to Hoskote and shared in the after fortunes of the district, until annexed to Mysore by the conquests of Haidar Alī.

Melur

Melur.—A village in the Sidlaghatta hobli, of the Sidlaghatta taluk, about 6 miles south of the kasba. Population 1,001.

A cattle fair takes place in connection with the Gangādēvi *parishe*, held for 10 days from full moon in *Chaitra*. It is attended by about 10,000 people and bullocks to the same number are brought for sale.

Mulbagal.

Mulbagal.—A taluk in the east. Area 326.98 square miles. Headquarters at Mulbagal. Contains the following hoblis, villages and population :—

Hoblis	Villages	Villages classified			Kayam gutta	Population
		Government	Sarvamanya	Jodi		
1. Mulbagal	58	50	5	2	1	14,060
2. Duggasandra. ..	65	54	2	4	5	14,524
3. Avani ..	74	61	1	10	2	14,634
4. Mallanaikanahalli. ..	83	72	5	4	2	9,826
5. Bairakur ..	71	66	1	2	2	13,92
Total ..	351	303	14	22	12	66,973

No	Place	Population
1	Mulbagal	5,655
2	Thayalur	1,652
3	Nangali	1,512
4	Agara	1,130

Principal places, with population.

The taluk is drained on the west by the Pālār, the streams on the east also running into that stream below the Ghāts in the North Arcot District after an easterly and southerly course. Excepting the range of hills extending north from Mulbagal the taluk is well cultivated, especially eastwards towards Nangli. The chief feature of the taluk is the quantity of rock cropping up everywhere in the shape of rocky hills and hillocks, composed of loose boulders of gneiss. Large boulders are promiscuously scattered about everywhere, and masses of sheet rock all over the country. There are some rocky hills of considerable altitude near Mulbagal and Āvani. The watershed runs nearly north and south through the centre of the taluk, the fall of the land to the west being gentle and to the east abrupt and steep. To the west there are rolling downs, broad valleys, and generally shallow tanks; to the east there are narrow valleys, deep tanks, much broken ground and rocky ridges. The number of tanks, large and small, is no less than 460. Irrigation from tanks is greatly supplemented by water from wells, which are usually open pits, only built up with stone where the *yāttu* is placed, and with the water close to the surface often flush with it.

The dry crop soil is generally poor, grey and sandy. In the wet lands there is much sand and clay, and efflorescence of potash is not uncommon.

The Revenue Settlement was introduced in 1887 and the revision settlement with effect from 1924-25. The culturable area according to resettlement was distributed as follows:—

Occupied area :—

Dry	48,501 acres
Wet	11,062 "
Garden	4,949 "

Unoccupied area :—

Dry	18,336 acres
Wet	985 ,,
Garden	230 ,,
Kharab	1,13,812 ,,
Inam	12,194 ,,

The total Revenue Demand for the year 1921-22 was Rs. 2,03,398-3-9, the demand under Land Revenue being Rs. 1,61,476-10-9.

Mulbagal.

Mulbagal.—Mulbagal or more properly *Mūdla-bāgalu*, eastern gate, so called from being situated at the eastern pass from the tableland of Mysore to the temple of Tirupati. The name also appears as Muluvāyi in old inscriptions, which conveys the same meaning. It is an important town, 18 miles east-north-east of Kolar on the old Bangalore-Madras road by the Mugli pass. Head-quarters of the Mulbagal taluk and a Municipality.

Population in 1921	Males	Females	Total
Hindus	1,911	1,1,984	3,895
Muhammadans	939	821	1,760
Christians	8	6	14
Jains	2	..	2
Total ..	2,860	2,811	5,671

Some ancient temples exist near the town and the tomb of a saint named Haider Wali attracts great numbers of Muhammadans to the place on the celebration of his anniversary. Pilgrims to Tirupati who pass through Mulbagal from all the western countries go through the preliminary ceremony of purification by shaving their heads and bathing in a pond named Narasimha tīrtha. Sugar-cane and fine paddy are cultivated in the neighbourhood, Mulbagal sugar and Mulbagal rice being esteemed the best in the district.

The taluk formed part of the Mahāvali or Bāna territory from early in the Christian era. Towards the close of the

10th century, the Pallavas became the overlords, and the Vaidumbas held some of the north. It was the seat of government for the Kolar country when first brought under the sway of the Vijayanagar kings, who were represented by two officers named Lakkana Danāyak and Mādana Danāyak. It subsequently came under the control of Timme Gauda of Hoskote, and shared in the fortunes of the District as elsewhere related. It was besieged by the British in June 1768, under Colonel Campbell, and betrayed by the killedār. The British field deputies afterwards took it upon them to put Muhammad Alī's troops in charge, who, in their turn, again betrayed it to Haidar. But it was recovered in October by Colonel Wood, who, after very severe fighting amidst the congeries of granite rocks and boulders scattered over the whole surface of the plain, defeated all the efforts of Haidar and his vastly superior force to prevent its recapture.

The Ānjanēya temple at this place is a large structure with a spacious compound neatly kept with flower plants, etc. A few modern inscriptions have been found here on the brass-plated doorways. An inscription on the parapet over the front *mantapa* tells us that it was repaired in 1874. There are also a few labels below the mortar figures of Vishnu on the parapet giving their names. Several other temples are also found in the enclosure. The Sōmēsvara temple has a fine large figure of Subrahmanya seated on the peacock with 12 hands, the faces being shown thus—3 in front, 2 at the sides and 1 on the back. On the Mulbagal hill are to be seen a couple of epigraphs, one in Tamil and one in Kannada. The hill is fortified and commands a good view of the surrounding landscape. There are two gigantic boulders at the top known as Mahādēvanagundu and Bābaiya-[illegible]. The former has a ruined brick building at the top. gundu. [illegible]han the other, is held sacred by Muhammadans. The latter, loftier ma[illegible]on the hill called Rāma-tīrtha and There are two reservoirs [illegible] or tomb of Srīpādarāya, Lakshmana-tīrtha. The *brindāvana* [illegible] Mulbagal, is also situated at a distance of about a mile from [illegible] *guru* who a place of visit. Srīpādarāya was a great Mādhva flourished in the latter half of the 15th century and had a *matha* at Mulbagal which is even now in existence. He and his pupil Vyāsarāya are the only two among Mādhva *gurus* who are

distinguished by the title *rāya*. Tradition accounts for this by saying that the two *gurus* sat on the Vijayanagar throne for short periods and ruled the kingdom. From the *Vyāsavijaya*, a work giving an account of Vyāsarāya, we learn that the king being warned of an evil *muhūrta* approaching and advised to put some one else on the throne for the time, Vyāsarāya, who was chosen by the state elephant, was anointed to the throne for that period. This was during Krishna-Dēva-Rāya's time. In a stanza of the *Srīpādārāyāshtaka* a small work in praise of Srīpādarāya, it is stated that he absolved king Vīra-Narasinga from the sin of having killed a Brāhman and sat on the throne at his request. The stanza runs thus :—

Srimad-Vīra-Narasinga-Rāja-nripater bhū-dēva-hatya-vyatham
durikritya tad-arpit-ojjvala-mahā simhāsane samasthitah.

The king referred to here is apparently Sāluva-Narasinga-Rāya, the supplanter of the first Vijayanagar dynasty. On the *brindāvana* is sculptured a seated figure of Srīpādarāya which is daily worshipped. A small silver *brindāvana* of the *guru* is carried in procession on a car every year. The place is held very sacred by the Mādhvas. To the right of the *brindāvana* is a temple of Narasimha, in the *pradakshina* of which is a small cave-like shrine with a seated figure of Vyāsarāya.

The hillock near Mulbagal is known as Hanchukalbetta.

Municipal Funds	1920-21	1921-22	1922-23	1923-24
Income	5,272	5,648	5,111	6,255
Expenditure	4,754	4,030	5,055	8,641

Nandi.

Nandi.—A village in the Chik-Ballapur taluk, at the north-eastern base of Nandidrug. Head-quarters of the Nandi hobli. Population 1,033.

It contains a large temple dedicated to Bhōga Nandīsvara, which is surrounded with Chōla inscriptions in the Grantha character. The foundation of the village is attributed to Baire Gauda of Āvati, but the temple is much older. A Pallava and several Chōla inscriptions are in the courtyard. The village was for some years a British military station, till the troops

were removed in 1808. Writing in 1809, Colonel Welsh says :— "The Pettah (that is, the present Sultanpet) is extensive, and was formerly connected with the foot of the hill by a line of works and deep ditch, now out of repair and useless ; it had very good bazars in it, and the place altogether is famous for the best potatoes and soft sugar in the Peninsula ; while the gardens abound in almost every fruit and vegetable of Europe and Asia combined." A large annual fair takes place at the *Sivarātri* festival, attended by 20,000 people. The best bullocks reared in the country are brought for sale then, and as much as Rs. 1,000 is said to have been offered for a pair of draught bullocks. A cattle show was held by Government at this season for several years, and prizes were distributed, but in 1874 the show was transferred to Bangalore.

The temple here is perhaps the finest and the most ornate of the Dravidian temples in the State. It measures 370 feet by 250 feet. The Sōmēsvara temples at Kurudumale and Kolar, the Lakshmanēsvara and other temples at Āvani and the Vaidyēsvara temple at Talkād no doubt show some good work ; but none of them can stand comparison with this temple. It somewhat resembles the Hoysalēsvara temple at Halebid in being a double temple consisting of two separate shrines standing in a line with two Nandi-mantapas in front and in having a small intervening shrine. The north shrine is dedicated to Bhōganandīsvara and the south shrine to Arunāchalēsvara. Each consists of a *garbhagriha*, a *sukhanāsi* and a *navaranga* and has two pierced windows opposite to each other in both the *sukhānasi* and the *navaranga*. To the left in the *navaranga* of the north shrine is a seated figure, about 3 feet high, with a bare head, which is said to represent a Chōla king. It is decorated with ornaments and is in the posture of meditation. There is also to its left a standing figure of Sūrya holding [illegible] two hands. The four pillars of the *navaranga* lotuses in the [illegible] small figures on all the sides. The ceiling are carved with fine sma[illegible] has, *asthtadikpālakas* in their over them, about 7 feet square [illegible] the central panel. proper directions with Siva and Pārvati in [illegible] showing the The sculptor appears to have made a mistake in [illegible] the bull below Pārvati and the lion below Siva. In front of the *navaranga* entrance is the Nandi-mantapa mentioned above with doorways on the east, north and south and with two intervening pillars in place of the doorway on the west. The south

and east doorways are inscribed on both the sides as also the basement of the *mantapa*. The inscriptions on the basement are now concealed by the basement of a later structure being joined to it. The epigraphs belong to the Chōla and Hoysala periods. To the right in the *navaranga* of the south shrine is a curious figure of Ganapati, about 3 feet high, with a small lion face and a lean proboscis. The pillars are plain, and the ceiling over them with only two figures of the *dikpālakas* bears evidence to the renovation of this portion of the shrine. On the floor are a few prostrating figures with labels over them, one of them representing the Āvati chief Bayirappa. Similar figures are also found on the *navaranga* floor of the north shrine. In front of the *navaranga* entrance there is the Nandi-mantapa as in the other shrines, but with uninscribed doorways in all the four directions. Between these two shrines comes the small shrine mentioned above. It consists of only a *garbhagriha* and is situated in a line with the back portion of the *navaranga* of the north and south shrines, with an open space of about 2 feet all round intended for the *pradakshina*. It is styled the Umāmahēsvara shrine and contains the metallic images of Siva and Pārvati belonging to the north shrine, the south shrine having no such images. On the outer walls runs a frieze, about 2 feet wide, of large images representing the marriage of Siva and Pārvati, with a smaller frieze of swans above it. Behind the shrine runs a fine screen wall adorned with two pierced windows and sculptured in the centre with a figure, about 2 feet high, of Dakshināmūrti with matted hair and sandals in the act of receiving alms from women shown in a row on either side. The women seem to represent the wives of the sages of the Daruka forest who, according to the *Purānas*, were captivated by the beauty of Siva and rivalled each other in their eagerness to show him hospitality. In front of the shrine-a magnificent four-pillared *mantapa*, called Kalyāna-mantapa built of black stone. The pillars are beautifully carved from top to bottom. The delicacy of work and the elaboration of details are simply marvellous. Nowhere else is such exquisite workmanship to be seen, not even in the fine Hoysala temples of the State. Birds, beasts, foliage and human figures are perfectly chiselled. Not even an inch of space is left vacant. Each pillar has two female figures, about 2½ feet high, standing on two sides in front of pilasters which are surmounted

elegantly carved miniature turrets, the other two sides having vases with creepers above on which tiny birds are perched in a variety of poses. There is also between the female figures a third pilaster surmounted by a similar turret. The whole is carved out of one block of stone. The ceiling over the pillars, about 5 feet deep, has figures of the *ashtadikpālakas*, etc., carved on the different tiers. On the inner face of the beams of the *mantapa* are sculptured with attendents on both sides these figures; west beam, Siva and Pārvati; north beam, Vishnu and Lakshmi; east beam, Agni (or the god of Fire) with two heads and his consort Svāha; south beam, Brahma and Sarasvati. In front of this *mantapa* is a beautiful open *mukha-mantapa*, supported by 12 black stone pillars, which are very neatly dressed and sculptured in three panels all round. Eight of the pillars have, however, on one side a well-carved female figure, about 3½ feet high, standing in front with only one sculptured panel above. The figures on the pillars are well carved and sharp in outline. As a rule the lowest panel has a lion. Among the figures worthy of notice may be mentioned Hanumān playing on the *vīna* or lute, the Matsya or Fish incarnation of Vishnu killing Sōmaka, Hanumān pulling up the *saikata-linga* (linga made of sand) worshipped by Rāma, Kinnara male and female with the form of a bird in the lower half playing on the lute, Vyāghrapāda with the form of a tiger in the lower half worshipping the linga, Vishnu as a drummer, Rāvana as an ascetic, Vishnu with folded hands with a boar shown at the side in allusion to his going in that form in search of the base of Lingōdbhavamurti, a form of Siva, sculptured on the adjoining panel, Nārada playing on the lute, and Child Krishna removing butter from a pot. Above the six pillars of the front two *ankanas* runs a frieze, about 1½ feet wide, of black stone figures in niches separated by well carved pilasters. The figures represent Siva and Pārvati with attendants, the seven sages, Sūrya and Tāndavēsvara with attendant musicians among whom Brahma and Vishnu are shown as drummers, etc. A similar frieze is to be seen at the Gōpālakrishna temple at Patrenhalli, but this frieze shows better work. The plinth of the *mukha-mantapa* has a row of elephants at the bottom. The *mantapa* is clearly a later structure built in continuation of the porches and Nandi-mantapas of the north and south shrines, as evidenced by the caves of the Nandi-mantapas and the concealment of the

inscriptions on the basement referred to above. In the *pātāl-ankana* or structure on a lower level adjoining the *mukha-mantapa* stands to the left of the steps leading to the latter a fine stone umbrella, about 5 feet in diameter, with a shaft about 10 feet high and 1¼ feet in diameter. This *pātālankana* is surrounded by an open veranda which stands on an ornamental plinth, about 3 feet high, and has three entrances on the north, east and south. Of the front pillars of the veranda, the end ones have three pilasters each and the others one pilaster each, as at Rangasthala.

The outer walls of the north and south shrines have pilasters, turrets and pierced windows, with a few figures here and there. The base has for the greater part a frieze of elephants, *yālis* and lions interspersed with each other. The pierced windows are a fine feature of the temple. Altogether there are 10 of them, 4 in the south shrine, 4 in the north shrine and 2 on the screen wall behind the middle shrine. They are not like the perforated windows of other temples; each has a fine figure or figures with holes in the interspaces to admit light. The south window in the *navaranga* of the south shrine has a figure of Tāndavēsvara with an old inscription on the pedestal which appears to give the name of the sculptor; while the north window has a creeper with a dancing female figure and a male attendant musician in each of the three convolutions. The south window in the *sukhanāsi* of the same shrine has a creeper with three dwarfs in various poses in the three convolutions, the north window having a figure of Subrahmanya seated on the peacock. The south window in the *navaranga* of the north shrine is similar to the one in the *navaranga* of the south shrine, while the north window has three rows of three dwarfs each separated by plain horizontal bands. The south window in the *sukhanāsi* of the same shrine is similar to the one in the *sukhanāsi* of the south shrine, the north window having a figure of Mahi[illegible] standing on the head of a buffalo. Th[illegible]arrough M[illegible]ath shrine shows beautiful work [illegible] throughout, [illegible]shāsuramardini it, which are simila[illegible] temple shari[illegible]e wall behind the middle figures stand[illegible]ple ded[illegible] fi[illegible]workm[illegible]nded with [illegible]. The two pierced windows on character. The foundi[illegible]ply to each other, have well executed male Gau[illegible]a of Āvatāshi[illegible] on *yālis*. There are also two rows of large and sev[illegible] of [illegible]ning gures, about 2 feet high, on the wall, the upper row having a seated figure of Pārvati in the middle flanked by three female figures on either side, while the lower has figures of Vīrabhadra and his consort, Ganapati flanked by two male figures carrying

jack fruits on their heads, a sage with a *kamandalu* or water vessel in his hand, and Bhairava. The figures are in panels separated fron each other by sculptured pilasters. The frieze of dwarfs at the top is specially good. The north and south shrines have fine towers built of white granite, which are mostly similar in design. They are sculptured all round with figures canopied by *simhalalātas* or lion's heads, and have at the bottom a frieze of dwarfs in all sorts of postures, some very comic indeed. The top portion of the south tower is now renovated with mortar, the original stone work having perhaps gone to ruin. The north tower, though similar in design to the other, has in addition four stone black stone Nandis at the corners and four fine images, about 3 feet high, also of black stone, standing in the four directions. The *kalasa* or finial, which is also of black stone is well executed. This variety of colour enhances the beauty of the tower. There are also figures above the parapet over the walls. Even the stone drains are artistically executed. Generally speaking, the figures in the temple show vigour. The pose and movement of some of them testify to the skill of the artists. Though some bear evidence to the exuberance of fancy of the sculptors, there are others which clearly show that they followed nature ignoring conventions and disregarding restraints. The material used being granite, the workmanship reflects great credit on the artists.

The *prākāra* or enclosure has a veranda all round supported by sculptured pillars. In fact there is no plain pillar anywhere in the temple except the four in the *navaranga* of the south shrine which appears to have been recently renovated. There are two shrines of goddesses in the *prākāra*, one of Apitakucha-amba, consort of Arunāchalēsvara, and the other, of Prasanna-Pārvati, consort of Bhōganandīsvara. The latter goddess is a fine figure, about five feet high. Both the shrines have like the middle shrine a row of large figures on the outer walls representing the marriage of Siva and Pārvati. To the north outside the enclosure is a hall known as Vasanta-mantapa, a fine structure supported by 16 pillars, the end ones having three pilasters, the middle ones *yālis* and lions with riders and the central four vases and figures all round. Opposite to it is a four-pillared lofty *mantapa* which is called Tulābhāra-mantapa. The whole is surrounded by a veranda. To the north of this enclosure again is a large square pond known as Sringi-tīrtha,

also surrounded by a veranda, which has three entrances on the north, east and south. Over the veranda are fine stucco figures in niches. It is said that the Dakshina-Pinākini (South Pennār) flows from this pond. The *mahādvāra*, which is about 16 feet high, has two sets of jambs; the inner ones have on the west face *dvārapālakas* and on the north and south faces female figures opposite to each other with a creeper and scroll work above; while the outer ones have *dvārapālakas* on the east face and female figures as on the inner ones. It may be noted here that the first convolution of the scroll above the female figure on the right outer jamb shows a woman in the act of kicking a linga. It is not clear what this represents. To the right of the *mahādvāra* is a fine *mantapa* called Pārvatte-mantapa, supported by sculptured pillars, the front row of which has lions with riders. Near it are the shrines of Vīrabhadra and Venkataramanasvāmi, as also a pond known as Totti-tirtha or Gare-kola, which is supposed to be supplied with water from the Nandi Hill. In front of the *mahādvāra* is a very spacious courtyard, measuring 353 yards by 146 yards, enclosed by an open veranda with three gateways and containing a well built pond. A complete survey of the temple has been made by the Archæological Department. A number of new records were discovered in it. Two of these are labels over prostrating figures on the floor of the *navaranga* of the north shrine, which represent the Āvati chief Bayirapa, who is also referred to in *E. C. X, Chik-Ballapur* 27 *and* 28 at Nandi. A *jātra* on a grand scale takes place every year at Nandi, at which fine cattle are sold at very high prices.

The temple here is not only the finest of the Dravidian temples in Mysore; it is also one of the oldest temples in the State. The oldest record in the temple, *E. C. X, Chik-Ballapur* 26, belongs to the close of the 9th century. It refers itself to the reign of the Nolamba king Nolambādhirāja and appears to record some repairs done to the temple. Certain copper-plates in the possession of Dodda Mastan's widow at Chik-Ballapur give us the important information that the temple was built by Ratnāvali, consort of the Bāna king Bānavidyādhara, and records a grant to it in A.D. 810. One of the copper-plate inscriptions unearthed in a well at Nandi registers a grant to the temple in A. D. 806 by the Rāshtrakūta king Gōvinda III (793-814). As Bānavidyādhara's time is about the close of the 8th

century, we may conclude that the temple built by his consort belongs to about the same peirod. (See *M.A.R.* 1913-14, para 17). The oldest portion of the temple appears to be the north shrine which is dedicated to Bhōganandīsvara. This is very probably the temple built by Ratnāvali. The Nandi-mantapa in front of this shrine has Chōla inscriptions of the 11th century. The south shrine dedicated to Arunāchalēsvara, though similar in design and execution to the north shrine, appears to be a later structure, judging from the characters of the inscription on the pierced window which appear to belong to about the 10th century. The inscription refers to the construction of the south shrine, the name of the sculptor Kēsava being also given. The temple is of great interest as giving an example of south Indian sculpture of about the 8th century. It is fortunately in a good state of preservation.

Nandidrug (Nundydroog).

Nandidrug, Nundydroog.—A famous fortified hill in the Chik-Ballapur taluk, 31 miles north of Bangalore, at the termination of a range of mountains, of which it is the highest point, running north to Penugonda and the Bellary District. There is an extensive plateau at the top, sloping to the west, in the centre of which is a large hollow, containing a wood and a well-constructed tank, called the *Amritasarōvara* or lake of nectar, fed by perennial springs. The four sides are built round with stone steps, which diminish as they descend, until they meet in a point at the bottom, where there is a small shrine.

From the earliest period, and throughout their time, the Gangas had the title "Lord of Nandagiri," and the hill was then a Jain place. Owing to subsequent changes, and the extensive quarrying of stone in recent times for the fortifications and buildings, all traces of this have disappeared except perhaps the name Sravana-tīrtha, given to a deserted and now inaccessible well at the edge of the precipice on the south. But in the Gōpinātha hill, on the north-east, is an ancient Jain inscription, whose opening words are like those of the Ganga grants, and which claims that the *chaitya* there was founded by Rāma, the son of Dasaratha, and subsequently repaired by Kunti, the mother of the Pāndavas. The name Nandagiri (hill of pleasure) was changed to Nandigiri (hill of Nandi, the bull of Siva) in the

11th century under the Chōlas. As the Jain inscription above-mentioned begins by invoking the first Tīrthānkara, Vrishabha, whose name means bull, this may have helped towards suggesting the appellation. That the Saivites at once appropriated the hill is evident from the old inscription in the cave near the Bull temple (Nellikāyi Basava) on a ledge on the east, which records that a Saiva ascetic from Srīparvata took up his abode there. The situation of the well before spoken of, as well as that of the original entrance to the temple, may indicate that the tremendous fracture and landslip which produced the perpendicular precipice on this side as it is now, strewing the saddle below with immense boulders and laying bare in the middle of its face the great cavern known as the Asura cave and the Tiger cave, may have occurred after this period. There is evidence that the present Bhōga-Nandīsvara temple, at the village of Nandi, near the north-eastern base, has been in existence from Pallava, Chōla and Hoysala times ; and the Yōga Nandīsvara temple at the summit must be at least as old. On the latter is an inscription of the end of the 11th century, which states that a robber chief then ascended the hill, with a force, in order to seize the hidden treasure supposed to be there, but did not succeed. On the Vīrabhadra temple under the cliff, near one of the gateways on the north, below the sheristadār's house, is an inscription showing that it was in existence at the end of the 14th century.

The hill was probably first fortified by the Chikballapur chiefs, but the extensive fortifications whose ruins now surround the summit were erected by Haidar Ali and Tīpu Sultān, after its seizure by the Mahrāttas under Mādhu Rāo in 1770. A precipitous cliff at the south west angle is pointed out as Tīpu's Drop being the place over which prisoners are said to have been hurled by the orders of that ruler. Haidar's Drop is on a small hill to the north, near the village of Nandi. Beneath the cliff over which prisoners were thrown is a cave in which many Europeans were confined. This is the place described in Meadows Taylor's *Tippoo Sultaun.*

This formidable stronghold, Nandidrug, was captured by the British army under Lord Cornwallis in 1791. The siege and assault, which were under the command of Major Gowdie, are thus described by Wilks :—

"Every fortified place the English had hitherto seen in Mysore exhibited evidence of the extraordinary attention paid by Tīpu Sultān to the repair and improvement of this important branch of national defence, but the works of Nandidrug, a granite rock of tremendous height, seemed to have engrossed in a peculiar degree his design of rendering it impregnable and its defence was committed to Latīf Alī Beg, an officer who had always merited the highest distinction both from Haidar and Tīpu. There was no choice with regard to the face to be attacked, because except on the west the precipice was inaccessible. That point had been strengthened by a double line of ramparts; and the foundation was laid for a third, which ultimately aided the assailants in forming their last lodgement. The defence was highly respectable, the ammunition of the cannon was well reserved, and the jinjals, or wall-pieces, were served with peculiar steadiness and skill; the labour was excessive of working regularly up the face of a steep and craggy mountain to breaching distance, and dragging cannon to the batteries but in twenty-one days two breaches were effected; one in the exterior rampart, and the other in an outwork, and it was resolved to give the assault and form a lodgment for the farther operations against the interior works. The assailants received, however, a particular direction for endeavouring to enter with the fugitives, while the division allotted to forming the lodgment should be employed in providing cover; and in order that every possible impression might be made on the minds of the garrison Lord Cornwallis moved the army to the immediate vicinity; some additional flank companies were ordered in to lead the assault, and General Meadows, with the usual spirit which animated him on such occasions, desired to take the immediate direction of the service. Shortly before the assault, while all were waiting the signal in silence, one of the soldiers inadvertently whispered something about a mine. "To be sure there is," said General Meadows, "and it is a mine of gold;" a smothered laugh ran along the ranks and produced the proper impression.

"The assault was given by clear moonlight on the morning of the 19th of October; the arrangements of defence were excellent, and particularly the masses of granite reserved till this period to be rolled down the rock with tremendous effect, but the lodgment was within one hundred yards of the breach, and although the garrison was perfectly alert, the ardour and rapidity

of the assailants surmounted every obstacle, and they pressed the fugitives so closely as to prevent their effectually barricading the gate of the inner rampart. It was forced after a sharp conflict, and the place was carried with the loss in the assault of only thirty killed and wounded, chiefly by the stones tumbled down the rock, and in the whole siege one hundred and twenty."

A regiment was stationed at the foot, between Nandi and Sultanpet, from 1799 to 1808. It was during this period that the fruit-garden near the large tank was planted by Colonel Cuppage. The present dwelling houses on the *droog* were created in about 1848 by Colonel Hill (Glentilt), Sir Mark Cubbon, and his Secretary, Captain Cunningham (Oaklands); also one lower down, by the Sheristadār, between the inner and outer fortifications, looking over the pass, the remains of an old tower or fort on the highest point being removed for the site of the principal one. The salubrity of the spot led to its becoming a resort in the hot season for European officials from Bangalore, and the large house at the summit was long the favourite retreat of Sir Mark Cubbon. The temperature, especially at nights, is on the average ten degrees cooler than that of the plain 1,800 feet below.

Except on the west, where it is united to a certain height with the adjoining range, Nandidrug presents an almost perpendicular rocky face. The present name is composed of *Nandi*, the sacred bull of Siva, and *durga*, hill-fort. The principal old pilgrim ascent was by regularly formed steps beginning on the north side, and continuing on the west, connecting the temple in the village below with the temple at the top. The steps have now been taken entirely up the north side. A bridle path has since been carried from the bottom of the saddle on the south up the western face, the ascent by which is 4 miles long. At one point another bridle path meets it from the Basavan Kanive, or Bull pass, on the north-west, where there is a large stone bull. A rude flight of steps on the south side, known as the coolie path, forms a short cut for pedestrians. There is also a very steep foot path from the north-east angle.

The summit, 4,851 feet above the level of the sea, commands an extensive view over the Kolar and Bangalore districts, the hundreds of shining tanks scattered over the country, of which it is said 400 can be counted, forming a marked feature in the scene. Kalavaradurga or Skandagiri (4,749 feet) is a conspicuous height on the north, formerly fortified. Brahmagiri or Vargkonda (4,657 feet) on the south-west and, Chenna-Kāsava or Chenna Rāyan betta (4,762 feet) on the north-west are, partially connected with Nandidrug. The following rivers radiating in all directions have their sources in either this hill or those in the immediate neighbourhood. The Northern Pennār or Uttara Pinākini rises on the north west in Chenna-Kēsava betta, and can be traced for a long distance through the Manchēnhalli valley to Goribidnur. The Southern Pennār or Dakshina Pinākini rises in the same hill and, flows south through the large Jangamkote and Hoskote tanks. The Arkāvati rises in a well on the south-west of Nandidrug, between the two lines of fortification, and flows south-west to Dodballapur. The Pālār is said to rise in the well near the eastern summit. On the north-east the Pāpāghni and Chitrāvati may be discerned, the former of which rises in Kalavara-durga, and the latter in the Hariharēsvara hill.

On the first heavy fall of rain following upon a long period of dry weather, myriads of lights are seen at night along the valleys of the Northern Pennār, and towards the north, resembling the lamps in the streets of a great city, a phenomenon which has not been satisfactorily explained. By some they are called *corpse candles*. Others consider them to be (and this seems the right explanation) the lights of the villagers used in the capture of the winged white ants, which issue from the ground at such times in countless profusion and are cooked and eaten by the poorer classes as a great delicacy. Large coops of open wicker work are placed around the holes, surmounted by torches formed of the stem of an inferior kind of sugar cane. The insects, attracted by the light, fall in thousands into the hollows scooped below, where as their wings drop off, they remain heaped together till gathered up. Mr. Walhouse has suggested that the effect

may be due to the mole cricket (*gryllotalpa vulgaris*), which emits a light that is often confounded with the *ignis fatuus*.

In the large cave on the south, almost inaccessible, black tourmaline is found in considerable quantities. The forest surrounding the mountain, as well as that on the neighbouring hills, is reserved by the State. It contains an occasional cheeta or panther, and numbers of wild pig; also pea-fowl and jungle-fowl.

The temple on the Hill, dedicated to Yōganandīsvara, is a pretty large structure consisting of a *garbhagriha*, a *sukhānasi*, a *navaranga* and a *kalyāna mantapa*.

The *sukhānasi* has an ornamental brass doorway of very fine workmanship with rows of small female figures, lions, foliage and chain work. The lintel has rows of separate figures of men, women and birds. At the sides of the *sukhānasi* entrance are fine metallic figures, about 5 feet high, of *dvārapālakas*. To the right in the *navaranga* are kept figures of Sūrya, Chandra, Bhairava, Ganapati and Kushmānda-rishi. The last is said to have had his hermitage on the hill and worshipped the god. In the *Sthala-purāna* the hill also named Sringi-parvata and Kushmānda-parvata. The floor of the *navaranga* has numbers of prostrating figures with labels. Some of them represent the Āvati chiefs and other personages of some consequence. The *navaranga* has two entrances on the north and south, the former leading to the *kalyāna-mantapa*. The latter is a fine structure supported by four sculptured black stone pillars which resemble those of the *mukha-mantapa* in front of the middle shrine in the temple at Nandi. Some of the noticeable figures on the pillars are Durga, Mahishāsuramardini, Siva as Lingōdbhava-mūrti flanked by Vishnu and Brahma, Siva as Gajāsuramardana, Vishnu seated in the posture of meditation with folded hands, and dancing Ganapati. The bottom panels have lions all round as at Nandi. This *mantapa* has likewise two entrances on the north and west, the former leading to the shrine of the goddess. There is a pond in the temple enclosure known as Doddamma's *donē*. A reservior at the back of the temple is called Narasappa's *kuntē*. On the rock near the Ānjanēya temple are sculptured a foot and a female figure. Above the foot is engraved *E. C. X. Chikballapur* 31.) A label over the female figure names her Honama. Two inscriptions are

to be seen on the rock to the right and left of the steps leading to the Yōganandīsvara temple. *Chikballapur* 35, of about the 10th century, is the oldest record on the hill. Near it is another epigraph. It is rather strange that the hill has no inscription relating to the Gangas. Considering their distinctive title Nandigiri-nātha, one would naturally expect some record of their rule. The Vīrabhadra temple is in a large cave near the fort gate, the overhanging boulder being about 70 feet high. A sacred well on the south of the hill, which is now inaccessible, is named Saunaka-tīrtha. This appeared under the name of Sravana-tīrtha in the last edition of this work (*II*, 145). "As far as I can see," writes Mr. Narasimhachār, "there is no indication of the hill having once been a Jaina settlement." Tīpu's palace and Cubbon's bungalow have marble tablets fixed on the walls. About half way up the hill is a small cave to the right with an overhanging boulder known as Bānantigundu (the boulder of the puerperal woman), since, according to tradition, a pregnant woman who was climbing the hill was delivered of a child there. The Gōpinātha temple on the Gōpinātha hill is in a large cave sheltered by a gigantic boulder measuring about 100′×60′×70′. On the boulder is built of brick and mortar, a tower intended to serve as a *vimāna* for the temple below. It is not clear how the workmen went up the steep cliff and built the tower. The old Jaina inscription, *E. C. X, Chik-Ballapur* 29, is on the east face of the cliff. The god Gōpinātha, about 4 feet high, stands with the legs crossed like Vēnugōpāla, but there is neither the flute nor the cow, the usual accompaniments of the latter. The figure has four hands, the upper ones holding a discus and a conch, the lower ones being in the *abhaya* (or fear-removing) and *chin-mudra* (or teaching) attitudes. This is rather peculiar. There is also a shrine to the left in the same cave containing a seated figure of the goddess. An inscription is to be seen on the Garudagamba in front of the temple. There is also another temple on the hill dedicated to Narasimha, the object of worship here being a shapeless stone. The hill is also known as the Narasimha hill after the name of this god. The Gullakāyi hill is situated between the Chennarāya and Kalavara hills. It is also known as Haidar Alī's hill. A small cave on the south is pointed out as the place where Hyder used to confine his European prisoners. On the top of the hill is a huge boulder, about 70 feet high, on which

is built a *mantapa* which commands a fine view of the surrounding parts. The boulder has very precipitous sides. It is said that Haidar's prisoners were sometimes hurled over this cliff, the spot being known as Hyder's Drop. This is supposed to be the place described in Meadows Taylor's *Tippu Sultan*.

The following is a description of the Nandi hill by Mrs. Bowring (*See Eastern Experiences* by L. Bowring, C.S.I., 2nd Edition). It is dated Nandidurg, February 21, 1869 :—

" The view from the bottom is wonderful, the great rocky mountain rising in a precipitous manner, and its gigantic sides looking ready to fall and crush you. It is a natural fortress, and its strength has been increased by a double wall and bastions, wherever it was capable of ascent, so as to render it quite impregnable. All this time the sun has been getting up, and is blazing, so I was grateful for a hood over the tonjon, from which hangs a scarlet cloth. Eight men lift the pole on their shoulders with a sort of whoop, and shouting and singing at the top of their voices, away they go. It was a fine study of the human form divine, as they only sported turbans and fig leaves. They went very fast, only stopping to change men from time to time, one man seeming to command the others, and slapping them all round in turns. Here and there we went short cuts, and did the four miles in an hour and a half, very good going, considering the steepness of the ascent, and as we got higher and higher, the air became cooler and cooler. We passed within the two walls, and leaving a pretty woody hollow on the right arrived at the highest plateau, with the great grey house in front of us. It is fully exposed to the powers of the air, is very substantially built, and is very handsome having cost Sir Mark Cubbon 40,000 rupees. We were told it was all so clean, whereas it was deep in dust, the accumulation of years, all the bedding was dropping to pieces, as also the furniture, and everything was in its wrong place. It was an amusement getting it all in order but the servants object to the Durg entirely, owing to the cold, so there was a general distribution of blankets and coats, but they sit curled up, looking like martyrs, and shiver with great effect whenever I look at them. The thermometer was 62° this morning indoors, while at Bangalore it was 87°.

"The rock falls away precipitously from the house, and looking over the wall down on the plain below, you have a grand

view. Near the house there is a little postern gate, whence there is a lovely scene, for, from this spot, you see for miles and miles the little villages dotted about, numerous tanks, and, hills covered with jungle, lighted up by sun-gleams. There are hundreds of wild roses, and at the house belonging to Captain —— where pains have been taken with the garden, the flowers are in great profusion."

Nangali.—A village in Mulbagal taluk, close to the eastern frontier, on the Kolar-Chittur Road. Population 1,512. It was an important frontier station from the time of the Hoysalas in the 12th century, and is constantly enumerated among the conquests of Vishnuvardhana. Some large tanks exist in the neighbourhood. Nangali.

Ooregum or Urigam.—A village in the Bowringpet taluk of Kolar District, Mysore, situated in 12° 58′ N. and 78° 17′ E., 7 miles by rail east from Bowringpet. Population (1901), 6,387. The village contains Tamil inscriptions of the Hoysala king Rāmanātha, dating from the middle of the thirteenth century, in which the name appears as Urigaiyam. It was here, in 1875, that the first shaft was sunk for gold; and since 1885 the neighbourhood has been entirely transformed by the development of the gold-mines, and the foundation of a new town (now named Robertsonpet). Ooregum or Urigam.

Palar.—A river said to rise in a well near the summit of Nandidrug on the east, where the water of the little spring reputed as the immediate source used formerly to flow, as in the natural way through a small stone bull since mutilated. If however this be accepted as the source, it follows that the stream must at some point cross the South Pinākini—a difficulty which the villagers easily set aside by the hypothesis, for which there is no evidence, that it runs underground at that place. The river more probably springs from the neighbourhood of Kaivara, to the west of Ambāji-durga and Rahmanghur. It first becomes visible, it is Pālār.

said, at Gautama gudda, a small hill south-ward of Kaivara. From Jangamkote it flows east-ward, until ten miles beyond Kolar, at the village of Yenandahalli, it receives an important tributary and directs its course south-south-east. Flowing through the Bowringpet taluk, where it forms the large Betamangala and Rāmasāgara tanks, it leaves Mysore and enters North Arcot district, near the village of Gundlapalli in the Kangundi Zamindāri. Running southwards to the west of Kangundi, it bends to the north-east past Vāniambādi and flows through the North Arcot and Chingalpet districts, passing Vellore, Arcot and Kānchivaram (or Conjeeveram), and falls into the Bay of Bengal, south of Madras.

The name Pālār, which means milk river, is rendered in Sānskrit into Kshīra-nadi, the designation of the stream in the *Purānas*. Its length in the district is about 47 miles, the entire drainage of its catchment basin, or 1,036 square miles being utilized for cultivation.

Pāpāghni.

Papaghni.—An affluent of the North Pinākini. It rises in Kalavaradurga or Skandagiri, north of Nandidrug, and taking a north-easterly course, flows through the Bagepalli taluk into the Cuddapa district, where, after forming the Vyāsasamudram and other large tanks, it unites with the North Pinākini near Kamalapur. The name *Pāpāghni*, signifying sin-destroyer in Sānskrit, denotes the purifying efficacy of its waters. A dam is carried across the stream near Burudukunte, whereby irrigation is provided for 180 acres of land. The famous large tank of Vyāsa-samudram is a few miles below this point, on the Cuddapa frontier and is said to have been constructed by Vyāsa Rāyasvāmi, the *guru* of the Mādhva Brāhmins. The discharge of the stream in maximum flood has been gauged as 5,244 cubic feet per second.

Pāparājanahalli.

Paparajanahalli.—A village in the neighbourhood of Kolar. Population 229. Situated on the top of a hill, the ascent to it is rather difficult. On the way to the village

near the Pātālamma temple, is a Kannada epigraph incised on a big rock. The village which contains only 8 or 10 houses, is picturesquely situated in a valley surrounded by hills on all sides. There is a Siva temple and a Darga said to be of Usmān Alī. In front of the Siva temple is a fine stone umbrella with a carved basement, the shaft being one foot in diameter and about six feet high with stone ornament at the top. The umbrella is about five feet in diameter. The whole stands on a rock on which is engraved a Tamil inscription which is mostly defaced. In a field close by is a curious sculpture representing an elephant in the centre attacked by two dogs, one seizing the trunk and the other the tail. It is not clear what this symbolises. May it be a representation of the overthrow of the Gangas, whose crest was the elephant ? Close to it is Bhūtagauda's cave situated near a rock called Kotikallu, with a Kannada inscription which appears to have been once occupied by a Lingāyat *guru*. At some distance to the east of the cave is the fortified hill called Darga, which was once the residence of the Mughal Subhadār Kāsim Khān. Remains of the fort and residence are to be seen even now.

Patrenhalli.—A village in Chik-Ballapur taluk. Population 516. The Gōpālakrishna temple at this place is a pretty large structure in the Dravidian style with a small *mahādvāra* and a fine front hall or *mukha-mantapa* consisting of 15 *ankanas* and standing on an ornamental plinth. The latter resembles that of the Ranganātha temple at Rangasthala, the pillars being, however, shorter and there being no veranda. The central ceiling has a lotus. Above the lintels of the central *ankana* runs on all the four sides a panel containing well carved figure representing scenes from the *Rāmāyana*. The west panel has figures of Rāma, his three brothers, Sīta and Hanumān flanked on the right side by the *ashta-dikpālakas* or regents of the eight directions and on the left by the *saptarishis* or the seven sages. Rāma has four hands, which is rather peculiar, and holds Sīta's right hand with his left. The panel seems to represent Rāma's marriage Patrenhalli.

or coronation. The south and north panels have a seated female figure, probably Sīta, in the middle with several female figures on both sides. The east panel represents a music party. The panels have intervening pilasters and are surmounted by an ornamental cornice. The temple stands in the middle of a cloistered court-yard. The god Gōpāla-krishna is a four-handed figure, about 3 feet high, flanked by consorts. All the three figures stand on one and the same pedestal, measuring about $5' \times 1\frac{1}{2}' \times 1'$, which is artistically executed. The tank mentioned above is named after the god of this temple.

Pinākini.

Pinakini.—The Northern or Uttara Pinākini, the Northern Pennār of European geographers, rises in the Chenna-Kēsva hill, north-west of Nandidrug, and flowing north-west past the town of Goribidnur, enters the Penugonda taluk of the Anantapur District. Thence, crossing a projecting angle of Pavagada taluk, it re-enters the Anantapur District, and turning eastward, passes through the Cuddapah and Nellore Districts finally discharging its waters into the Bay of Bengal near the town of Nellore.

Its principal tributaries from this District are the Pāpāghni and the Chitrāvati. The total length of the main river and its chief affluents within the Province has been estimated at 167 miles, with a catchment basin of 2,280 square miles, of the drainage of which 85.35 per cent. has been intercepted for purposes of cultivation.

From an inscription at Kallodi we learn that the water supply of Penugonda was drawn from this part of the river. Bukka-Rāya, the son of Harihara-Rāya, ordered his chief engineer, Singaya Bhatta, in 1389 to "bring the Henne river (the Pennār or Hennār) to Penugonda." And he accordingly led a channel, remains of which may still be seen, to the Siruvara tank, naming it the Pratāpa-Bukka-Rāya channel.

Rahman Ghur.

Rahman Ghur.—A conspicuous hill-fort in Chintāmani taluk, rising to 4,227 feet above the level of the sea, which

surrendered to the British in 1791. A large boulder on the western side near Kaivara, is crossed by belts of a brown colour, and from a crevice in the side a liquid resembling blood is said to issue at the time of *Sivarātri*, which kites and crows eagerly eat. The story is that Bhīma, one of the Pāndava brothers, imprisoned a gaint under the mountain, who yearly turns upon his side and causes his wounds to bleed afresh. Tīpu Sultān mortified at the capture by the British of Nandidrug, which he had deemed impregnable, proposed to abandon it and strengthen Rahmān-Ghur instead, but the design was not carried out.

Ramenhalli.—A village near Malur. Population 95. To the north of Sivarapattana close to this place is inscribed on a boulder resting on the rock to the east of the village (*E. C. X.*, Kolar 11), a fine record of the Ganga king Srīpurusha's reign. Rāmenhalli.

Rangasthala.—A village in the Chik-Ballapur taluk. The Ranganātha temple at this place is a large Dravidian structure of some architectural merit with a lofty *mahādvāra*, about 18 feet high, facing south. Rangasthala.

It stands in the middle of a cloistered courtyard which has doorways in the other three directions also. There are also four-pillared *mantapas* in front of all the doorways except the east. The temple consists of a *garbhagriha*, a *sukhanāsi*, a *navaranga*, a *mukha-mantapa* and a veranda running round the last. The *mukha-mantapa* or front hall, a fine structure, stands on an ornamental plinth, supported by 24 sculptured pillars. The veranda which is on a lower level has 14 sculptured pillars which are loftier and larger in size than those of the front hall. The front veranda has 8 pillars. The end ones, bigger than the others, have in the upper portion 3 fine pilasters, 2 in front and 1 at the side, and riders in front, all carved out of one block of stone. The next pillar on either side has only one pilaster and the middle two have no pilasters but have horsemen jutting out. The side verandas have 3 pillars each, omitting the end pillars of the front veranda, the end pillar being similar to that of the front veranda and the middle two having one

pilaster each. Above the dripstones in front runs a veranda in the Saracenic style supported by small pillars. This is worthy of note. The front hall has a row of 6 pillars in front, the end ones having three pilasters, the next ones one pilaster and the middle ones lions with riders without pilasters. All the pillars are sculptured in three panels on all the sides. There are two elephants at the sides of the steps leading to the front hall. The *balipītha* and the pedestal of the *dhvaja-stambha* or flag-staff, which are similar in design, are artistically executed. The *mahādvāra* has two inner and two outer pairs of well carved jambs with male and female figures surmounted by scroll work. The first inner pair have at the bottom on the north face *dvārapālakas* facing the temple, and on the east and west faces female figures standing on *yālis* with scroll above. The second pair have male figures facing each other with cows below licking their feet. The first outer pair are similar to the second inner pair only the right male figure has a lion below in place of the cow. The second outer pair are likewise similar to the first inner pair only with the *dvārapālakas* at the bottom on the south face. The *garbhagriha* has a fine reclining figure of Ranganātha about 4 feet long, with the head to the west, canopied by a five-hooded snake, the figures of Srīdēvi and Bhūdēvi being seated at the feet. Around the inner wall run two panels containing figures of Vishnu, his attributes, the seven sages, etc. The *vimāna* or dome over the *garbhagriha* resembles that of the temple at Srīrangam, being in the shape of a basket, and is carved with figures, etc, a Ganapati being shown in one place, perhaps in allusion to Vibhīshana's entrusting the basket containing Ranganātha to Ganapati as stated in the *Srīranga-mahātmya*. The god is said to have been set up by the seven sages. In the *navaranga* are kept metallic figures of Ranganātha with consorts, Vishvaksēna, Rāmānujāchārya, Nammālvār and Chakrattālvār (or the discus of Vishnu). Two cells facing each other in the *pradakshina* of the *garbhagriha* have 10 and 3 figures respectively of the Ālvārs and Āchāryas (Srīvaishnava saints and sages). An inscription is to be seen on the third step in front of the *navaranga* doorway and four written in red ochre, on the ceiling of the front veranda. The latter, consisting of four Sānskrit verses, are mostly quotations from the *Srīrangarāja-stava*, a work in praise of the god Ranganātha of Srīrangam by Parāsara-Bhatta, a younger contemporary of Rāmānujāchārya. Outside

the temple enclosure to the east are two ponds, one octogonal and the other square. The former is well built.

Sadali.—A village in the north-west of the Sidlaghatta taluk 18 miles north of the kasba, on the road to Bagepalli. Population 1,311. Sadali.

A great antiquity is attributed to this village. It is said to have been founded by Sahadēva, the youngest of the Pāndava brothers, and thence called Sahadēva-patna, since abbreviated into Sadahalli or Sadali. The spot was selected by Saka rishi, whom he had come to visit, and with whom he had an interview where Gumnāyakanpālya now stands. The village changed hands several times until annexed to the Sira suba and bestowed as a *jāgir* on two Muhammadan chiefs, who, to prevent its falling a conquest to the Cuddapah Nawāb, privately disposed of it about 1459, to Dodda Baiche Gauda of Chikballapur.

Sidlaghatta.—A taluk in the centre towards the north. Area 329·40 square miles. Head quarters at Sidlaghatta. Contains the following hoblis, villages and population :— Sidlaghatta.

Hobli	Villages	Villages classified			Kayamgutta	Population
		Government	Sarvamanya	Jodi		
1. Sidlaghatta. ..	97	76	..	10	11	21,760
2. Basettihalli. ..	76	67	..	2	7	8,810
3. Jangamkote...	69	46	4	6	13	16,605
4. Sadali ..	54	44	1	8	1	10,977
5. Chilakalnerpu.	60	49	..	10	1	9,782
Total ..	356	282	5	36	33	67,934

Principal places, with population.

No.	Place	Population
1	Sidlaghatta	3,697
2	Jangamkote	1,891
3	Sadali	1,311

The taluk forms the valley of the Pāpāghni, which river crosses it in a north-easterly direction. The south Pinākini drains the south-west angle and forms two large tanks at the kasba. The northern parts of the taluk, marking the continuation of the Dongalakonda hills, are stony and rugged. The remaining parts are fertile and well cultivated. In the former, the dry crop soils are, as a rule, poor and stony or sandy. In the vicinity of the rivers, however, black soil is not uncommon. To the south of Sidlaghatta the dry crop soil is usually reddish, of fair quality. The irrigated lands are generally superior, rich brown loam being very common. Wet cultivation receives special attention in the north, and the abundance of honge trees there provide in their leaves and branches, the manure required for the rice fields. In the south, on the contrary, ragi is the staple crop, but potatoes also occupy a considerable area, as well as sugar-cane. The manufactures consist principally of ordinary women's cloths, kamblies, glass bangles, sack cloth and thread.

The revenue settlement was introduced in 1885 and the resettlement with effect from 1923-24. The culturable area according to resettlement was distributed as follows :—

	acres.
Occupied area :—	
Dry	46,850
Wet	7,377
Garden	6,558
Unoccupied area :—	
Dry	11,177
Wet	1,406
Garden	155
Kharab	1,30,462
Inam	11,230

The total Revenue Demand for the year 1921-22 was Rs. 1,83,961-10-5, the demand under Land Revenue being Rs. 1,43,632-11-7.

From Sidlaghatta there are roads west to Chik-Ballapur, east to Chintamani, and south to Jangamkote and Hoskote. The Bangalore-Cuddapa high road passes through the south-

east angle and the Chintamani-Bagepalli road crosses through the taluk a little above the middle. The Kolar-Nandi road runs along the southern limit through Jangamkote.

Sidlaghatta.—A large town, 30 miles noth-west of Kolar, on the Srinivaspur-Chik-Ballapur road. Head-quarters of the Sidlaghatta taluk and a Municipality. Sidlaghatta.

Population in 1921	Males	Females	Total
Hindus	1,510	1,445	2,955
Muhammdadans	364	355	719
Christians	12	9	21
Animists	2	..	2
Total ..	1,888	1,809	3,697

For about five miles round Sidlaghatta there occurs a kind of laterite, called *chattu*, which differs from ordinary laterite in allowing of the growth of large trees, as on a hill south of the town. Reduced to clay it forms a very durable plastering for walls, and applied to roofs makes them permanently water-tight.

According to the local chronicle, Sidlaghatta was founded in 1526 by Halasūramma, wife of Kempe Gauda, who came with his pregnant wife from Ujanipattana and settled at Ablodu to the north of Sidlaghatta. Kempe Gauda having been killed during a raid on Vellore, his wife, securing a hidden treasure, fortified Ablodu and took possession of a few villages in the neighbourhood. She gave birth to a male child named Sivane Gauda in 1514. Sidlaghatta was so named after Sidla Gauda, her father-in-law. It had also another name Sivanabdhi after her son Sivane Gauda. The latter was crowned in 1529 at Sidlaghatta, and extending his power on all sides by conquest, he ruled for 47 years. Of the two tanks at the village, the one to the south-west, known as Ammana-kere, was built by Halasūramma, while the other to the south-east, known as Gaudana-kere, was built by Sivane Gauda. His wife was Sivajamma. The old taluk *kachēri* is said to stand on the site of his place. A big slab, measuring 6 feet by 5 feet and 10 inches thick, which

was once in the palace but now placed in the school compound, is said to have served as a seat for the Gauda when taking a shave. At some distance to the village are the tombs of the Gauda and his wife with canopies. His son Immadi Sivane Gauda, who succeeded him in 1576, ruled for 40 years. The place was subdued by the Mahrāttas in 1616, when the Gauda was carried away to Bangalore. They held it till 1661 when it was taken by the Mughals. In 1679 it again passed into the possession of the Mahrāttas who sold it to Annayya Gauda of Chikka-Ballapur in 1691. The latter held it till 1762 when it was captured by Hyder. The fort has been pulled down; only portions of the moat are visible here and there. The parapet over the roof of the Ānjanēya temple has some carved stones brought from some other ruined temple and built into it. The sculptures are of some interest as they illustrate the story of Daksha's sacrifice. One of the stones shows Daksha in the company of Brahma and Vishnu engaged in performing the sacrifice, Agni being represented by a figure with two hands; another shows Vīrabhadra in the act of cutting off Daksha's head; and the third shows the headless Daksha standing with folded hands while some one places the head of a ram on his neck. There is likewise a piece of stone built into the parapet containing figures of three *dikpālakas* or regents of the directions, the remaining five being on another piece kept in the veranda of the temple. In the Venkataramana temple, some of the slabs of the outer walls of the *garbhagriha* bear inscriptions giving the names of the donors of the slabs. The god is a fine figure, about 4 feet high, flanked by consorts. At Hosapete is the Bhadranakere tank said to have been built by a merchant named Bhadrappa whose image is set up on the bund. The Chennakēsava temple here has a *brindāvana* with the figure of Kēsava sculptured on the front face.

Municipal Funds	1920-21	1921-22	1922-23	1923-24
Income	6,211	6,585	6,547	5,426
Expenditure	9,784	6,068	6,485	6,137

Siti.

Siti.—A village in the Kolar taluk. Population 307. The place appears to have been one of considerable importance

during the Chōla and Hoysala periods. There are also a few records of the early Vijayanagar kings. The hill is a low one with the hamlet of Siti and a number of temples in a dilapidated condition at its foot.

On the hill there are two large temples, the Srīpatīsvara and the Kālabhairava, adjoining each other. In the former there are also shrines of Vīrabhadra and Mahishāsuramardini. The oldest inscription of the hill is a Tamil one of Rājēndra Chōla, of about 1024 A.D., engraved in bold characters on a projectiong rock which extends from west to east from the Mahishāsuramardini shrine to a little distance beyond the *garbhagriha* of the Srīpatīsvara temple. This *garbhagriha* is a natural cave with the above rock completely overhanging it. The epigraph is incised in five compartments of 14 lines each, placed side by side with a short interval of space between. The first and last compartments can be read almost completely, but the three middle ones only in part, as large portions of them are concealed by the walls and terrace subsequently erected. The concealment of the inscription by later structures leads us to the legitimate conclusion that originally the cave-like *garbhagriha* alone was in existence. Only the first compartment and a portion of the second are printed as Kolar No. 44. The next in point of time, a Tamil inscription of Kulōttunga-Chōla I, of about 1071 A.D., is engraved on a big rock behind the Kālabhairava temple. The rock has peeled off to such an extent that only a few bits of writing are left here and there. With the greatest difficulty portions of this inscription were deciphered and copied by the Archæological Department. The Kālabhairava temple is covered with inscriptions both inside and outside. The oldest of the newly discovered inscriptions is one of the time of the Hoysala King Vishnuvardhana. Of the others, a large number relate to the Tamil Gangas and a few to the Vijayanagar kings. One of the epigraphs, of about the 14th century, is of particular interest as it alludes to the practice of offering the finger to the god Kālabhairava. Kālabhairava is the most important deity on the hill. He is the tutelary deity of large sections of the cultivating classes such as *Morasu Vokkaligas, Reddis,* etc. The practice of offering the finger to this god was in vogue among the above cultivating classes till about 30 years ago when it was put a stop to by the

Government. The origin of this practice goes back to the Purānic period. The large hill to the south of the Siti hill is known as Bhasmāsurabetta, because, according to the *Sthala-purāna*, it was here that the demon Bhasmāsura was reduced to ashes. The hill is supposed to consist of the ashes of the demon and it is urged in support of this supposition that during the rains, however heavy, all the water gets absorbed in the hill, no water flowing down to the foot on any side. Bhasmāsura, who had received a boon from Siva to the effect that anybody, on whose head he laid his hand should instantaneously be reduced to ashes, wanted to try the effect of the boon on Siva himself. The latter, trying to evade the demon, was pursued by him wherever he went till at last he came to the hermitage of Gautama near Siti and by the advice of the sage hid himself in a cave, the present *garbhagriha*, on the Siti hill. Missing the object of his pursuit, the demon enquired of a cultivator who was ploughing a field close by whether he saw a man running in that direction, whereupon the cultivator pointed to the hill with his forefinger. Just then Vishnu showed himself to the demon in the form of a beautiful damsel (Mōhini) and brought about his death by his own hand as related in the *Purānas*. On Vishnu relating to Siva how the demon was disposed of, the latter requested Vishnu to appear to him in the very same form in which he brought about the death of the demon ; and on his doing so Siva became so much enamoured of the Mōhini that he forthwith embraced her, the result being the birth of Kālabhairava. When Kālabhairava asked Siva what he was to do, he was directed to take his abode on the Siti hill and, as a punishment to the cultivator who betrayed Siva's whereabouts to the demon with his forefinger, to receive as an offering the last joint of the offending forefinger from him and his descendants. The custom of having the last joint of the forefinger cut off and offering it to Kālabhairava as an expiation continued, it appears, for some time. But as this amputation of the right forefinger interfered seriously with the duties of the cultivator, it was subsequently agreed to propitiate the god by arranging to have two fingers the little finger and the ring-finger of the females cut off as a substitute for the one finger of the males. This amputation of the last joints of the two fingers of females was in vogue till about 30 years ago. The classes of cultivators who observe this practice are known as the 'finger-giving'

classes. There was till recently, it appears, a regular establishment in the temple for carrying on the amputation—a goldsmith for cutting off the finger and others for dressing the wound and for kneading the finger and holding it tight so that no blood might be shed at the time. The devotees had also to pay certain sums of money, which were divided in certain fixed proportions among the *archakas* and other servants of the temple as well as among the *ayagars* of the village, such as the shānbōg, patel, goldsmith, barber, etc. They had morever to bring a certain fixed quantity of rice per head. An inscription in the temple, of about the 14th century, fixed the proportions in which this rice was to be divided among the goldsmith and others. When the amputation was prohibited by the Government, the finger-giving classes raised a strong but unavailing protest against the prohibition. They have now adopted the harmless substitute of having the fingers wound round with flowers in the temple and unwinding the same with due ceremony on return to their village. It is said that the Siti hill is the only place in India where this curious custom of offering the finger has prevailed. The *linga* on the Siti hill is called Srīpatīsvara because, it is said, it was set up by Srīpati or Vishnu. In the Tamil inscriptions the place is called Srīpati or Sapati and in the Kannada ones Sihatti or Sihati, now corrupted into Siti or Siti. In the inscriptions, the Kālabhairava is called Tribhuvanavidanga-Kshētrapāla-Pillaiyār.

A long hillock near Siti is said to represent Gautama's hermitage to which Siva fled when pursued by Bhasmāsura. The temples are situated only half way up the Siti hill. It appears that the top of the hill, which was once fortified, was formerly occupied by a village. This is borne out by the flight of steps and the gateways (*tōrana-gambas*) leading to the top. There is a large cave close by, about 35′ by 12′ which the people call Bhūpatamma's temple; a *jātra* is held here every year in honour of the goddess. There are only a few mutilated figures in the cave. It appears that about 200 years ago one Sadānandayōgi had taken up his residence on the top of the hill.

Siti-betta.—A hill in the Vemgal hobli, Kolar taluk. It has a temple of Kāla Bhairava, and is an important sacred Siti-betta.

place of the Morasu Vokkalu tribe, who preponderate in this district. Inscriptions at the place show that the name is contracted from Siripati, through Sihati. They are of the time of the Chōla kings, of Ganga Perumāl, the Hoysala king Ballāla III., and of the Vijayanagar period. (See *Siti*).

Sivara-pattana.

Sivarapattana.—A village near Malur. Population 827. Has several old lithic records, most of them of the Ganga king Srīpurusha. The village appears to have been a place of great historical importance at one time. The name is apparently a corruption or contraction of Sivamārapattana and it is very probable that the place was once the residence of Sivamāra II, son of Srīpurusha. *E. C. X. Kolar* 6 and 7, which are at this village, are very neatly engraved and excellently preserved. They look as if they left the sculptor's hands but recently. The place is noted for the manufacture of images in stone and metal. There are about half a dozen houses belonging to sculptors. Many unfinished images of gods and goddesses, Naga stones, etc., the work of these men, are strewn over the village. They are Pānchālas, said to be of the Kasyapa-gōtra. It is learnt that their ancestors came and settled here about 212 years ago. Owning large tracts of land in the village, they are in well-to-do circumstances and do not depend on this craft alone for their livelihood.

Srinivaspur.

Srinivaspur.—A taluk to the east. Head-quarters at Srinivaspur. Contains the following hoblis, villages and population :—

Hobli	Villages	Villages classified				Population
		Government	Sarvamanya	Jodi	Kayamgutta	
1. Srinivaspur	87	81	..	4	2	19,230
2. Addagal ..	51	49	..	2	..	8,255
3. Royalpad ..	40	38	..	2	..	6,303
4. Nelavanki ..	62	54	..	6	2	9,532
5. Yeldur ..	40	39	..	1	..	9,650
6. Ronur ..	61	50	..	10	1	9,740
Total ..	341	311	..	25	5	62,674

No.	Place	Population
1	Srinivaspur	3,119
2	Yeldur	1,357

Principal places with population.

The taluk is bounded on the north and north-east by ranges of hills connected with the Eastern Ghāts, among which are situated the two clusters of hills enclosing the elevated picturesque valleys of Mudimadagu and Sunnakal. The former is a circular basin, inaccessible on all sides except at the north and south, where there are passes leading to the country around. The village of Mudimadagu is situated in the centre of the valley, and some twenty villages in other parts of it. The group to the south also forms a circle, in the middle of which stands the village of Sunnakal. The only outlet now used is towards the west. There are four villages in the valley, and the scenery here is described as more picturesque than at Mudimadagu. Both these groups of hills are covered with thick jungle, and have been the strong-holds of petty chiefs who held sway over the surrounding country. From the neighbourhood of Yeldur commence the low flat hills which indicate the auriferous tract extending to the southern most limits of the district.

The total Revenue Demand for the year 1921-22 was Rs. 2,22,146-10-6, the demand under Land Revenue being Rs. 1,40,713-4-6.

The Bangalore-Cuddapa road runs through the taluk in a north-east direction, and is joined at Tadgol by a road from Kolar through Srinivaspur. The Mulbagal-Chintamani road also passes through Srinivaspur. The Madanapalli and Chinna-Tippasamudram stations of the South Indian Railway from Vellore to Dharmāvaram are close to the north-east angle of the taluk.

Srinivaspur.—A town 15 miles north-north-east of Kolar, with which it is connected by road. Head-quarters of the Srinivaspur taluk and a Municipality. Srinivaspur.

Population in 1921	Males	Females	Total
Hindus	1,031	1,014	2,045
Muhammadans	536	525	1,061
Christians	7	6	13
Total ..	1,574	1,545	3,119

It is better known to the people of the District by its old name of Papanpalli. Dewan Pūrnaiya, when he visited the place on his return from a pilgrimageto Tirupati, gave it the present name, calling it after his son Srīnivāsa Mūrti. Rough bits for horses and other articles of iron are manufactured here.

At Gulganpode, about two miles to the east, is pointed out as the site of an ancient city, said to have been called Haralukēte. Two Mahāvali inscriptions, of the time of Bānarasa and Vikramāditya, were excavated there some years ago, the first discovery of the Mahāvali or Bāna dynasty, and a Pallava inscription dating in 768 was also found.

The Chaudēsvari temple below the Amanikere tank at Srinivaspur has figures of the Saptamātrikah seated in a row. Chaudēsvari after whom the temple is named is a four-armed figure about 3 feet high, holding a drum, a snake and a cup in three hands, the remaining hand piercing a demon with a trident. The fine Bāna inscriptions *E. C. X., Srinivaspur* 5 *and* 6 at Guliganpode, are about two miles to the east of Srinivaspur.

Municipal Funds	1920-21	1921-22	1922-23	1923-24
Income	1,985	3,316	2,739	3,272
Expenditure	1,937	2,443	3,388	2,966

Sugatūr.

Sugatur.—A village about 8 miles to the north-west of Kolar. Population 1,040. At one time the head-quarters of a line of local chiefs. They had the general name Tamme-Gauda. For some military service, the title of " Chikkarāya " was conferred on them by the kings of Vijayanagar. Their grants range from 1451 (*Mulbagal* 241) to 1669 (*Mulbagal* 114).

Tekal.—A Railway Station between Malur and Bowringpet on the Madras and Southern Mahratta Railway. Tekal.

The Varadarāja temple at this place is a pretty large structure in the Dravidian style with a lofty *mahādvāra* or outer gate. It faces west and has a large number of Tamil inscriptions on the basement. The Singapperumāl temple, though in ruins, is a fine structure with sculptured pillars and neatly dressed lintels and capitals. At the Ānjanēya temple, the figure of Ānjanēya, about 7 feet high, stands with folded hands. In the ruined Patālamma temple, the goddess is a seated figure, about 3 feet high, with 4 hands, the right upper holding a drum, the left upper a trident, the right lower a sword and the left lower a cup. There are several more ruined temples in the village. The place appears to be an old one, as it is named as a seventy-six in an inscription of the 9th century recently discovered at Hulidenhalli. Tradition has it that the village once had 101 temples and 101 wells or ponds. The Tekal hill so well known to railway travellers by its conspicuous rocks and boulders has a cave known as Bhīma's *garadi* (or gymnasium). It is a magnificent one measuring 150′×70′×50′. But the approach to it is very difficult. One has to climb over rocks and boulders, climb in several places and leap over declivities 50 to 100 feet deep. According to tradition, Bhīma, the Pāndava prince, used to practise gymnastic exercises here. The floor has a deep layer of fine soft earth with several holes, which are supposed to have been formed when Bhīma took up handfuls of earth from the ground to smear his body with. Gigantic boulders form the walls of the cave. They slope and meet at the top leaving an aperture in the middle which lets in light. It is a pleasant retreat. As soon as it is reached, all fatigue is forgotten. On the boulder forming the left wall are some marks made with a chisel, which have the appearance of Kannada characters. But no word can be made out. The hill to the north of Tekal is known as Bhūpatiyamma's hill. A narrow cave in the hill is called Rokkada-gavi (or the cash cave). It is plastered over inside and is supposed to have contained the treasure of the former rulers of the place. There is a seated Jina figure, about 3 feet high, below a tamarind tree in the village of Hulidenhalli, not far away from this place. It belonged to a *basti* or Jaina temple which once stood to the north of the village but is no longer in existence.

The village Gōpasandra, also near to this place, is so named after the Saluva chief Goparaja, son of Tipparāja, who was the ruler of Tekal in the first half of the 15th century.

Teruhalli.

Teruhalli.—A village in the Kolar taluk, situated on the top of a hill.

On the way to this place, a Persian inscription is to be seen near the sluice of Dasarathakunte. At the Antaragange are the temples of Nīlakanthēsvara and Visvēsvara. The former is in ruins. It contains several inscriptions of the Tamil Gangas written in classical Tamil poetry, a rare feature in inscriptions which are not Chōla. The Antaragange flows through the mouth of a couchant bull and falls to a pond about five feet below. Close at hand is the Visvēsvara temple. This place is a favourite resort for the celebration of marriages among the lower classes of the population. Tradition has it that in response to the prayer of Muchukunda, the Ganges came over there in the form of the Antaragange in order that he might conveniently bathe in it every day, he being too old to undertake a journey to the Ganges. A small hill near Teruhalli is known as Muchukundagiri or Muchukundasrama, the place where Muchukunda is said to have performed penance. The god of Talagunda, a village about 4 miles from Teruhalli, is known as Muchukundavarada, *i.e.*, the bestower of a boon on Muchukunda. Past the Lingāyat *matha* called *Gavimatha* near the Antaragange is Teruhalli, a small hamlet consisting of 5 or 6 houses, situated on the top of a hill. The ascent is rather steep. The Gangādharēsvara temple at Teruhalli is a pretty large building, the *mahādvāra* resembling that of the Kōlāramma temple in details of workmanship. The *kalyāna-mantapa*, situated to the left as we enter the temple, is a fine structure though unfortunately unfinished. The images of the *Saptamātrikah*, Bhairava, Ganapati, etc., in the temple are well carved. They are said to have originally belonged to the Kōlāramma temple and to have been brought here at some former time to save them from the fury of the iconoclastic Muhammadans. The south and west outer walls and bases of the temple are covered with Tamil inscriptions of about the 13th century. A small hillock to the south of the temple is called Muchukundāsrama, *i.e.*, Muchukunda's hermitage. It is referred to in the inscriptions as Muchukundagiri. To the west of the temple

is a good pond ; and to the south-west of it at some distance are shown some walls which are said to represent an old village named Sivaganga. To the north of Teruhalli is a large cave known as *Pāndavara hajāra*.

Tirupati.—A village near Malur, locally well known as a place of pilgrimage. Tirupati.

The Srīnivāsa temple at this place is a pretty large structure with a *prākāra* or enclosure and a spacious courtyard in front. The god of the temple, Varada, though named Srīnivāsa, is well carved. In the *navaranga* are kept figures of Rāmānujāchārya and Vedāntadēsika. It is said that the god was set up by Yajnēsvara and the temple renovated by king Janamējaya. The village is considered as a holy place of pilgrimage and many marriages are celebrated in the temple every year. Offerings which could not be taken to Tirupati in the North Arcot District are delivered at this temple. A fragmentary Tamil inscription is to be seen on the basement of the *garbhagriha*. The stones bearing the inscription appear to have been displaced during the renovation of the temple. An annual *jātre* on a large scale takes place here in the month of *Chaitra* (April). The village has several *chattras* and *mantapas* for the accommodation of pilgrims. According to the villagers, there was a long inscription on a rock in Hirekalgudda, a small hill to the west of the village ; but the rock has recently been blasted and the inscription destroyed.

Tornhalli.—A village in Malur taluk. Population 745. Toranhalli.

To the west of the village, is a shrine of the goddess Sappalamma, so called because she is believed to cure the cattle disease known as *sappe-jadya*. A *jātre* on a large scale, lasting for 10 days, is held in her honour every year in the dark fortnight of the month of *Pushya* (January), at which nearly 50,000 people are said to collect together, many coming even from the Madras Presidency. People make vows to the goddess and attend the *jātre* for fulfilling them. Cattle are largely sold at the *jātre*. The village is a *jōdi*.

See Ooregum. Urigam.

Vanarasi.

Vanarasi.—A village in the Holur hobli of Kolar taluk, seven miles north of Kolar. Population 411.

It is the seat of a large annual festival held for 15 days in April, in honour of Iralappa, when about 4,000 people assemble and a cattle fair takes place, to which about 10,000 bullocks are brought for sale.

Virupaksha-pura.

Virupakshapura.—A village in Kolar taluk. The Virūpāksha temple in this village is one of the largest temples, if not the largest, in the State, built during the reign of the Vijayanagar king Dēva-Rāya II. The Pārvati shrine here has the figure of a lion in front of it just like Nandi in front of Siva temples. This is rather unusual.

Vrishābha-vati.

Vrishabhavati.—A tributary of the South Pinākini. It rises from the east of the Vokkaleri hills, passes by Sulikunte, and crosses the railway at the Bowringpet station. It then feeds the tank of Kuppam, and passing by Kendoti, leaves the district three miles beyond it. The stream descends into the plains by the Singaralapalli pass, receives the waters of the Markanda near Ankusgiri and falls into the South Pinākini near Krishnagiri.

TUMKUR DISTRICT.

SECTION I—DESCRIPTIVE.

SITUATION, AREA AND BOUNDARIES.

Situation.

TUMKUR.—A District in the centre and north-east situated between 12° 45′ and 14° 6′ North Latitude and between 76° 21′ and 77° 28′ East Longitude. Its extreme length from North to South is 102 miles and its greatest breadth from East to West, 67 miles.

Area.

The area is 4,076·86 square miles, of which, excluding the area for which no returns exist, 2,181·72 square miles are cultivable and 1,656·76 unculturable. Of the culturable area, 1,977·88 square miles are under occupation with 1,379·44 square miles under actual cultivation.

Boundaries.

It is bounded on the north by the Anantapur District of the Madras Presidency, on the east by the Kolar and Bangalore Districts, on the south by the Mysore District and on the west by the Districts of Chitaldrug, Kadur and Hassan.

Physical Aspects.

A considerable range of hills, forming the eastern boundary of the Krishna river system in Mysore, runs north and south, through the eastern parts of the District. Entering its limits from the north with Kamandurga (3,537 feet) and Nidugal (3,485 feet) in the Pavagada Taluk, it is continued by Midigesidurga (3,414 feet) and includes the prominent peaks of the Madhugiri durga (3,935 feet), Chennarayandurga (3,744 feet), Koratagere (2,906 feet), Devarayadurga (4,154 feet, and 3,940 feet at T. B.), Nijagal (3,569 feet), Hutridurga (3,713 feet) and Huliyurdurga (3,086 feet). It is a part of

the range running through the west of the Bangalore District represented by Sivaganga and Savandurga.

The following are other prominent peaks and they, along with the Devarayadurga, represent the Trigonometrical Survey Stations in the District, which are ten in number :—

(1) Rāmedēvarabetta, (2) Seethakal, (3) Dodanaramangala, (4) Byala, (5) Pavagada, (6) Bommenahalli, (7) Chowdenhalli, (8) Hemgiri, (9) Rangasvāmibetta.

The streams issuing from these hills are of small size, the principal being the Jayamangali, which rises in Devarayadurga and flows north-east into the North Pinākini ; and the Shimsha, which rises to the south of the same hill and flows southwards towards the Cauvery. The North Pinākini has a course of only a few miles across the extreme north-east corner of the district, in the Pavagada Taluk.

West of the chain of hills above mentioned, a low range commencing near Kibbanhalli runs north-west past Chikkanayakanahalli and connects with the central belt of the Chitaldrug District. The watershed separating the river system of the Krishna northwards from that of the Cauvery southwards may be defined by a line drawn east and west from Koratagere to Tiptur ; while the main chain of mountains forms the western limit of the upper North Pinākini basin.

The open parts of the district maintain a generally even level above the sea, the height at Tumkur being 2,678 feet. It is 2,520 feet at Kunigal, 2,734 at Kibbanhalli, 2,462 at Madhugiri and 2,479 east of Holavanahalli. But the situation of Sira is much lower, being only 2,160 feet above the sea level. This depression is evident to the eye from the neighbourhood of the Shibi temple.

The elevation of the other taluk head-quarter towns is also noted below :—Koratagere 2,906 feet, Pavagada Hill 3,026 feet, Chiknayakanhalli 2,650 feet, Gubbi 2,569 feet, Tiptur 2,783 feet and Turuvekere 2,633 feet.

The southern taluks except around Huliyurdurga, where the country is wooded and hilly, consist of undulating plains

interspersed with clumps of tall and well grown trees, where stone is scarce, except on occasional ridges or hillocks. Cocoa-nut and other palms are confined to the vicinity of tanks. Farther north, large plantations of cocoa-nuts occupy even the dry lands, especially in the Taluks of Gubbi, Tiptur and Chiknayakanhalli. After crossing Tumkur eastwards, the park-like appearance of that taluk changes, north of Devarayadurga, to the scenery of a hill country intersected by cultivated valleys, the hills and their skirts being for the most part covered with shrubs interspersed with trees which remain verdant through the greater part of the year.

To the north-east extends a very fertile tract, irrigated from perennial springs, reached at a depth of only a few feet below the surface. These springs called *talparigis*, one of the chief sources of water supply, form a marked and peculiar feature of the Madhugiri and Pavagada Taluks as well as of the adjoining Taluks of the Madras Presidency. The water obtained from the spring heads is either conducted directly by narrow channels to the fields or a *kapile* well is constructed from which the water is raised by two or four bullocks. Where the soil is not sandy, springs may be tapped at short distances from each other.

These *talparigis* are said to dry up generally in the summer, being useful only in the rainy season and not working now so satisfactorily as before. The reason assigned for this is want of sufficient and timely rainfall in recent years.

Geology.

Rocks.

Excepting the Charnockites, most of the other rock groups of the State are represented in this district. For descriptive purposes, the district may be roughly divided into three zones or regions as follows :—

(1) The schist region.
(2) The gneissic region.
(3) The granite region.

(1) *Schists.*—The belt of schists extending north and south to the east of Huliyur, known to the earlier geologists

as the Chiknayakanhalli band, forms the chief schist region of the district. These schists include members of both the lower and the upper division of Dharwars, the dark hornblende schists, epidiorites and the dark amphibolites constituting the former division, while the lighter green Chloritic schists and green-stones in association with a varied suite of rocks of fine grained gritty and slaty schists, argillitic schists, phyllitic rocks, etc., the altered variants of the acidic lavas and tuffs of the Champion gneisses, together with the ferruginous quartzites, limestone and other secondary rocks forming the latter or the upper division. The manganese ores and the limonite or hæmatitic iron ores are found in lenticular patches or pockets in these fine grained altered acidic rocks in close proximity to the basic chloritic schists. Between Huliar and Bukkapatna, is a club shaped exposure of a mass of a grey hornblendic trap, found to be intrusive into the above chloritic schists, and this is called after a prominent village, as Bellara Trap, and is of some importance on account of the old workings for gold it contains.

(2) *Gneissic region.*—Bordering the belt of schists on both the sides is the complex gneissic region consisting of a biotite granitic gneiss which has been shown of late to consist of the granitic members of both the Peninsular gneiss series and the Champion gneisses as well owing to the similarity of the constituent minerals, but for careful comparative study in the field, the two could hardly be differentiated from each other.

(3) *Granitic region.*—About the eastern end of the district running north and south through the gneissic region, is the band of the porphyritic Closepet granite, with an average width of 15 to 20 miles, forming the conspicuous chain of hills of Devarayadurga, Siddhabetta, Madhugiri and Pavagada. These, as in the Bangalore district, consist of several types varying in texture from medium even grained to coarsely porphyritic and in colour from grey to pink. The colour of the rock is chiefly due to that of the coarsely crystalline felspars, which vary from white or pale grey to pink or brownish, attaining sometimes a length of 2 inches or even more.

Dyke rocks, as usual, consist of normal dolerites which are seen in numbers to the S.-E. of Koratagere and also in the schist region. Enstatite or hypersthene bearing types are also occasionally found in the district and the one near Dodderi is partly pyroxenic and partly hornblendic and has some resemblance to the pyroxenite dykes of the charnockite series.

Building stones.—The medium even grained members of the porphyritic Closepet granitic series and also the finer grained normal granites are quarried in several places in the district, the chief among them being the Kyatsandra and Karadi quarries.

The quartzitic rock near Dodguni and Kondali are quarried to a certain extent, and carved locally into stone cisterns and also used for making grind stones.

The dark grey potstone or the amphibolite of the Turvekere Trap takes a fine polish and has been used in the construction of the Mysore Palace.

Mines and Minerals.

The schists are the chief mineral producing rocks of the district.

Iron Ores.—Near Kondli, Dodguni and Karakurchi and also to the east and south-east of Bukkapatna are a number of bands of ferruginous quartzites. Some of these ores near Chiknayakanhalli and also the concentrates in the beds of streams in the Koratagere and Madhugiri Taluks appear to have been smelted previously.

Gold.—There are indications of gold in the Bellara Trap. Prospecting was carried on to a certain extent on the "Bellara Reef" and at one time the results appeared to be quite promising, but the poor results obtained in depth caused the mine to be abandoned. An account of the results of the work done in that locality is given in the *Mineral Resources of Mysore*, page 40.

Gold was also reported to occur in some of the quartz reefs to the east of Koratagere. But the analyses of a number of surface samples from these reefs have, however, failed to show any good indication.

Manganese is found to occur in fairly large quantities near Karakurchi, Dodguni and Janehar. There were four licenses current for prospecting for this ore during 1923-24 and the ores removed from 1905 to 1924 from all the blocks approximate to 36,513 tons, of which 25,767 tons have been exported.

Limestone.—Bands of limestone varying in composition from a high calcium variety to magnesian or dolomitic limestone types occur to the north-west of Kondli and also fringing the western edge of the schists to the east and north of Huliyur. The exposure near Voblapur was worked to a small extent by the Geological Department, removing about 10,000 to 12,000 tons of limestone. These were departmentally tested for (1) the possibility of manufacturing calcium cyanamide, (2) the suitability as flux for iron smelting, and (3) after coarse crushing for using as a fertiliser for impoverished soils. The dolomitic limestone of the Shankargudda area (Shimoga District) being at present utilised as a flux for the Mysore Iron Works, the possibilities of utilising these limestone bands for other purposes have not been considered further.

Potstone.—The altered amphibolite of the nature of a potstone is quarried to a small extent and made use of for carving utensils. The crushed levigated powder, of the fine grained forms of soapstone occurring near Banasandra, has been used for the manufacture of slate pencils and at present four small factories are producing these pencils at Tumkur.

Ochres.—Yellow and red ochre, the altered and hydrated forms of iron ores, are being worked near Janehar, and the material after washing is manufactured into paints at Bangalore.

Other minerals.—Corundum. A group of deposits of corundum exist in the Koratagere, Madhugiri and Pavagada Taluks. The mineral is not usually obtained from the matrix rock, but is picked up by the villagers in the cultivated fields after the first showers of monsoon. On account of the erratic occurrences of these loose crystals, when the ground is being covered by soil, it would be difficult to locate the corundum bearing rock.

Graphite.—Small crystals of flakey graphite are found to

a small extent in the alaskite types of siliceous rocks in the Koratagere Taluk.

Earth Soda.— Alkaline efflorescences have been noticed in the Sira Taluk, at Nejanti and Tadaklur. The Geological Department conducted experiments in washing the earth soda and manufacturing sodium carbonate during 1920.

Soils.

Except the Taluks of Madhugiri, Chiknayakanhalli, and the eastern and northern parts of Sira and Koratagere respectively, the soil is described as generally hard and poor, requiring much labour and manure to render it productive. Acres on acres may be seen in some parts on which there is nothing but scattered stunted shrub without even a blade of grass. This has no reference to the superior land irrigated by tanks, *nālas* and spring channels, as these soils of the taluks above referred to are exceptionally remarkable for their fertility. Pasture land is abundant, but poor, except in the Amrit Mahal *kāvals* throughout the district.

The southern and western taluks may be described as most abundant in the red soil and contain large tanks. The eastern Taluks abound in sandy soil, the northern contain some black.

Botany.

Vegetation.

The principal forest in the district is on the slopes of the Devarayadurga hills. Farther north, the hills around Koratagere are clothed with good fuel jungle. Near Madhugiri, the vegetation improves in appearance and variety. On the western range of hills running north from Kibbanhalli, there is a forest of karachi (*Hardwickia binata*), extending from Bukkapatna northwards to Gangarapente.

The following are the reserved or State forests in the District :—

	Sq. Miles.
Devarayandurga	30
Madhugiri	32
Bukkapatna	50
Huliyurdurga	30
Kudare-kanave	21
Kemplapura	1½

There are also nine Forest plantations, covering 963 acres, and three Revenue plantations. Of these, three are for sandal, and the others for casuarina and cassia.

The best wooded taluks are those which include the great eastern range of hills, namely, Tumkur, Koratagere, Madhugiri, and the old Huliyurdurga Taluk. In these too, sandal grows. The south-western Taluks are well occupied with trees in topes, and such as have planted themselves in valleys and hedges. Cocoa-nut gardens are numerous, and in some parts the *butea frondosa* grows abundantly in waste lands. The north and centre of the Sira Taluk is badly supplied with wood, but the wild custard-apple grows in profusion in the plains.

With the exceptions above noted, the tree vegetation resembles that of the adjoining districts on the east.

The following are the State Forests and Reserved Lands in the district:—

No.	Taluk	Name	Extent	
			A.	g.
1	Tumkur ..	Devarayadurga ..	10,328	0
2	Do ..	Doddavadi Betta ..	1,042	23
3	Kunigal ..	Handalkuppa ..	3,750	25
4	Do ..	Huliyurdurga, Ippadi, Ujjaini.	19,200	0
5	Do ..	Kemplapur Sandal Reserve	813	24
6	Gubbi ..	Ranganathapura ..	763	20
7	Do ..	Mancheldore ..	10,274	24
8	Do ..	Bukkapatna ..	9,959	35
9	Do ..	Thirtha Rampura ..	4,619	26
10	Do ..	Ankasandra ..	5,070	31
11	Chiknayakanhalli	Dasudi	3,174	36
12	Do ..	Kudrekanive Extension ..	1,544	28
13	Do ..	Bukkapatna ..	6,958	10
14	Do ..	Thirtharampura ..	3,898	31
15	Sira ..	Bukkapatna . ..	18,259	21
16	Ranganathapura	Ranganathapura ..	4,568	14
17	Do ..	Anakasandra ..	2,029	26
18	Madhugiri ..	Madhugiri Forests ..	6,778	15
19	Do ..	Chikkamadhugiri ..	433	2
20	Do ..	Madhugiri Forest Extension	700	0
21	Koratagere Sub-Taluk.	Kolikal Block ..	1,208	10
22	Do ..	Kolikal Extension ..	1,649	17
23	Do ..	Kavaragal Forests ..	911	22

No.	Taluk	Name	Extent A.	Extent G.
24	Koratagere Sub-Taluk. ..	Madhugiri Forests ..	2,310	15
25	Do ..	Madhugiri Extension ..	1,584	18
26	Pavagada ..	Kotegudda ..	3,172	3
27	Do ..	Nidagal	3,015	11
28	Do ..	Kamanadurga ..	3,430	28
29	Do ..	Yeramanahalli ..	1,525	22
30	Do ..	Mugadal Betta, Blocks I & II.	1,132	..
31	Pavagada ..	Vadankal	1,696	..
32	Do ..	Thippaganahalli Blocks I & II.	1,890	..
33	Do ..	Rangappana Halli ..	814	..
34	Do ..	Bangaranaikana Betta ..	1,028	..
35	Do ..	Pavagada Blocks I & II ..	876	..
			140,412 or 219·39 Sq.M.	17

RESERVED LANDS.

1	Tumkur ..	Ramedevara Betta ..	1,384	..
2	Chiknaikanhalli .	Baragihalli Reserve ..	1,962	36
3	Madhugiri ..	Ramedevarabetta ..	1,603	..
4	Koratagere ..	Hirebetta Reserve ..	2,407	38
			7,357 or 11·50 Sq.M.	34

Arboriculture.

There are 18 Casuarina *cum* Sandal plantations in the Taluks of Tumkur, Gubbi and Madhugiri as noted below. Casuarina trees are disappearing and they are being replaced by indigenous species.

PLANTATIONS.

No.	Taluk	Plantations	Extent	
			A.	G.
1	Tumkur ..	Pandithanahalli ..	495	..
2	Do ..	Dasarahalli	290	16
3	Do ..	Mallasandra ..	107	37
4	Do ..	Gollahalli ..	72	37
5	Do ..	Ballapura	248	9
6	Do ..	Linganahalli	365	38
7	Do ..	Hirehalli	130	..
8	Do ..	Golahalli Plantation ..	225	28
9	Gubbi ..	Goravipura	247	..
10	Do ..	Chennasettihalli, Honnavalli and Nittagunte.	700	..
11	Do ..	Ammanaghatta ..	412	..
12	Do ..	Uddehosakere	502	..
13	Do ..	Ankapura	336	..
14	Do ..	Adagur	219	19
15	Do ..	Marasettihalli	327	..
16	Do ..	Harenahalli	476	..
17	Do ..	Bennehalla kaval ..	793	0
18	Madhugiri ..	Sulekere	172	15
		Total ..	6,126 or 9·57 Sq. M.	39

Trees are planted along the roads to afford shade to the travellers. The kind of trees usually planted are :—Ala, Honge, Hippe, Mango, Nerle, Byala, Halasu, Hunse, Goni, Bevu, Jali, Atti, Basari and Jala. Avenues.

Besides these, 13 village forests covering an area of 4,651 acres, have been in recent years formed in the Taluks of Tumkur, Tiptur, Chiknayakanhalli and Pavagada and the Sub-Taluk of Turuvekere for the benefit of the villagers concerned and placed under the management of Panchayats constituted therefor. Necessary measures have been adopted for the expansion of such forests in all parts of the district. Village Forests.

The main roads are lined with avenues of tall and well grown indigenous trees.

The working of the system introduced during recent years of planting trees on the Arbour day every year is expected to contribute to the tree growth in the District in course of time.

The principal cultivation consists of dry crops, the more important of which are mentioned below. Ragi is the staple food crop. The following table shows the food grains raised in the District during 1925-26 :— Crops.

Food crops	Area under crop in acres
Ragi	383,017
Horse-gram	99,851
Cholam	36,762
Togari	22,232
Cowpea	19,215
Bengal-gram	8,766
Cumhu	2,124
Others	63,708
Total area under crops ..	675,715

The chief crops, food and commercial, raised in the District are, rice, ragi, jola, togari, avare, kulthi, Bengal gram, ground-nut, castor, cocoa-nut, sugar-cane, gingely, chillies and areca-nut. Other miscellaneous food and non-food crops are also cultivated. Indigo crop has ceased. Cotton, wheat and mulberry are grown to some extent.

The following statement shows the extent of crops raised in 1923-24 :—

Name of the crop	Extent cropped in acres
1. Food grains and pulses	580,641
2. Oil seeds	133,591
3. Condiments & spices	5,498
4. Sugar	1,344
5. Fibre	5,095
6. Drug & Narcotics ..	6,585
7. Fodder ..	7,002
8. Miscellaneous ..	65,527

Horticulture.

The names of vegetables and fruit raised in the district exhibit the variety of garden produce. Under the former may be mentioned brinjals, cucumbers, pumpkins, onions, garlics, potatoes, cabbages, beans, peas, ginger and the latter includes jackfruit, mangoes, oranges, figs, grapes, apples, gooseberries, pomegranates, plantains, limes, guavas, etc.

The fruit industry consisting of figs and pomegranates for which Madhugiri was once famous, has been declining in recent years, owing to the failure of rains and the difficulty of adequate water supply.

FAUNA.

Wild and Domestic Animals.

The larger game is very scarce, and pretty nearly confined to the reserved forest tracts around Devarayadurga, where tiger, panther, bear, and wild hog are sometimes met with. In the jungly parts of the Sira Taluk, deer may sometimes be found and occasionally cheetas. There are also deer about the plantations in the Gubbi Taluk.

In the Madhugiri Taluk, cheetas are found in the Madhugiri State Forest and occasionally in Chandragiri gudda. There are also deer in the northern and eastern portions of the Taluk. In the Tiptur Taluk, there are cheetas in Konan Kaval and in Pavagada in the Pavagada Taluk small game consisting of deer and wild boar are common. Boar hunting, which was the principal pastime during new year day celebrations in the past, seems to be dying out.

Cows, bullocks, buffaloes, sheep and goats are the principal domestic animals. Good breeding bulls and buffaloes of a

fairly superior kind are maintained in some parts of the district.

Among bullocks, those of Madhugiri, Turuvekere and parts of Kadaba are highly esteemed on account of their breed but the cattle generally resemble those of other districts on the east. Buffaloes are commonly used for both agricultural and dairy purposes. Cows are plentiful but poor in size, breed and yield of milk. Sheep kept in large flocks for wool and manure are not of the highest quality, but a good breed is met with in Chiknayakanhalli and Tiptur and the Taluks to the south and west. Those of the Madhugiri and Midigesi side are considered less valuable. Swine are numerous in certain localities.

Climate and Rainfall.

Climates.

In the south and south-west parts of the district, the climate generally resembles that of Bangalore and from Sira northwards the climate is similar to that of Chitaldrug. The eastern side of every range of hills is said to be perceptibly warmer than the western.

Rainfall.

The average annual rainfall for the district is 26·15 inches spread over 42 days. About 10·5 inches can be expected in the months of September and October in a normal year; very little rain falls from December to March, the total for this period being only 0·73 inch. The annual average ranges from 35·19 inches at Tumkur to 18·36 inches at Arsikere in the Pavagada Taluk. The heaviest fall for a single day was 9·60 inches recorded at Badavanahalliin the Madhugiri Taluk on the 27th September 1897. The annual total is over 25 inches only in the Taluks of Tumkur and Kunigal and in the Turuvekere Sub-Taluk. Pavagada is the driest taluk in the district receiving on an average less than 20 inches in a year; the rainfall in the Sira and Madhugiri Taluks is also scanty, being only a little over 20 inches in a year. During the past 31 years, the district average was over 30 per cent short of the average in three years and the deficit was over 15 per cent in nine years.

The following table gives the average annual and monthly
normal rainfall in inches at the rain-gaug

Station	No. of years	Jan.	Feb.	Mar.	Apl.	May	June
Tumkur Taluk.							
1. Tumkur ..	51	0·12	0·21	0·31	1·22	3·84	3·56
2. Hebbur ..	28	0·06	0·12	0·20	1·44	3·35	2·42
3. Urdigere ..	28	0·15	1·35	0·23	1·01	2·07	2·59
4. Bellavi ..	28	0·15	0·14	0·21	1·04	3·71	2·90
5. Nelhal ..	28	0·14	0·13	0·14	0·90	3·07	2·42
6. Kolal ..	18	0·26	0·02	0·40	0·92	2·82	2·83
7. Mavathur ..	19	0·34	0·10	0·24	1·05	2·91	2·85
Madhugiri Taluk.							
8. Madhugiri ..	51	0·15	0·09	0·23	0·72	2·49	2·54
9. Badavanhalli ..	28	0·10	0·16	0·20	0·80	2·46	2·38
10. Midigesi ..	28	0·13	0·14	0·21	1·07	2·83	2·00
11. Itakdibbanahalli	27	0·14	0·16	0·29	0·88	2·68	1·45
Chiknayakanhalli Tk.							
12. Chiknayakanhalli	51	0·05	0·16	0·31	1·12	3·83	2·48
13. Mattigatta ..	28	0·10	0·08	0·23	1·15	3·74	2·09
14. Huliyar ..	51	0·07	0·13	0·23	1·37	3·05	2·00
15. Borankanive ..	14	0·17	0·09	0·05	0·74	2·63	1·65
Sira Taluk.							
16. Sira ..	51	0·11	0·09	0·18	0·80	2·52	2·10
17. Kallambella ..	28	0·19	0·13	0·19	0·95	2·83	2·09
18. Bukkapatna ..	28	0·10	0·13	0·17	1·07	3·07	2·08
19. Bargur ..	26	0·14	0·12	0·02	0·66	2·40	1·94
Gubbi Taluk.							
20. Gubbi ..	38	0·06	0·20	0·17	1·21	3·56	2·83
21. Kadaba ..	28	0·10	0·11	0·11	1·00	3·04	2·17
22. Chitnahalli ..	28	0·17	0·08	0·09	1·01	3·04	1·88
23. Dandinsivara ..	28	0·12	0·10	0·12	1·11	3·78	1·51
24. Hagalvadi ..	23	0·14	0·11	0·24	0·76	3·03	2·07
Tiptur Taluk.							
25. Tiptur ..	38	0·02	0·09	0·17	1·82	3·76	1·70
26. Honnavalli ..	27	0·07	0·12	0·23	1·39	3·82	2·00
27. Nonavinkere ..	28	0·17	0·14	0·23	1·32	3·81	1·96
28. Kibbanahalli .	28	0·06	0·13	0·15	1·22	4·19	2·17
Pavagada Taluk.							
29. Pavagada ..	38	0·06	0·13	0·26	0·78	2·24	2·09
30. Tirumani ..	15	0·12	0·05	0·25	0·47	1·64	1·69
31. Arsikere ..	15	0·03	0·21	0·11	0·51	1·55	1·95
32. Hoskote ..	23	0·08	0·25	0·24	0·68	2·11	1·57
Kunigal Taluk.							
33. Kunigal ..	48	0·05	0·14	0·23	1·25	3·46	2·71
34. Huliyurdurga .	13	0·06	0·19	0·08	1·32	3·97	2·79
35. Yediyur ..	13	0·06	0·08	0·17	1·37	3·92	2·17
Koratagere Sub-Taluk.							
36. Koratagere ..	48	0·11	0·12	0·20	0·81	2·81	2·65
37. Holavanhalli ..	25	0·18	0·12	0·18	0·81	2·89	2·46
38. Tovinkere ..	25	0·19	0·15	0·18	1·16	3·40	3·17
Turuvekere Sub-Taluk.							
39. Turuvekere ..	39	0·15	0·09	0·18	1·25	3·91	2·51
40. Mayasandra ..	28	0·18	0·11	0·18	1·35	3·62	1·85

rainfall at the various rain-gauge stations in the District :—
stations in the Tumkur District.

July	Aug.	Sep.	Oct.	Nov.	Dec.	Annual	Station
							Tumkur Taluk.
4·48	5·38	7·32	6·14	2·27	0·34	35·19	Tumkur.
2·61	3·75	6·54	4·42	2·06	0·08	27·05	Hebbur.
4·57	4·19	6·00	5·60	2·58	0·26	30·60	Urdigere.
3·04	3·22	5·78	4·43	2·08	0·09	26·79	Bellavi.
2·85	2·99	5·98	4·11	1·92	0·09	24·74	Nelhal.
3·74	3·58	5·18	4·99	2·63	0·18	27·55	Kolal.
3·61	3·31	5·37	4·81	2·39	0·27	27·26	Mavathur.
							Madhugiri Taluk.
2·58	2·98	5·00	4·48	1·87	0·28	23·51	Madhugiri.
2·44	2·73	5·98	4·01	2·02	0·16	23·44	Badavanhalli.
2·48	2·14	5·64	4·37	1·75	0·21	22·97	Midigesi.
1·68	2·51	4·70	4·76	1·35	0·21	20·81	Itakdibbanahalli.
							Chiknayakanhalli.
2·36	2·63	5·08	4·99	2·11	0·28	25·40	Chiknayakanhalli.
2·70	1·92	4·79	5·23	2·41	0·37	24·81	Matigatta.
2·02	1·61	4·80	5·53	2·92	0·59	24·32	Huliyar.
2·20	2·04	4·52	3·42	1·90	0·17	19·58	Borankanive.
							Sira Taluk.
1·94	2·12	4·26	3·68	1·73	0.22	19·75	Sira.
2·27	2·66	5·33	4·11	1·79	0·15	22·60	Kallambella.
2·12	2·12	5·23	4·74	1·97	0·29	23·09	Bukkapatna.
2·25	2·45	5·73	3·50	1·25	1·25	20·56	Baragur.
							Gubbi Taluk.
3·76	4·30	6·54	5·12	2·43	0·28	30·46	Gubbi.
2·34	3·11	6·45	4·38	1·65	0·21	24·72	Kadaba.
1·92	3·02	6·31	4·10	1·62	0·12	23·26	Chitnahalli.
2·10	2·81	5·55	3·99	2·28	0·36	23·83	Dandinaivara.
2·79	2·77	5·44	4·63	2·04	0·13	24·15	Hagalvadi.
							Tiptur Taluk.
1·96	2·63	4·80	5·20	2·59	0·40	25·24	Tiptur.
1·94	2·38	4·42	5·08	2·69	0·36	24·50	Honnavalli.
2·00	2·55	5·01	4·67	2·55	0·35	24·66	Nonavinkere.
2·51	3·03	5·39	4·80	2·33	0·33	26·31	Kibbanahalli.
							Pavagada Taluk.
2·06	2·35	4·95	3·64	2·08	2·26	20·90	Pavagada.
2·23	3·13	5·85	2·26	1·95	0·36	20·00	Tirumani.
3·11	3·22	4·44	2·24	0·87	0·12	18·36	Arsikere.
2·40	2·38	4·76	2·95	1·89	0·23	19·54	Hoskote.
							Kunigal Taluk.
3·14	4·38	6·93	5·73	2·09	0·22	30·33	Kunigal.
2·49	3·92	6·26	4·61	2·61	0·08	28·38	Huliyurdurga.
2·12	3·69	5·92	4·52	2·94	0·20	27·16	Yediyur.
							Koratagere Sub-Tk.
2·62	2·92	4·99	4·35	1·88	0·31	23·77	Koratakere.
2·53	3·06	5·67	4·13	2·30	0·12	24·45	Holavanhalli.
3·45	3·85	6·69	3·89	2·36	0·16	28·65	Tovinkere.
							Turuvekere Sub-Tk.
2·03	2.99	5·42	5·67	2·47	0·35	27·02	Turuvekere.
1·94	3·37	6·76	5·64	2·37	0·23	27·60	Mayasandra.

Rainfall at Tumkur.

The Table appended shows the annual rainfall at Tumkur since 1837. A periodicity is noticeable in the early records but the recent records do not show any such marked variation. From 1846 to 1870 the rainfall reached a maximum every sixth year and the period became one of four years from 1870 to 1886 and from 1893 to 1903 the period is one of five years. The rainfall was over 50 inches in eight years and the wettest year on record is 1874 when 62·00 inches were registered. During recent years, a fall of 53·21 inches in 1903 is remarkable. The annual aggregate was less than 20 inches in six years ; the worst years on record were 1838 and 1875 with 13·80 and 8·98 inches respectively. During recent years, the amount for 1923 was very low, being only 19·60 inches. Out of 88 years, the rainfall in 51 yearswas below the normal.

Table showing the annual rainfall at Tumkur from 1837 *to* 1927.

Year	Inches	Year	Inches	Year	Inches
1837 ..	26·00	1867 ..	34·23	1897 ..	46·07
1838 ..	13·80	1868 ..	32·69	1898 ..	49·66
1839 ..	31·20	1869 ..	26·11	1899 ..	17·20
1840 ..	22·70	1870 ..	56·41	1900 ..	29·74
1841 ..	29·20	1871 ..	32·71	1901 ..	30·93
1842 ..	27·50	1872 ..	21·34	1902 ..	36·12
1843 ..	42·00	1873 ..	20·01	1903 ..	53·21
1844 ..	24·70	1874 ..	62·00	1904 ..	32·70
1845 ..	26·50	1875 ..	8·98	1905 ..	28·19
1846 ..	56·90	1876 ..	19·99	1906 ..	45·02
1847 ..	31·50	1877 ..	24·92	1907 ..	36·36
1848 ..	17·20	1878 ..	43·75	1908 ..	24·14
1849 ..	31·60	1879 ..	34·36	1909 ..	40·63
1850 ..	36·30	1880 ..	37·93	1910 ..	39·78
1851 ..	31·30	8181 ..	27·39	1911 ..	20·03
1852 ..	57·40	1882 ..	39·40	1912 ..	32·58
1853 ..	21·10	1883 ..	38·98	1913 ..	28·60
1854 ..	30·00	1884 ..	21·32	1914 ..	25·05
1855 ..	22·50	1885 ..	26·07	1915 ..	26·61
1856 ..	39·60	1886 ..	52·33	1916 ..	45·60
1857 ..	22·10	1887 ..	31·19	1917 ..	39·73
1858 ..	55·60	1888 ..	37·99	1918 ..	20·04
1859 ..	26·40	1889 ..	57·22	1919 ..	32·63
1860 ..	30·00	1890 ..	35·14	1920 ..	21·37
1861 ..	37·80	1891 ..	21·44	1921 ..	30·53
1862 ..	33·20	1892 ..	41·34	1922 ..	25·00
1863 ..	28·80	1893 ..	48·13	1923 ..	19·60
1864 ..	41·80	1894 ..	40·73	1924 ..	30·09
1865 ..	35·30	1895 ..	38·36	1925 ..	29·93
1866 ..	34·70	1896 ..	30·36	1926 ..	24·19
				1927 ..	25·65

The People.

Distribution. (a) Number.

The population of the district was 773,122 according to the Census of 1921, 394,897 being males and 378,225 females.

(b) Density.

The number of persons to the square mile is 190. The most thickly populated taluks at the time of the Census were Tumkur, where the number was 276 to the square mile, Kunigal, Madhugiri including Koratagere Sub-Taluk and Tiptur including Turuvekere Sub-Taluk, where the rate was 233, 221 and 202 respectively. The most sparsely populated taluks were Pavagada with only 125 and Chiknayakanhalli, with 139 per square mile.

Inter-censal Variations.

The following table compares the population of the district from 1871 to 1921 during the different Census periods :—

Taluks and Sub-Taluks	1871	1881	1891	1901	1911	1921
Tumkur ..	116,919	70,176	90,863	107,513	116,854	125,294
Madhugiri ..	78,578	53,127	68,127	82,742	88,483	91,874
Koratagere	36,998	22,104	29,765	33,953	40,718	41,955
Sira ..	75,815	51,780	68,327	77,604	89,311	93,324
Pavagada ..	62,178	42,732	53,377	61,241	61,171	65,529
Chiknayakanhalli.	54,888	32,743	44,067	51,286	57,484	60,498
Gubbi ..	91,423	57,588	73,570	87,468	96,820	102,967
Tiptur ..	53,682	39,090	47,327	54,354	61,518	63,051
Turuvekere..	35,068	26,516	31,540	36,355	39,175	39,537
Kunigal ..	75,416	51,250	66,502	77,861	83,812	89,093
Total ..	680,965	447,106	573,465	670,377	735,346	773,122

During the decade preceding 1881, the population met with a severe check from the results of the great famine of 1876-77 ; and it took over 20 years to reach again the pre-famine figure. During the ten years from 1901, the population increased by 64,969 or about 9·69 per cent against a general increase of 4·8 per cent for the whole State.

Religion.

The following table shows the distribution of population in the District according to religion :—

Religion	Above 15		Under 15		Total	Per cent
	Males	Females	Males	Females		
Hindus ..	227,732	213,127	141,919	141,887	724,665	93.73
Mussalmans	11,093	10,211	8,625	7,975	37,904	4.90
Jains ..	1,126	969	645	583	3,323	·42
Christians ..	400	298	287	204	1,189	·15
Animists ..	1,693	1586	1377	1,385	6,041	·78
Total ..	242,044	226,191	152,853	1,52,034	7,73,122	..

Occupation.

According to occupation or means of livelihood, the population may be classed as follows :—

Exploitation of earth ..	148,173	Trade ..	8,328	Persons living on their income ..	280
Extraction of minerals ..	13	Public Force.	1,138	Domestic service ..	2,017
Industrial Occupation ..	14,055	Public Administration ..	3,205	Insufficiently described occupation ..	275
Transport ..	658	Professions & liberal arts ..	3,345	Unproductive.	2,730

TOWNS AND VILLAGES

Towns.

The district contains ten municipal towns with a population of 51,528, composed of 41,252 Hindus, 8,980 Mussalmans, 820 Christians, 384 Jains and 92 Animists. The following is the list :—

Tumkur	14,246
Chiknayakanhalli	6,432
Sira	5,596
Gubbi	5,263
Madhugiri	5,143
Tiptur	4,311
Kunigal	3,044
Koratagere	3,028
Pavagada	2,529
Turuvekere	1,936

The number of villages in the District was 2,713 and the population 7,21,594 composed of 3,68,241 males and 3,53,352 females. Villages.

The following table shows the classification of villages by Taluks :—

Taluk	Classified							
	Populated	Depopulated	Hamlets	Government	Sarvamanya	Jodi	Khayamgutta	Total
Tnmkur ..	345	75	239	420	9	36	4	469
Madhugiri ..	223	43	74	266	4	27	22	319
Chiknayakanhalli.	196	32	134	228	..	6	..	234
Sira ..	212	30	187	242	2	5	..	249
Gubbi ..	342	75	6	417	..	6	..	423
Tiptur ..	213	20	161	233	2	3	..	238
Pavagada ..	130	10	74	140	2	3	..	145
Kunigal ..	245	31	227	276	6	29	4	315
Koratagere .	127	22	56	149	5	11	6	171
Turuvekere .	133	14	25	147	..	3	..	150

Stock and Dwellings.

The agricultural stock of the district according to the quinquennial census of 1920-21 consisted of 5,99,348 cows and bullocks, 1,12,496 buffaloes, 3011 horses and ponies, 9457 mules and donkeys, 9,18,494 sheep and goats, 28,662 carts and 1,19,017 ploughs. Stock.

The total number of occupied houses in the District, according to the census of 1921, was 1,54,328, composed of terraced, tiled, and mud-roofed ones and other tenements. Dwellings.

The principal concourse of people occurs at the following religious festivals during the different months in the year as Festivals, etc.

per particulars given in the sub-joined table :—

Name of the place at which the jatra is held	Name of jatra	Approximate month in which the jatra falls	Number of attendance at the jatra	Number of cattle brought for sale
Tumkur Taluk.				
Sibi ..	Sibi Narasimhasvāmi rathothsava.	February, for about 15 days from full moon day of *Magha*	5,000	500
Siddaganga Devarayadurga hill.	Siddaganga jatra Narasimhasavmi rathothsava.	Feb. 10 days March, for about 3 days from full moon day of *Phalguna.*	3,000 2,000	2,000 ..
Settihalli ..	Settihalli jatra (Anjaneyasvami car festival.)	Do ..	1,000	..
Madhugiri Tk.				
Madhugiri Town	Dandi Marammana jatra.	Feb. 10 days	6,000	6,000
Doddahalli betta.	Sri Lakshminarasimhasvami jatra	July, 7 days	5,000	..
Gauri ..	Do do ..	April ..	1,500	2,000
Sira Taluk.				
Rattanayakanhalli.	Sri Ganga Brahmesvara jatra.	Jan. 5 days .	2,500	1,500
Pavagada Tk.				
Nagalmadike	Sri Subramanyasvami jatra.	Do ..	6,000	2,000
Chiknayakanhalli Tk.				
Chiknayakanhalli.	Haliyur Sri Anjaneya svami jatra	March, for about 7 days.	1,000	500
Yelnadu ..	Siddaramesvara Bilpatri Vahanam.	Oct. for 3 days.	1,000	..
Godekere ..	Siddaramesvara Deepotsavam.	Dec. for 2 days.	2,000	..
Tiptur Taluk.				
Karagodi ..	Sankaresvarasvami jatra.	March, for 3 days.	10,000	..
Hathgal ..	Sri Narasimhasvāmi jatra.	April, 4 days	6,000	..
Peddihalli ..	Kariammanadēvara jatra.	March ..	1,500	..
Bidarammanagudi.	Bidarammadēvaru jatra.	April ..	3,000	..

Name of the place at which the jatra is held	Name of jatra	Approximate month in which the jatra falls	Number ofattend-ance at the jatra	Number of cattle brought for sale
Turuvekere Sub-Taluk.				
Kanthur ..	Kanthurammana jatra.	April ..	1,000	..
Kunigal Taluk.				
Bylahalli ..	Marammana jatra	March ..	1,500	..
Yediyur ..	Siddalingesvara-svami jatra.	Do 5 days	5,000	1,000
Kaggeri ..	Kaggeri jatra ..	Do 2 days	3,000	..
Haleyur ..	Haleyurammana jatra.	Do 1 day	2,000	
Hemagiri Hill	Hemagiriyappana jatra. ..	January ..	1,500	
	Pattalammana jatra.	April ..	1,000	
Gubbi Taluk.				
Gubbi ..	Channabasavesva-rasvami car festival.	A week in March.	3,000	
Koratagere Taluk.				
Kyamenahalli	Anjaneyasvami Car Festival.	10 days in February.	40,000	2,000
Dodda Saggere	Ahobala Nara-simhasvāmi Car Festival.	5 days in March.	6,000	A cattle show is also held

The following are the more important weekly fairs where extensive trade is carried on :— Weekly Fairs.

Place	Taluk	Day	Number of visitors
1. Bellavi ..	Tumkur ..	Monday ..	1,000
2. Gubbi ..	Gubbi ..	Monday ..	2,000
3. Tiptur ..	Tiptur ..	Saturday and Sunday.	10,000
4. Nidasale ..	Kunigal ..	Monday ..	15,000

The weekly markets in other places are comparatively modest in scale and are useful in supplying local wants and also in affording facilities for the disposal of the surplus produce of the *raiyat* class.

Vital statistics.

The birth rate of the District in 1922-23 was 19·18 per mille of the population, while the death rate was 13·33 per mille. The number of births registered was 14,820. The total deaths registered during the year were 10,217.

The following were the causes of deaths registered :—

From Cholera 1, Small-pox 122, Plague 76, Malarial fever 5,156; other causes 4,862.

It is reported that Madhugiri Taluk is not generally subjected to epidemic diseases and that even plague has not made its appearance for many years, *i.e.*, from 1905-06 and that in Midigesi and other villages, there was no outbreak of plague at all from the beginning.

The following statement shows the variations in the number of births and deaths during the five years 1918-19 to 1922-23 :—

Year	Deaths						Births
	Cholera	Small-pox	Plague	Malarial fever	Other causes	Total	
1918–19..	21	1,228	188	..	51,801	53,238	15,742
1919–20..	118	2,278	77	3,260	5,017	10,750	14,031
1920–21..	5	748	108	4,450	4,204	9,515	13,877
1921–22..	2	228	94	5,009	3,971	9,304	13,771
1922–23..	1	122	76	5,156	4,862	10,217	14,820

CASTES AND OCCUPATIONS.

Castes.

The castes or classes among the Hindus numbering over 10,000 come in the order as noted below :—

1. Vakkaligas .	1,88,805	8. Tigalas ..	21,783
2. Lingayets ..	19,019	9. Brahmans ..	20,276
3. Madigas ..	65,840	10. Vaddas ..	18,288
4. Bedas ..	58,311	11. Banajigas ..	15,099
5. Gollas ..	50,553	12. Agasas ..	13,444
6. Kurubas ..	46,024	13. Panchalas ..	13,213
7. Holeyas ..	38,207	14. Upparas ..	13,165

The following table shows the distribution of population according to the occupation :— Occupations.

Occupation	Total including dependants	Actual workers			Dependants
		Males	Females	Total	
Exploitation of animals and vegetation.	6,59,388	2,22,073	26,100	1,48,173	5,11,215
Exploitation of minerals.	55	12	1	13	42
Industry ..	48,929	12,286	1,769	14,055	34,874
Transport ..	1,791	647	11	658	1,133
Trade ..	27,523	6,232	2,150	8,382	19,141
Public force ..	4,229	1,094	44	1,138	3,091
Public Administration.	11,482	3,045	160	3,205	8,277
Profession & liberal arts.	9,879	3,055	290	3,345	6,534
Persons living on their income.	905	213	67	280	625
Domestic service	2,342	1,706	311	2,017	415
Insufficiently described occupation	1,991	228	47	275	924
Unproductive ..	5,310	1,375	1,355	2,730	2,580
Total ..	7,73,122	151,966	32,305	1,84,271	5,88,851

Percentage of actual workers to total population : 23·82.
Percentage of dependants to total population : 76·18.

Christian Missions.

The Wesleyan Mission maintains four Night Schools, eight Elementary Schools, five Middle Schools, a Boys' Orphanage and Boarding School, and a flourishing industrial school. The Union Kanarese Seminary for the training of Evangelists, the men's Normal Training School and a School for the training of Bible women are all located in Tumkur. The Wesleyan Mission.

SECTION II.—HISTORY AND ARCHÆOLOGY.

A. History.

Vital st tics.

Legendary Period.

Omitting the legends that the Kadaba tank was constructed by the orders of Rāma, when encamped in the neighbourhood; that the emperor Nriga was cured of leprosy by bathing in the Nāgini, the stream that forms the Kunigal tank; and that Salivāhana was born at Hale Tanduga near Turuvekere; the place in this district claiming the highest antiquity is the village of Sampige in Gubbi taluk. It is said to be the site of Champaka-nagara, the capital of Sudhanva, son of a king named Hamsa Dhvaja. There was a Haihaya prince of this name, of whom the following account is given (*Central Provinces Gazetteer*, Int. 1):—"Tradition asserts that at the end of the Satyayuga a monarch named Sudhyumna presided over the destinies of the East. Of his descendants, one son, Nīla Dhvaja, got the throne of Mahishmati; a second, Hamsa Dhvaja, became monarch of Chandrapur; and the third received the kingdom of Ratnapur." In later times, the village of Kaidāla near Tumkur is said to have been a large city named Kridapura, and the birth-place of the famous sculptor and architect Jakanāchāri (see Volume II Chapter V). The legend regarding Devarayadurga and its capture from a robber chief, named Andhaka or Lingaka, by Sumati, son of Hēmachandra, king of Karnātaka, and the subsequent foundation of a city by Sumati near Nelamangala have already been related in connection with the Bangalore District.

Gangas.

Caste

The Tumkur country was from an early period in the possession of the Gangas, and an inscription of the tenth century spells the name as *Tummeguru*, which may mean the country of the *tumme* or *tumbe*, a common fragrant herb (*leucas indica*). Among other records of the Gangas, a grant by Nava Kāma, distinguished as *sishta-priyah*, beloved by the good, (679-713), was obtained at Hebbur, and inscriptions of Srīpurusha

(726-777) occur at Midagesi, and of Satyavākya Nolamba-kulāntaka (963-974) at Kibbanhalli. The last of these was probably Mārasimha, who died in 974 A.D.

Nolambas.

The Nolambas or Nonambas, who were of Pallava descent, have left many memorials throughout the east of the District. They had a capital city at Penjeru or Henjeru, in Tamil called Pperuncheru, which Mr. Rice has identified with Hemavati, situated on the northern border of Sira taluk, in Madaksira. Its name occurs in a number of professedly very ancient inscriptions (see *E. C.* III, *Mysore I*, Introd., p. 2), as well as in certain legends, and the existing remains show that it must have been a place of considerable importance. The Nolambas had their stronghold at Nidugal, which is only a few miles to the east, in Pavagada taluk. In the ninth century they were in matrimonial alliance with the Gangas, Nolambādhirāja having married Jayabbe, younger sister of the Ganga king Nītimārga. He also assigned to each of his other queens certain villages in the Sira country. His son was Mahēndra, who is said to have uprooted the Chōlas and all other rivals. Mahēndra's son Ayyapa Dēva or Nanniga seems to have fought with the Gangas. He had two sons, the second of whom Dilīpa or Iravi Nolamba has two inscriptions to his credit, dated in 943 and 948 A. D. The latter of these mentions Lakulīsa as having been re-born in the person of Muninātha Chilluka, in whose favour a grant is made. Chālukya supremacy followed in or about 980 A.D., but it was largely nominal during much of the period. The Nonaba raiyats, who are more numerous in this District than anywhere else, are representatives of the subjects of the old Nonamba kingdom, the Nonambavādi Thirty-two Thousand, of which a further account will be found under Chitaldrug District.

Hoysalas.

The Hoysalas, whose inscriptions are numerous, succeeded the Gangas, and there are no regular Chōla remains in this District. But the Hoysalas subdued Irungola, a chief whose

Vital statistics.

capital was at Henjeru and his stronghold at Nidugal, and the line of kings to which he belonged had the title "Lords of Oreiyur," the ancient Chōla capital, now called Warriore, at Trichinopoly, and styled themselves Chōla kings. They profess to be descended from Karikala Chōla, through a king called Mangi or Kal Mangi. His successors were Bobbi, or Bichi, Gōvinda, Irungola (I), Malli Dēva or Bhōga, Brahma or Barma whose wife was Bachala Dēvi, and their son Irungola (II), called Irungola-Dēva Chōla-mahārāya. A representative of the line, named Vīra Bomma, who had a minister Baichēya or Chaichēya, seems to have been still in power at Nidugal in the thirteenth century.

From Turuvekere, the king Nārasimha I appears to have obtained his wife Lōkamma or Lōkāmbika, whose name is perpetuated in that of the neighbouring village of Lōkammanhalli, granted by her as an endowment to a temple. It is in his reign that we first meet with the singular name Ānebiddasari or Anebiddajari, meaning "the steep where the elephant fell," as that of the *nād* or district which included the Dēvarāyadurga hills and the central and southern parts of the Tumkur taluk. It must have been in use, however, before that, and continued in use during the Vijayanagar period. The steep itself seems to have been on Dēvarāyadurga at a spot called Ānegondi. Kumāra Chikka Kōtaya Nāyaka was ruling at this place in 1269 A.D. When, after the death of Sōmēsvara, a partition was made of the Hoysala dominions between his two sons, the share which, along with the Tamil districts, fell to Rāmanātha did not extend west of the Dēvarāyadurga hills, and a line from Urudigere to Hebbur, with one from there east to Lakkur in Malur taluk (Kolar District), would pretty well define the western and southern limits of his territory in the Mysore country.

Castes

Chālukyas.

The later of the Henjeru Chōla inscriptions and the earliest of the Hoysala inscriptions in the District acknowledge the supremacy of the Chālukyas, and the records of this line are met with throughout the western taluks Tiptur and

Chiknayakanhalli. Under them, the Hoysalas Vinayāditya and Vishnuvardhana (at the beginning of his reign) are represented as ruling over the Gangavādi Ninety-six Thousand, and Nārasimha as ruling over both that and the Nonambavādi Thirty-two Thousand.

Vijayanagar Empire: Local Chiefs.

The Vijayanagar empire arose in the fourteenth century and many traces exist of the rule of its kings throughout the district. Inscriptions of the time of Bukka and of Sadāsiva Rāya, Srī-Ranga Rāya and Vēnkatapati have been found in the District. It was under this sovereignty that several feudatory States arose of local interest. The *Nidugal* chiefs were descended from Harati Tippa Rāja or Tippa Nāyaka, whose possessions were in the north-east of the Chitaldrug District, under which an account of him will be found. Pavugada 54, dated in 1487 A.D., traces the genealogy of this chief. It describes him as ruling from Nidugal hill-fort and as becoming the master of many other hill-forts. One of his titles was *Kathāri-Rāya*. He built atemple and made a tank in the name of his wife Lakshmi-Dēvi. At his death, he divided his territory among his seven sons. But on the invasion of the country by the Bijāpur army, the descendants of these were driven out of their estates, and Thimmanna Nāyak, who had lost Doddēri, retired to the hill of Nidugal, which he fortified. There the family long remained, paying to Sīra a tribute of 3,000 *pagodas*. On the capture of Sīra by Haidar Alī in 1761, the Nidugal chief, also called Timmanna Nāyak, submitted to the conqueror, who imposed on him a tribute of 7,000 *pagodas* and the supply of 300 men. Subsequently, while accompanying Tīpu Sultān in the expedition against Mangalore, he fell ill, and when at the point of death, was compelled to sign a letter relinquishing his territory and ordering his son Hottanna Nāyak to deliver it up to the governor of Chitaldrug. Possession was at once taken, and Hottanna Nāyak and his brother were sent as prisoners to Chitaldrug and thence to Seringapatam, where they were put to death when the British army ascended the Ghāts. That of

Vital sta-
tics.

Holavanhalli or Korampur, in the east, was founded by Baire Gauda or Vīra Gauda, one of the band of refugees that settled in the fifteenth century at Āvati, Dēvanahalli taluk and whose history is so prominent in connection with the Bangalore and Kolar Districts. The newly acquired territory of Holavanhalli does not seem to have been long enjoyed by this family, when it was conquered by the chief of Magadi, who gave it to his own brother Ankana Gauda. The Baire Gauda then ruling, with his eldest son Dodda Baiche Gauda, repaired to the Mussalman court at Sīra, where he was not only well received but was invested with an important command. Meanwhile, the younger son, Sanna Baiche Gauda, apparently preferring his own people, sought protection from the chief of Dod-Ballapur, who, after a time, sending a force, reduced Holavanhalli. Sanna Baiche Gauda was placed in the Government and Ankana Gauda with his family was imprisoned at Hulikal. But within two years the Sīra army attacked Dod-Ballapur and captured it. Baire Gauda fell in the siege, and in recognition of his services the eldest son, Dodda Baiche Gauda, was invested with the Government of Holavanhalli, with an increase of territory. Subsequent members of the family fortified Koratagere, subdued the neighbouring *hōblis* belonging to Dēvarayadurga, Mākalidurga and Channarāyadurga, and waged war successfully with the chief of Madhugiri. The successes of the Mysore army soon reduced those possessions, which were finally annexed by Haidar Alī. *Maddagiri* 31 of 1656, 45 of 1680 and 30 *of* 1726 give the succession of these chiefs. The *Maddagiri* line of chiefs arose in a similar manner, and extended their possessions over the north of the district, fortifying Madhugiri, Channarāyadurga and other points. In 1678 the joint rulers, Rāma Gauda and Timma Gauda, on the capture of their capital by Dēva Rāja, the Dalavāyi of Mysore, were taken prisoners and conveyed to Seringapatam. They were afterwards released and granted Midagesi as an estate. The *Hāgalvādi* chiefs appear to have had their origin from a *talāri* of Yerrakatta, afterwards known as Sāl Nāyak, who, on the overthrow

Castes

of the Vijayanagar Government, became the leader of a band of free-booters, and succeeded in capturing Kandikere and Shettikere. He afterwards assisted the Penukonda army with a force on condition of being confirmed in his conquests, and when that army was defeated, escaped to his own country with such plunder as he could secure, including, it is said, twelve elephants. Chiknāyakanhalli, the seat of Government, had been founded and named after his brother, when Honnavalli, Turuvekere and Nonavinkere were added to their possessions. It was on the completion of these enterprises that he is said to have taken the name of Sāl Nāyak, from the idea that his conquests extended in a *sālu* or line. From Chiknāyakanhalli 38 of 1669, it may be inferred that the chiefs of this line received their estate from the Vijayanagar king Vēnkatapati-Rāya. The succession mentioned is Sāli-Nāyaka, his son Sangappa-Nāyaka, his son Chenna-Basavappa-Nāyaka and his son Mudiyappa-Nāyaka. The Chiknāyakanhalli country changed hands several times, being held alternately by the Muhammadans and the Mahrattas, until reduced by the Mysore army in the time of Chikka-Dēva-Rāja. At *Hebbur* a small zamindāri was formed under Hale Gauda and Timma Gauda which, being seized for a time by Kempe Gauda of Magadi who owned the southern parts of the District, and then by the Hāgalvādi chief, was finally united to Mysore.

Bijāpur.

The overthrow of the Vijayanagar empire on the field of Tālikota in 1565 opened the way for many invaders. The Bijāpur army under Ran-dulha Khān overran all the north of the District in 1638, and Sira, with Dodballapur, Bangalore, Hoskote and Kolar, forming what was called Karnātic Bijāpur, was placed under the Government of Shāhji (*see* Bangalore District). As memorials of Bijāpur rule over the district may be mentioned the Persian inscription (Sira 66 (*b*) dated in 1651 A. D.) on the tomb of Malik Rihan, Subedār of Sīra. It says that he came there in 1637 "to increase the beauty of the country." He is described "as

a lord of riches and power " and his characteristics " those of a friend of God." He died in 1651. His tomb is mentioned below.

Mughals.

On the capture of Golkonda and Bijāpur by Aurangzīb in 1687, and the conquest of their territories by the Mughal army, Sīra was made the capital of the new province—consisting of the seven parganas of Basavapatna, Būdihal, Sīra, Penukonda, Dodballapur, Hoskote, and Kolar—placed under Khāsim Khān as Subadār or Faujdār of the Karnātic. This officer applied himself with energy and success to the task of regulating and improving the District. In 1698, he was killed at Doddēri, and the distinguished general Zulfikar Khān succeeded. Sheikh Farid, one of the rulers, built the big mosque at Sīra in 1696 (*Sīra* 66 [*a*]). Another Governor named Rustam Jang is said to have built the fort and *petta*, and by his wise administration of affairs to have obtained the title of *Bahadur* and the name of Kaifiyat Khān. In 1720, we have Nawāb Dusa Kulikhān as Subedār. In 1742, Nawāb Dilāwar Sahib was Subedār and he apparently put down certain disturbances (see 13). In 1757, Sīra was taken by the Mahrāttas, and restored two years after on the conclusion of peace with Mysore. In 1761, it was taken by Haidar, in alliance with Basālat Jang, who had conferred upon him the title of Nawāb of Sira. In 1766, it fell again into the hands of the Mahrāttas by the defection of Haidar's brother, and in 1774 was reconquered by Tīpu. The Mahrāttas once more occupied it for a short time in 1791 on marching to join the army of Lord Cornwallis.

The following is a professed list of the Subedārs of Sira under the Mughal Government, as given in the Mackenzie MSS. :—

Cas

Khāsim Khān	..	..	.. 1686
Atish Khān ..	..	..	.. 1694
Kurad Manur Khān	..	..	.. 1697
Dhakta Manur Khān	..	..	.. 1704
Pudad Ullā Khān	..	..	.. 1706

Davud Khān	.. 1707
Sadat Ulla Khān	.. 1709
Amin Khān	.. 1711
Ghalib Khān	.. 1713
Darga Khuli Khān	.. 1714
Abid Khān	.. 1715
Mulahavar Khān	.. 1716
Darga Khuli Khān	.. 1720
Abdul Rasūl Khān	.. 1721
Tayar Mahomad Khān	.. 1772
Dilavar Khān	.. 1724-56

Mysore Rājas.

The foregoing accounts have, in order to present a continuous narrative of the history of each chiefdom, necessarily anticipated to some extent the steps by which the various parts of the District were brought under the rule of theMysore Rājas. But it was Chikka-Dēva-Rāja who, at the end of the 17th Century, effected the conquest of all the territory which was not appropriated by the Bijāpur Government established at Sīra. Thus Ketasamudra, Kandikere, Handalagere, Gulur, Tumkur and Honnavalli, are enumerated among his conquests, after which he seized Jadakanadurga and changed its name to Chikkadēvarāyadurga now Dēvarāyadurga. *Tumkur* 45 dated in 1699 mentions this change of name. Chikka-Dēva's connection with the district is mentioned in an earlier inscription (*Kunigal* 7) dated in 1674. Madhugiri, Midagesi, Bijjavara and Channarāyadurga were also subdued in his reign. The remainder of the district fell to Mysore on the conquest of Sīra by Haidar Alī in 1761.

At the beginning of the present century, the district was embraced in the Madhugiri Faujdāri. After the British assumption in 1832, the Tumkur District was formed, and with that of Chitaldrug constituted the Chitaldrug Division. At the reorganization of 1863, this Division was broken up, and Tumkur became one of the districts of the new Nundydrug Division. In 1882, it was extended so as to include Chitaldrug as a Sub-Division. In 1886, Chitaldrug was restored as a District, but Pavagada taluk remained as part of Tumkur District.

B. ARCHÆOLOGY.

The inscriptions found in the District will be found included in *E.C.* XII, *Tumkur District* and in the *Mysore Archæological Reports*.

The most important specimens of architecture in the district are the Muhammadan buildings remaining at Sīra. Of those now standing, the Juma Masjid (dated 1696) and the tomb of Malik Rihan (dated 1651) are the chief. The walls of the latter are of rustic stone-work, stones of all sizes and shapes being fitted together. But there is no doubt that Haidar Alī, who received the title of Nawab of Sīra in 1761, was much impressed with the Mughal architecture of the place. The palaces erected by him and by Tīpu Sultān at Seringapatam and Bangalore were copied from one at Sīra erected by the Mughal Governor Dilāvar Khān. The Bangalore fort was in like manner built on the model of the fort at Sīra, and the Lāl-Bāgh in Bangalore was probably suggested by the Khān-Bāgh at Sīra. The fortifications on the Madhugiri hill are formidable erections, of the time of Haidar Alī. Buchanan, writing in 1800, says—"The view of Madhugiri, on approaching it from the east, is much finer than that of any hill-fort I have seen. But for picturesqueness of situation nothing can exceed that of the Narasimha temple on Dēvarāyadurga, which was built in the time of Chikka-Dēva-Rāja (1672-1704). The group of rocky pinnacles, on a ledge of which it stands, reminds one of some scene on the Rhine. The building itself is not in any way remarkable."

SECTION III—ECONOMIC.

Cas

GENERAL AGRICULTURAL CONDITIONS.

Soil.

Except in the Taluks of Madhugiri, Chiknayakanhalli and the eastern and northern parts of Sira and Koratagere, respectively, the soil is described as generally hard and poor requiring much labour and manure to render it productive.

Acres and acres may be seen in some parts on which there is nothing but scattered stunted shrub without even a blade of grass. This has no reference to the superior land irrigated by tanks, *nalas*, and spring channels as these soils of the taluks above referred to are exceptionally remarkable for their fertility. Pasture land is abundant but poor, except in the Amrut Mahal *kāvals* throughout the District.

The southern and western Taluks may be described as most abundant in the red soil and contain large tanks. The eastern taluks abound in sandy soil while the northern contain some black cotton soil.

The crops that are generally grown in the District are :— rice, ragi, jola, horse-gram, ground-nut, castor, etc.

Chief Agricultural statistics and Principal crops.

The following is a table of the chief agricultural statistics for the five years from 1920-21 to 1924-25 :—

Year	Area of the District	Area available for cultivation	Cultivable waste not in occupancy	Cultivable area under occupancy	Current Fallows	Net area cropped
1920–21	26,07,363	14,02,756	1,39,882	12,62,874	4,26,131	8,36,743
1921–22	26,09,189	13,96,300	1,30,457	12,65,843	3,83,000	8,82,843
1922–23	26,07,408	13,98,680	1,27,329	12,71,351	3,63,268	9,08,083
1923–24	26,07,407	13,98,804	1,22,969	12,75,835	4,76,075	7,99,670
1924–25	26,07,407	13,99,126	1,23,138	12,75,988	3,76,348	8,99,620

The following table shows the area of different crops raised in the district during the five years 1920-21 to 1924-1925 :—

Year	Food grains and pulses	Oil seeds	Condiments and spices	Sugar	Fibre
1	2	3	4	5	6
1920–21 ..	6,75,870	1,11,220	1908	1304	3,286
1921–22 ..	7,01,227	1,11,553	8,884	1,775	3,869
1922–23 ..	7,20,310	1,30,793	7,343	2,068	4,005
1923–24 ..	5,80,641	1,33,591	5,498	1,344	5,095
1924–25 ..	6,95,411	1,30,084	5,753	1,123	75,40

Year	Dyes	Drugs & Narcotics	Fodder Crops	Miscella-neous
	7	8	9	10
1920–21	..	3,437	3,358	37,260
1921–22	..	4,262	62,522	62,522
1922–23	..	4,689	55,211	55,211
1923–24	..	6,585	7,092	65,527
1924–25	..	5,292	8,362	66,383

The following table shows the number and extent of different holdings under cultivation in the district during 1920-21 to 1924-25 :—

Year	Holdings not exceeding one acre in extent		Exceeding one acre and not exceeding five acres		Exceeding five but not exceeding ten	
	No.	Extent	No.	Extent	No.	Extent
1	2	3	4	5	6	7
1920–21.	18559	48,296	48,428	2,29,952	26,077	2,60,273
1921–22.	21466	21,157	51,135	2,65,331	25269	2,43,907
1922–23.	21299	20,956	49,893	1,87,332	28145	2,64,690
1923–24.	26490	46,110	47,956	2,29,301	29223	2,59,929
1924–25.	23516	22,962	50,030	1,89,692	28709	2,64,864

Year	Exceeding 10 but not exceeding 50		Exceeding 50 but not exceeding 100		Exceeding 100 but not exceeding 500		Above 500 acres	
	No.	Extent	No.	Extent	No.	Extent	No.	Extent
	8	9	10	11	12	13	14	15
1920–21.	25752	4 33,813	2570	1,47,350	434	1,16,323	2	1,120
1921–22.	28162	4,55,066	3102	1,89,208	435	71,378	12	4,742
1922–23.	29117	5,18,593	3042	1,74,238	448	73,860	12	4,742
1923–24.	25959	4,35,550	2421	1,67,582	425	1,05,334	11	5,130
1924–25.	29148	4,73,010	3029	1,88,319	431	1,07,057	10	5,110

The following table gives the number of holders classified according to the amount of revenue paid during 1920-21 to 1924-25 :—

Year	Holders paying assessment or jodi of Rs. 5 and under		Holders paying assessment exceeding Rs. 5 but not exceeding Rs. 25	
	No.	Extent	No.	Extent
1	2	3	4	5
1920–21 ..	55597	4,30,332	60785	5,12,237
1921–22 ..	42127	2,88,757	58744	5,46,327
1922–23 ..	43617	3,11,139	60421	6,30,455
1923–24 ..	56306	2,32,433	57769	5,53,574
1924–25 ..	48494	2,64,434	60456	6,62,523

Year	Holders paying Rs. 25 but not exceeding Rs. 100		Holders paying Rs. 100 but not exceeding Rs.500		Holders paying above Rs. 500	
	No.	Extent	No.	Extent	No.	Extent
	6	7	8	9	10	11
1920–21 ..	28249	4,97,310	2531	1,06,340	11	6,800
1921–22 ..	26545	5,58,170	2149	1,23,857	16	6,752
1922–23 ..	25667	4,94,093	2234	1,56,859	17	6,844
1923–24 ..	26485	6,26,142	2237	2,27,125	15	8,393
1924–25 ..	23793	5,31,483	2092	1,44,663	18	8,390

AGRICULTURAL LOANS.

The following statement shows the different kinds of loans granted in the District during the years 1920-21 to 1924-25 :—

Name of Loan	1920–1921		1921–1922		1922–1923	
	No.	Amount	No.	Amount	No.	Amount
1	2	3	4	5	6	7
1. Land Improvement and irrigation.	42	8,550	34	5,220	30	4,850
2. Takavi ..	49	6,085	21	2,150	30	4,000
3. Sericulture ..	..	580	..	..	..	..
4. Fruit cultivation	..	225	..	..	..	..

Name of Loan	1923–1924		1924–1925	
	No.	Amount	No.	Amount
	8	9	10	11
1. Land Improvement and irrigation.	L. I. 58 Irr. 1168	6,162 8 0 1,82,476 0 0	5965 ..	60415 Irri. ..
2. Takavi ..	4193	1,13,291 8 0	..	..
3. Sericulture ..	..	..	..	..
4. Fruit cultivation	..	..	..	..

Remarks.—Owing to the prevailing distress, Rs. 10,000 was sanctioned for granting subsistence loans free of interest in the Taluk of Madhugiri and the Sub-Taluk of Koratagere. A sum of Rs. 2,700 was also sanctioned as Takavi loans to give relief to weavers in the Madhugiri Taluk through Co-operative Societies.

IRRIGATION.

The subjoined statement shows the total number of major and minor tanks and irrigation works in the district and the area irrigated by each :—

Taluk	Tanks in action				Wells	
	Major		Minor		No.	Extent irrigated
	No.	Extent irrigated	No.	Extent irrigated		A. g.
Sira ..	57	14,379– 0 Private tank 10	98 ..	3,247–22 200– 0	252 ..	.. ..
Koratagere	17	4,338–18	Govt. 38 Pri. 13	1,130–20 155–5	.. 604	.. 21– 0
Turuvekere Sub-Tauk.	11	4,239–30	29	1,095–37	..	..
Gubbi ..	62	13,801– 0	87	2,479–	..	..
Pavagada ..	36	6,869–18	33	2,336–10	2982	11,437–33
Madhugiri ..	61	12,771– 3	75	1,740–7	2390	11,766–25
Tiptur ..	42	7,002–27	73	3,589–20	..	..
Kunigal ..	30	8,171– 0	65	2,516–12	..	..
Chiknayakanhalli.	32	1,743–17	133	2,433– 7	..	..
Tumkur ..	62	14,823–,14	116	3255–16	1458	2,628–27

The following statement gives details of tanks classified according to revenue :—

Name of taluk	With a revenue of Rupees					Total No. of tanks
	300 and below	Between 300 to 1,500	Between 500 to 1,000	Between 1,000 to 5,000	Above 5,000	
Tumkur ..	142	18	16	23	3	202
Madhugiri including Koratagere.	174	26	26	25	2	253
Sira ..	112	22	19	15	2	170
Pavagada ..	108	14	19	6	..	147
Chiknayakanhalli.	124	12	8	11	2	157
Gubbi ..	94	16	18	23	2	153
Tiptur including Turuvekere.	141	18	14	11	2	186
Kunigal ..	129	9	10	10	2	160
Total ..	1,024	135	130	124	15	1,428

The annexed statement shows the total number of restored and unrestored major and minor tanks including private tanks in the district :—

Name of Taluk	Major			Minor			Total Major and Minor	Breached tanks proposed to be restored	New tanks to be constructed	Total tanks
	Restored	Unrestored	Total	Restored	Unrestored	Total				
Tumkur ..	50	10	60	74	68	142	202	16	2	220
Madhugiri including Koratagere.	74	5	79	77	97	174	253	8	1	262
Sira ..	54	4	58	58	54	112	170	..	..	170
Pavagada ..	33	6	39	35	73	108	147	2	..	149
Chiknayakanhalll.	29	4	33	43	81	124	157	3	1	161
Gubbi ..	51	8	59	60	34	94	153	5	..	158
Tiptur including Turuvekere.	40	5	45	62	79	141	186	11	..	197
Kunigal ..	27	4	31	46	83	129	160	12	3	175
Total ..	358	46	404	455	569	1,024	1,428	57	7	1,492

The following is a list of important tanks with a revenue of Rupees 5,000 and above in the district :—

Name of village & tank	Cost of restoration	Capacity of the tank	Atchakat under the tank	Revenue under the tank
Tumkur Taluk.	Rs.	units	acres	Rs.
Midala Amanikere ..	1,496	1,001	1,147	8,441
Tumkur Amanikere ..	12,406	632	835	6,418
Bugdenhalli Amanikere	18,128	697	796	5,179
Madhugiri Taluk.				
Mavathur Tank ..	3,62,843	2,766	1,024	7,890
Kodagathur Tank ..	19,135	1899	1,233	5,903
Sira Taluk				
Kalambella Doddakere	18,773	1024	1,635	13,526
Chikasamudra or Tavarekere.	89,698	938	908	5,707
Chiknayakanhalli Taluk.				
Bhavanhallidurgadkere	11,721	165	460	5,256
Borankanave Reservoir	2,81,003	8,682	1,163	5,085
Gubbi Taluk.				
Kadaba tank and channels.	46,468	2,428	1,549	8,337
Nittur Amanikere ..	6,003	735	959	5,301
Tiptur Taluk.				
Turuvekere tank and channels.	32,693	687	1,562	6,828
Nonavinkere Amanikere	28,879	1,617	1,366	6,681
Kunigal Taluk.				
Kunigal Dodkere ..	7,855	2,438	2,983	15,655
Hasige Deepambudikere	59,369	1,461	1,448	6,918

EXPENDITURE ON IRRIGATION.

The following is a statement of expenditure incurred Talukwar on works carried out in the P. W. D. under the charge of the Executive Engineer during the years 1920-21 to 1923-24 :—

Taluk	Irrigation			
	Original			
	1920–21	1921–22	1922–23	1923–24
1	2	3	4	5
Tumkur	7,509	4,051	6,293	5,165
Kunigal	9,758	5,379	4,583	4,342
Madhugiri	117	769	..	1,097
Pavagada	390	..	..	388
Koratagere Sub-Taluk	1,428	1,002	491	1,253
Tiptur	3,168	4,229	2,310	372
Chiknayakanhalli ..	19	390	632	794
Turuvekere Sub-Taluk	1,571	3,219	4,204	3,656
Gubbi	2,330	1,439	2,384	5,639
Sira	40	349	558	2,947
Total ..	26,330	30,627	21,455	25,663

Taluk	Irrigation.—*concld.*			
	Repairs			
	1920–21	1921–22	1922–23	1923–24
	6	7	8	9
Tumkur	729	3,579	5,295	3,893
Kunigal	9,670	6,231	5,717	2,811
Madhugiri	568	907	5,203	4,672
Pavagada	1,936	3,616	1,583	2,672
Koratagere Sub-Taluk	586	1,470	1,284	719
Tiptur	100	2,265	1,643	1,722
Chiknayakanhalli ..	1,236	1,819	5,108	4,532
Turuvekere Sub-Taluk	573	253	341	1,266
Gubbi	3,954	3,721	7,704	5,599
Sira	640	1,692	2,104	2,794
Total ..	20,895	25,553	35,981	30,680

The following is a statement of expenditure incurred on irrigation works by the Maramat Department of the District between 1920-21 and 1922-23 :—

Taluk	Irrigation					
	Original Works			Repairs		
	1920-21	1921-22	1922-23	1920-21	1921-22	1922-23
Tumkur ..	7,936	6,435	1,223	800	368	542
Kunigal ..	3,759	3,457	2,403	490	606	51
Gubbi ..	4,688	4,258	2,114	579	253	..
Tiptur ..	1,020	1,329	452	..	..	..
Turuvekere Sub-Taluk.	1,070	475	537	10	..	..
Chiknayakanhalli.	225	816	194	330	54	122
Madhugiri ..	925	977	944	547	536	140
Sira ..	1,879	878	644	30	500	..
Koratagere Sub-Taluk.	576	551	51	535	345	152
Pavagada ..	4,756	2,253	931	307	795	367
Total ..	26,834	21,429	9,043	3,628	3,457	1,374

N.B.—There was no separate Maramat Department since 1923-24 since it has been amalgamated with the P. W. D.

Forests.

Timber Fuel and Minor Forest produce.

Like those in other maidan districts of the State, the forests of this district contain only stunted tree growth fit for small timber and fuel suited for the agricultural and domestic requirements of the surrounding population. Kamara (*Hardwickia binnata*) trees are found gregariously in the Bukkapatna Forest. Small bamboos are found in the Dēvarāyadurga and the Madhugiri State Forests. Among the chief Minor Forest Produce obtainable in the district may be mentioned Tangadi, Kakke, Alale, Seege, Tupre, Honge, Lac, etc.

The casuarina poles, the chief product of the plantations in the Tumkur and Gubbi Taluks, are exported chiefly to Kolar Gold Fields.

Sandalwood.

Sandal as the monopoly of Government is being collected departmentally and sent to the Bangalore Sandal Koti, where it is dressed and supplied to the Government Sandal Oil Factory, while the Minor Forest Produce is leased out to private enterprise.

Quantity of Forest produce.

The following statement shows the quantities of Forest Produce removed departmentally and by licenses from the forests in the district during the three years from 1921-22 to 1923-24 :—

Year	Sandalwood	Timber	Bamboos	Grass	Fuel
	Tons	c.ft.	No.	Tons	Tons
1921–22 ..	2	4,269	77,170	..	7,161
1922–23 ..	7¾	3,976	1,00,175	4	8,458
1923–24 ..	..	6,569	90,966	11,193	7,360

Revenue from Forest produce.

The revenue derived by the sale of Forest Produce during the past four years from 1921-22 to 1924-25 is exhibited in the following table :—

	1921–22	1922–23	1923–24	1924–25
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Sandal-wood.	71 14 3	27,277 0 2	389 7 11	....
Timber ..	1,732 12 4	1,268 6 2	1,570 5 5	5,167 1 8
Firewood & charcoal	19,352 2 11	22,186 6 3	22,711 5 9	15,441 3 10
Bamboos	1,567 0 0	2,004 8 0	1,932 2 8	1,402 0 0
M. F. P.	96,054 9 4	88,012 12 7	1,22,051 0 4	1,49,020 0 0
Grazing & Fodder grass.	10,565 14 4	9,780 14 0	9,159 6 0	4,801 4 0
Miscellane-ous.	2,313 8 9	3,221 12 9	2,414 5 2	2,610 14 2
Total ..	1,31,657 14 1	1,53,751 12 11	1,60,288 1 3	1,78,442 7 8

Mines and Quarries.

(See under *Geology*.)

Industries.

The chief industries of the District are briefly described Talukwar below :— Areas and Manufactures.

The Wesleyan Mission Workshop at Tumkur manufactures some good furniture. Slate pencils, crayons, country carts and wooden furniture are manufactured to some extent in Tumkur town. Glass bangles are manufactured at Dibbur, brass utensils at Sitakal and Ooradagere and strong tape in a few villages in the taluk. There is also a rice mill working in Tumkur town. 1. Tumkur Taluk.

Oil pressing and manufacture of oil cakes is carried on on a large scale at Madhugiri. Country shoes are also manufactured to a small extent. The manufacture of cotton cloths is carried on in various villages of the Taluk. 2. Madhugiri Taluk.

Glass bangles are manufactured in Tovinkere and Koratagere. Dyes are prepared to a small extent at Koratagere. 3. Koratagere Sub-Taluk.

Sira was once noted for its country shoes, which industry is still practised to a small extent. Manufacture of coarse woollen *kamblis* and strong tapes is carried on in different villages of the Taluk. Mats are prepared to a small extent. 4. Sira Taluk.

Coarse woollen *kamblis* are manufactured to some extent. Cotton cloths, checks and silk fabrics are made in Krishnapur village. 5. Pavagada Taluk.

Manufacture of cotton cloths, checks, coarse woollen *kamblis*, silk fabrics, strong tapes and ropes is carried on in different parts of the Taluk. 6. Chiknayakanhalli Taluk.

Pig iron is manufactured in small quantities at Davanada and Hosahalli.

The Taluk is chiefly noted for the cotton and silk weaving done on a large scale at Kallur village. Carts and other wooden articles are manufactured to a small extent at Gubbi. There is an oil mill and also a rice mill at Gubbi.

Cotton weaving is carried on, on a large scale, at Annapura and a few other villages in the Taluk. Ropes and country carts, to a small extent, are manufactured in the Taluk.

Manufacture of cotton checks is carried on in the Taluk. Dyes are also prepared to a small extent.

The Taluk is chiefly noted for its silk production. Mulberry growing, silk-worm rearing and silk reeling are carried on in many villages of the Taluk. Manufacture of iron implements is done on a pretty large scale at Bidangere and Gottigere villages. Mats are prepared to a small extent at Kunigal and Amritur.

The subjoined two statements show the important mills and other concerns in the District and the rural industries pursued in the District. The following is a list of Large Industrial Establishments in the District :—

Large Industrial establishments in Tumkur District :—

Name of Establishment	Class or Description of Industry	Average number of persons employed daily	Whether worked by mechanical power or Hand Power
Mr. Thomson's Brick and Tile works.	Manufacture of Bricks and Tiles.	30	Mechanical Power.

Statement of rural industries in the Tumkur District.

Rural Industries.

Taluk	Name of Industry	Number of people occupied	Approximate value of the turnout for one year
Sira ..	Weaving, 1,400 looms ..	5,500	Rs. 70,000 in the shape of trade in kamblis.
Koratagere ..	Glass Bangles at Tovinkere.	15	150
Turuvekere Sub-Taluk.	Weaving ..	52	20,500
Gubbi ..	Weaving Factory, Gubbi	4 persons daily.	1,872
Pavagada ..	Blankets ..	500	50,000
Do ..	Cotton Mill Cloth ..	300	30,000
Madhugiri ..	Weaving ..	577	..
Do ..	Pottery ..	394	..
Do ..	Carpentry ..	133	..
Do ..	Smithy ..	415	..
Tiptur ..	....	..	..
Kunigal ..	Smithy works (381) ..	152	13,680
Chiknayakanhalli.	Manufacture of Brass & Copper Utensils.	120	15000
Do ..	Weaving	500	5,000
Do ..	Silkworm rearing, Pottery	300	4,000
Do ..	Pottery	500	1,000
Do ..	Repairing Combs out of Wood.	25	1,000
Do ..	Manufacture of Slate pencils.	70	5,000
Do ..	Manufacture of tiles ..	60	20,000

Commerce and Trade.

The trade of the district, though followed by many castes or classes, is principally in the hands of the Lingayats. Their chief emporium is at Gubbi, but there are also extensive marts at Bellavi, Turuvekere, Tiptur and Chiknayakanhalli, to which the trade of the Southern Mahratta country, and of the Bellary, Vellore, and Madras districts is attached, as well as that of the west and south of the Mysore country. The Lingayat merchants generally have either extensive connections or branch agencies at Dharwar and Nagar.

Weekly markets are held in almost all taluk head-quarters and at centres numbering about 37 in all, for the convenience of the people and at these places transactions are made on a large scale.

The following statements show the different articles of trade dealt with and the approximate value of each as exported or imported in the several taluks of the district :—

EXPORT—TUMKUR TALUK.

Article	Chief place of Export	Quantity			
		1920-21	1921-22	1922-23	1923-24
1	2	3	4	5	6
Rice ..	Bangalore and Madras Presidency.	6,000	7,000	9,000	8,000
Ragi ..		10,000	9,000	9,700	8,600
Horsegram ..		550	625	780	480
Jaggery ..	Do ..	1,050	1,280	950	700
Tamarind ..	Do ..	1,000	850	1,320	1,150
Areca ..	Do ..	2,200	2,800	1,800	1,500
Skin ..	Do ..	..	..	..	..

Article	Value			
	1920-21	1921-22	1922-23	1923-24
	7	8	9	10
Rice ..	1,50,000	1,75,000	2,25,000	2,00,000
Ragi ..	1,20,000	108,000	1,06,700	95,000
Horsegram ..	3,800	5,000	7,020	4,800
Jaggery ..	2,100	2,560	2,800	2,100
Tamarind ..	1,500	1,700	2,000	2,000
Areca ..	13,000	19,600	14,400	15,000
Skin ..	5,000	6,200	5,800	6,000

MADHUGIRI TALUK.

Article	Chief place of Export	Quantity			
		1920-21	1921-22	1922-23	1923-24
1	2	3	4	5	6
		Tons.	Tons.	Tons.	Tons.
Jola ..	Hindupur and Tumkur.	310	250	120	..
Ragi ..	Do ..	800	800	620	..
		Carts	Carts.	Carts.	Carts.
Tangadi bark	Bangalore ..	500	400	320	..
		Tons.	Tons.	Tons.	Tons.
Bengal-gram	Do ..	5	..	1	..
		Mds.	Mds.	Mds.	Mds.
Ghee ..	Tumkur and Bangalore.	150	200	100	
		Tons.	Tons.	Tons.	Tons.
Chillies ..	Do ..	100	120	100	..
Tobacco ..	Do ..	2	1	1½	..

Article	Value			
	1920-21	1921-22	1922-23	1923-24
	7	8	9	10
	Rs.	Rs.	Rs.	Rs.
Jola ..	2,870	2,315	705	..
Ragi ..	61,600	61,600	4,740	..
Tangadi bark	31,450	6,290	5,120	..
Bengal-gram	770	..	154	..
Ghee ..	3,000	3,750	3,600	..
Chillies ..	12,300	14,760	10,250	..
Tobacco ..	900	600	1,400	..

KORATAGERE SUB-TALUK.

Article	Chief place of Export	Quantity			
		1920-21	1921-22	1922-23	1923-24
1	2	3	4	5	6
		Tons.	Tons.	Tons.	Tons
Paddy ..	Tumkur and Sira	400	300	200	..
Ragi ..	Do ..	550	500	400	..
Horse-gram ..	Do ..	400	300	200	..
		Mds.	Mds.	Mds.	Mds.
Ground-nut ..	Do ..	4,000	3,000	5,000	..
Jaggery ..	Do ..	400	300	500	..

Article	Value			
	1920-21	1921-22	1922-23	1923-24
	7	8	9	10
	Rs.	Rs.	Rs.	Rs.
Paddy ..	3,800	3,750	2,500	..
Ragi ..	6,600	5,500	4,000	..
Horse-gram ..	5,600	4,200	4,000	..
Ground-nut ..	4,000	3,000	3,550	..
Jaggery ..	3,200	2,400	2,500	..

SIRA TALUK.

Article	Chief place of Export	Quantity			
		1920-21	1921-22	1922-23	1923-24
1	2	3	4	5	6
		Tons.	Tons	Tons	Tons
Paddy ..	Tumkur and other places.	1,000	1,500	1,200	..
Ragi ..	Goribidnur and other places.	1,000	1,200	1,000	..
Rice ..	Do ..	280	140	200	..
Kadale ..	Do ..	100	80	100	..
Hides (skin)	Bangalore ..	1,000	1,000	1,200	500
Bark ..	Do and other places.	2,000	3,000	2,000	2,500

Article	Value			
	1920-21	1921-22	1922-23	1923-24
	7	8	9	10
	Rs.	Rs.	Rs.	Rs.
Paddy ..	10,000	15,000	12,000	..
Ragi ..	50,000	75,000	45,000	..
Rice ..	28,000	14,000	2,000	..
Kadale ..	2,000	800	1,000	..
Hides (skin)	8,000	8,000	10,000	5,000
Bark ..	80,000	1,00,000	80,000	50,000

PAVAGADA TALUK.

Article	Chief place of Export	Quantity			
		1920-21	1921-22	1922-23	1923-24
1	2	3	4	5	6
		Bales.	Bales.	Bales.	Bales.
Cotton ..	Davangere ..	100	1,000	1,000	1,000
Blankets ..	Ceylon, Bangalore, Anantapur, Shimoga and other places.	1,000	1,000	1,000	1,000
Goats and Sheep	Bangalore and Hindupur.	20,000	20,000	20,000	20,000
		Pallas.	Pallas.	Pallas.	Pallas.
Paddy ..	Hindupur and Madakasira.	..	200	2,000	..
		Cart loads.	Cart loads.	Cart loads.	Cart loads.
Tamarind ..	Hindupur ..	100	100	100	150
Ground-nuts	Do ..	100	100	100	100

Article	Value			
	1920-21	1921-22	1922-23	1923-24
	7	8	9	10
	Rs.	Rs.	Rs.	Rs.
Cotton ..	75,000	75,000	75,000	75,000
Blankets ..	30,000	30,000	30,000	30,000
Goats & Sheep	20,000	1,00,000	1,00,000	1,00,000
Paddy ..	..	2,000	14,000	..
Tamarind ..	10,000	10,000	10,000	15,000
Ground-nuts	10,000	10,000	10,000	10,000

GUBBI TALUK.

Article	Chief place of Export	Quantity			
		1920-21	1921-22	1922-23	1923-24
1	2	3	4	5	6
		Bags.	Bags.	Bags.	Bags.
Ragi ..	Madras Presidency, Shimoga and Mysore.	1,500	1,700	1,400	1,100
Cocoa-nuts	Bowringpet, Kolar, Bangalore and Salem.	200,000	2,40,000	2,20,000	2,10,000
		Mds.	Mds.	Mds.	Mds.
Areca-nut ..	Tumkur, Arsikere and Tiptur.	1,920	2,200	2,150	2,100

Article	Value			
	1920-21	1921-22	1922-23	1923-24
	7	8	9	10
	Rs.	Rs.	Rs.	Rs.
Ragi ..	24,000	27,200	22,400	21,000
Cocoa-nuts	12,000	14,400	13,200	12,200
Areca-nut ..	30,720	35,200	34,400	34,250

TIPTUR TALUK.

Article	Chief place of Export	Quantity			
		1920-21	1921-22	1922-23	1923-24
1	2	3	4	5	6
		Tons.	Tons.	Tons.	Tons.
Cocoa-nut & Copra.	Delhi, Cawnpore, Hubli & Kolapur	47,610	9,658	8,925	8,050
Jaggery ..	Davangere, Hubli, Ranibannur.	110	89	733	983
Til seeds ..	Dindigal and Kumbakonam.	3	163	222	62
Oil Cakes ..	Davangere and Hubli.	70	75	78	39
Tanning bark	Bangalore City, Bombay and Madras.	160	88	365	305

Article	Value			
	1920-21	1921-22	1922-23	1923-24
	7	8	9	10
	Rs.	Rs.	Rs.	Rs.
Cocoa-nut and Copra.	23,805	47,110	59,500	64,400
Jaggery ..	26,400	21,360	2,05,240	2,75,240
Til seeds ..	480	26,080	34,240	8,560
Oil Cakes ..	5,600	6,000	8460	4,280
Tanning bark	18,420	12,250	42,500	36,250

KUNIGAL TALUK.

Article	Chief place of Export	Quantity			
		1920-21	1921-22	1922-23	1923-24
1	2	3	4	5	6
		Palas.	Palas.	Pallas.	Pallas.
Horse-gram ..	Bangalore and Tumkur.	200	210	190	90
		Mds.	Mds.	Mds.	Mds.
Jaggery ..	Do ..	2,450	2320	1,894	1,440
		Pallas.	Pallas.	Pallas.	Pallas.
Paddy ..	Do ..	220	200	195	100
Ragi ..	Do ..	250	220	185	120
Cow-gram ..	Do ..	150	200	50	30

Article	Value			
	1920-21	1921-22	1922-23	1923-24
	7	8	9	10
	Rs.	Rs.	Rs.	Rs.
Horse-gram ..	1,800	2,100	2,280	1,080
Jaggery ..	6,125	3,800	3,587	4,320
Paddy ..	2,220	2,000	2,145	1,200
Ragi ..	2,750	2,220	2,035	1,560
Cow-gram ..	1,500	2,000	500	600

TURUVEKERE SUB-TALUK.

Article	Chief place of Export	Quantity			
		1920-21	1921-22	1922-23	1923-24
1	2	3	4	5	6
		Mds.	Mds.	Mds	Mds.
Copra ..	Tiptur ..	20,000	20,500	22,800	30,000
Cocoa-nut ..	Do ..	15,000	12,000	12,000	10,000
		Mds.	Mds.	Mds.	Mds.
Jaggery ..	Do ..	3,500	4,900	5,200	3,000
		Pallas.	Pallas.	Pallas.	Pallas.
Ragi ..	Gubbi, Tiptur and Davangere. ..	1,200	1,500	1,300	150
Paddy ..	Do ..	2,000	2,100	1,800	200

Article	Value			
	1920-21	1921-22	1922-23	1923-24
	7	8	9	10
	Rs.	Rs.	Rs.	Rs.
Copra ..	1,60,000	1,43,500	1,82,400	2,40,000
Cocoa-nut ..	750	600	600	600
Jaggery ..	10,500	19,600	20,800	12,000
Ragi ..	9,600	12,000	10,400	1,800
Paddy ..	16,000	16,800	14,400	2,000

IMPORTS—TUMKUR TALUK.

Article	Chief place of Export	Quantity			
		1920-21	1921-22	1922-23	1923-24
1	2	3	4	5	6
		Pallas.	Pallas.	Pallas.	Pallas.
Rice ..	Sira, Madhugiri	6,500	7,345	9,316	8,959
Ragi ..	Do ..	10,340	9,373	9,750	8,675
Wheat ..	Do ..	500	540	610	530
		Mds.	Mds.	Mds.	Mds.
Sugar ..	Bangalore ..	130	150	140	200
Kerosine Oil ..	....	..	..		..
		Tons.	Tons.	Tons.	Tons.
Jola ..	Sira, Madhugiri	1,000	860	950	1,050
Oil seeds ..	Do ..	96	100	119	85

Article	Value			
	1920-21	1921-22	1922-23	1923-24
	7	8	9	10
	Rs.	Rs.	Rs.	Rs.
Rice ..	1,62,500	1,83,625	2,32,900	2,23,975
Ragi ..	2,27,480	1,12,356	1,07,360	95,403
Wheat ..	11,250	10,800	12,300	10,700
Sugar ..	900	1,200	1,150	1,450
Kerosine Oil	28,000	32,000	40,000	42,000
Jola ..	9,000	8,600	9,500	12,600
Oil seeds ..	960	1,000	1,300	1,400

MADHUGIRI TALUK.

Article	Chief place of Export	Quantity			
		1920-21	1921-22	1922-23	1923-24
1	2	3	4	5	6
		Tons.	Tons	Tons.	Tons
Rice ..	Bangalore, Hindupur and Coimbatore.	150	175	150	200
		Mds.	Mds.	Mds.	Mds.
Sugar ..	do	600	700	600	650
		Tons.	Tons.	Tons.	Tons.
Dry Cocoa-nut	Tiptur ..	3	4	3	4
		Yds.	Yds.	Yds.	Yds.
Cloth ..	Bangalore and Hindupur.	6,000	7,000	5,500	50,000
Silk ..	Salem and Bangalore.	6,000	5,000	5,600	6,200
		Tons.	Tons.	Tons.	Tons.
Iron articles	Hindupur ..	44	50	55	45
Wheat .	Do ..	5	6	4½	5

Article	Value			
	1920-21	1921-22	1922-23	1923-24
	7	8	9	10
	Rs.	Rs.	Rs.	Rs.
Rice ..	3,000	35,000	30,000	38,000
Sugar ..	2,400	2,800	2,400	2,700
Dry Cocoa-nut	1,400	1,600	1,400	1,600
Cloth ..	90,000	98,000	85,000	80,000
Silk ..	30,000	25,000	26,000	29,800
Hardware	9,000	9,500	9,800	8,500
Wheat	1,000	9,000	8,500	9,500

KORATAGERE SUB-TALUK.

Article	Chief place of Export	Quantity			
		1920-21	1921-22	1922-23	1923-24
1	2	3	4	5	6
		Tons.	Tons.	Tons.	Tons.
Rice ..	Bangalore ..	150	200	250	500
Cocoa-nut ..	Tumkur ..	2,000	2,500	2,000	5,000
		Yds.	Yds.	Yds.	Yds.
Cloths ..	Sira ..	..	..	..	..
		Tons.	Tons.	Tons.	Tons.
Hardware ..	Shimoga ..	2,000	2,500	2,000	1,000
		Bags.	Bags.	Bags.	Bags.
Salt ..	Hindupur ..	50	60	50	100

Article	Value			
	1920-21	1921-22	1922-23	1923-24
	7	8	9	10
	Rs.	Rs.	Rs.	Rs.
Rice ..	3,700	5,000	6,250	6,250
Cocoa-nut ..	125	156	180	475
Cloths ..	..	..	10,000	15,000
Hardware ..	2,000	2,500	2,000	1,000
Salt ..	300	480	350	1,000

SIRA TALUK.

Article	Chief place of Export	Quantity			
		1920-21	1921-22	1922-23	1923-24
1	2	3	4	5	6
		Tons.	Tons.	Tons.	Tons.
Thread cloth ..	Bangalore and Pavagada.	5	10	8	5
		Tins.	Tins.	Tins.	Tins.
Oil (Kerosine) and other oils.	Davangere, Bangalore, Tumkur and Madhugiri.	6,200	5,000	4,000	3,000
		Tons.	Tons.	Tons.	Tons.
Ghee ..	Madhugiri ..	½	¾	½	½
Sugar ..	Bangalore and other places.	6	5	4	3
Jaggery ..	Goribidnur ..	30	20	30	20

Article	Value			
	1920-21	1921-22	1922-23	1923-24
	7	8	9	10
	Rs.	Rs.	Rs.	Rs.
Thread cloth .	12,000	18,000	10,000	8,000
Oil (Kerosine) and other oils	40,000	50,000	40,000	30,000
Ghee ..	2,000	3,000	2,000	2,500
Sugar ..	1,600	1,500	1,400	1,300
Jaggery ..	3,000	3,000	3,000	2,000

PAVAGADA TALUK.

Article	Chief place of Export	Quantity			
		1920-21	1921-22	1922-23	1923-24
1	2	3	4	5	6
		Mds.	Mds.	Mds.	Mds.
Sugar ..	Hindupur ..	200	200	200	200
Jaggery ..	Do ..	1,000	1,000	1,000	1,000
Coffee ..	Do ..	40	40	40	40
		Pallas.	Pallas.	Pallas.	Pallas.
Rice ..	Do ..	100	20	20	100
Dhall ..	Do ..	50	100	50	150
		Mds.	Mds.	Mds.	Mds.
Chillies ..	Hindupur and Challakere.	500	300	300	400
		Bags	Bags	Bags	Bags
Salt ..	Hindupur ..	600	600	600	600
		Pallas	Pallas	Pallas	Pallas.
Wheat ..	Do ..	50	50	50	50
Bengal-gram	Hindupur and Chellakere.	500	500	500	1,000
Horse-gram	Hindupur and Tumkur.	200	250	300	300
		Carts.	Carts.	Carts.	Carts.
Cocoa-nut, green	Hindupur and Madaksira.	200	200	200	200
		Mds.	Mds.	Mds.	Mds.
Do dry	Hindupur and Tumkur.	500	500	500	500
Areca-nut ..	Hindupur ..	500	500	500	500
		Tins.	Tins.	Tins.	Tins.
Kerosine Oil	Do ..	5,000	5,000	5,000	5,000
Castor Oil	Do ..	500	500	500	500
Ground-nut Oil.	Do ..	1,000	1,000	1,000	1,000
		Bales.	Bales.	Bales.	Bales.
Cloth	Do	1,000	1,000	1,000	1,000

Pavagada taluk—*concld.*

Article	Value			
	1920-21	1921-22	1922-23	1923-24
	7	8	9	10
	Rs.	Rs.	Rs.	Rs.
Sugar ..	1,200	1,400	1,400	1,400
Jaggery ..	5,000	4,000	4,000	3,000
Coffee ..	600	600	600	800
Rice ..	2,000	500	500	2,400
Dhall ..	1,500	1,800	900	3,000
Chillies ..	3,000	1,500	900	2,400
Salt ..	3,000	3,000	3,000	3,000
Wheat ..	1,500	1,500	1,500	1,500
Bengal-gram	7,000	7,000	7,000	15,000
Horse-gram ..	3,000	3,750	3,600	5,400
Cocoa-nut, green	14,000	12,000	12,000	16,000
Do dry .	4,500	4,500	4,500	4,500
Areca-nut ..	8,000	8,000	8,000	8,000
Kerosine Oil .	22,500	22,500	22,500	22,500
Castor Oil ..	5,000	5,000	5,000	5,000
Ground-nut Oil	1,000	12,000	12,000	12,000
Cloth ..	5,00,000	5,00,000	5,00,000	5,00,000

GUBBI TALUK.

Article	Chief place of Export	Quantity			
		1920-21	1921-22	1922-23	1923-24
1	2	3	4	5	6
		Rs.	Rs.	Rs.	Rs.
Cloth ..	Bombay, Madras, Bhavani, Salem, Madura, Dindigal, Kuttala and Kornadu.	80,000	75,000	85,000	84,000
		Tins.	Tins.	Tins.	Tins.
Kerosine Oil.	Bangalore West & Co., Burma Oil & Co.	4,000	3,000	3,600	3,700
		Bags.	Bags.	Bags.	Bags.
Rice ..	Mysore, Bezawada, Guntur and Shimoga.	4,800	5,000	6,000	7,000
		Mds.	Mds.	Mds.	Mds.
Sugar ..	Kolar, Mysore and Bangalore.	400	480	530	580
		Tins.	Tins.	Tins.	Tins.
Oil ..	Mysore, Bangalore & Arsikere.	1,300	1,280	1,360	1,400
Cocoa-nut	Chiknayakanhalli and Huliyur.	10,00,000	80,00,000	6,30,000	6,50,000
Areca-nut	Birur, Tumkur & Arsikere.	4,500 Mds.	5,000 Mds.	4,900 Mds.	5,000 Mds.

Article	Value			
	1920-21	1921-22	1922-23	1923-24
	7	8	9	10
	Rs.	Rs.	Rs.	Rs.
Cloth ..	80,000	75,000	85,000	84,000
Kerosine Oil .	15,000	15,000	18,000	18,400
Rice ..	1,00,400	115,000	1,38,000	1,58,000
Sugar ..	2,800	3,360	3,970	4,270
Oil ..	19,500	19,200	21,000	21,400
Cocoa-nut ..	4,00,00,000	3,20,00,000	2,52,00,000	26,00,000
Areca-nut	67,500	75,000	88,200	1,00,000

TIPTUR TALUK.

Article	Chief place of Export	Quantity			
		1920-21	1921-22	1922-23	1923-24
1	2	3	4	5	6
		Tons.	Tons.	Tons.	Tons.
Salt ..	Wadala Gatkoper	633	646	965	526
Kerosine Oil	Marmagoa ..	28	10	11	39
Ragi & other food grains.	Holalkere, Sasaloo and Byadgi.	328	401	151	323
Gram-pulse	Patna and Karpur	201	131	662	94
Piece-goods	Bangalore City & Bombay.	22	18	15	20
Timber ..	Shimoga and Ajampur.	23	197	69	38
		Bales.	Bales.	Bales.	Bales.
Gunny bags and cloths.	Waltair & Madras	173	13	16	12

Article	Value			
	1920-21	1921-22	1922-23	1923-24
	7	8	9	10
	Rs.	Rs.	Rs.	Rs.
Salt ..	25,320	25,820	38,200	20,050
Kerosine Oil	6,720	2,800	3,520	12,480
Ragi and other food grains.	22,335	37,427	16,920	40,195
Gram-pulse ..	32,520	24,250	1,20,800	18,500
Piece-goods	4,450	3,640	2,950	4,050
Timber ..	4,500	3,600	12,150	5,850
Gunny bags	34,600	26,000	40,000	60,000

KUNIGAL TALUK.

Article	Chief place of Export	Quantity			
		1920-21	1921-22	1922-23	1923-24
1	2	3	4	5	6
		Pallas.	Pallas.	Pallas.	Pallas.
Dhall ..	Bangalore and Tumkur.	150	160	145	150
Wheat ..	Do ..	120	125	130	135
Black-gram (Uddu)	Do ..	30	35	32	30
Green-gram (Hesaru).	Do ..	35	32	30	26
		Mds.	Mds.	Mds.	Mds.
Coffee ..	Do ..	60	60	60	60
Sugar ..	Do ..	200	220	210	200

Article	Value			
	1920-21	1921-22	1922-23	1923-24
	7	8	9	10
	Rs.	Rs.	Rs.	Rs.
Dhall ..	3,300	3,520	3,190	3,300
Wheat ..	2,160	2,070	2,340	2,430
Black-gram (Uddu).	330	385	352	330
Green-gram (Hesaru).	560	512	480	316
Coffee ..	900	900	900	900
Sugar ..	1,200	1,260	1,260	1,200

TURUVEKERE SUB-TALUK.

Article	Chief place of Export	Quantity			
		1920-21	1921-22	1922-23	1923-24
1	2	3	4	5	6
		Tins.	Tins.	Tins.	Tins.
Kerosine Oil ..	Arsikere and Bangalore.	1,600 Pallas.	1,500 Pallas.	1,400 Pallas.	1,600 Pallas.
Salt ..	Do ..	3000	3,000	3,000	3,000
Glassware ..	Bangalore ..	..	..	..	..
Sugar ..	Do ..	100 Mds.	100 Mds.	100 Mds.	75 Mds.
Iron Tools ..	Do ..	..	..	..	..
Cloth ..	Do ..	..	..	..	..

Article	Value			
	1920-21	1921-22	1922-23	1923-24
	7	8	9	10
	Rs.	Rs.	Rs.	Rs.
Kerosine Oil .	6,400	6,000	6,000	6,400
Salt ..	30,000	30,000	30,000	24,000
Glassware ..	200	200	200	200
Sugar ..	600	600	600	525
Iron-Tools ..	1,500	1,500	1,500	1,500
Cloth ..	80,000	75,000	85,000	82,000

The following is a list of the places where the largest weekly fairs are held :—

Place	Taluk	Day	No. of Visitors
Bellavi ..	Tumkur ..	Monday ..	3,000
Gubbi ..	Gubbi ..	Thursday ..	1,000
Tiptur ..	Tiptur ..	Saturday and Sunday.	10,000

Means of Communication.

Railways.

The Madras and Southern Maharatta Railway from Bangalore to Poona runs through the District for 58½ miles, from east to west, with stations at Hirehalli, Tumkur, Gubbi, Nittur, Yelladbagi, Banasandra, Kardi, Tiptur and Konehalli.

Roads.

The length of State Fund roads is 189 miles, maintained at an annual cost of Rs. 29,775. District Fund roads cover 512¼ miles, the cost of annual maintenance being Rs. 43,556. The particulars regarding each class of roads are given below. Two new roads, *viz.*, Huliyurdurga-Amruttur road and Madhugiri-Hindupur road 19 miles long are being opened.

(*a*) *Provincial Roads.*

	Miles	Annual allotment
		Rs.
Salem-Bellary Road	52	9,100
Tumkur-Bellary Road	66	8,250
Bangalore-Mangalore Road ..	17	2,975
Bangalore-Honnavari Road ..	54	9,450
Total ..	189	29,775

(*b*) *District Fund Roads.*

Name of Road	Miles	Allotment for annual repairs	Remarks
		Rs.	
Bangalore-Magadi-Huliyurdurga Road ..	8½	638	
Dobbspet-Koratigere Road	15	930	
Tumkur Station Road ..	3½*	175	* Total length 8 miles. 4½ miles are maintained by the Tumkur Municipality.

Name of Road	Miles	Allotment for annual repairs	Remarks
		Rs.	
Timmarajanhalli-Bellary Road	5	310	
Sira-Madhugiri Road ..	21	1,848	
Sira-Amarapur Road ..	25	1,550	
Hiriyur-Huliyar Road ..	6	450	
Challekere-Pavagada Road	19	1,178	
Thondebhavi-Madhugiri Road	18	1,116	
Tumkur-Ooradagere Road round Devaraya-durga hills	10½* 11	651 726	* Total length 11 miles. ½ mile maintained by the Tumkur Municipality.
Koratigere-Baichapur road	8	496	
Goribidnur-Madhugiri ..	3½	217	
Madakasira-Penukonda road	2	76	
Doddahalli-Hoskote road	5	190	
Pavagada-Roddam road ..	7	434	
Holalkere-Huliyar road ..	4	248	
Nademavinpura-Amrithur road	7¾	481	
Yedyur-Tiptur	31	2,700	
Nelligere-Sira	50	4,940	
Tumkur-Maddur road ..	25½* 18	6,825	* Total length 26 miles. The remaining ¾ mile within the Tumkur Municipality limits is maintained by the Municipality.
Gulur-Honnudike road ..	6	372	
Tumkur-Chelur-Hagalvadi road	14 26	3,362	
Gubbi-Hebbur road ..	12	744	
Kibbanhalli-Huliyur road	21	2,625	
Chiknayakanhalli-Hagalvadi road	18	1,116	
Kibbanhahalli-Turuvekere road	11	968	
Tiptur-Chennarayapatna road	6	1,200	
Tiptur-Dudda road ..	7	700	
Tiptur-Kodigehalli road ..	11	1,034	
Biddarammangudi-Huliyar road	26	1,950	
Banavar-Sira road ..	41	2,542	
Railway Station Roads :—			
Gubbi, Nittur, Tiptur, Kardi, Konchalli ..	5	500	
Amarapur-Kodikonda road	2	124	
Pavagada-Madhuni road ..	2¼	140	

Inspection lodges are maintained at Bellura (Forest); Kibbanahalli (D.P.W.); Thimmalapura (Forest); Namadachalume (Forest); and Manchaldore (Forest).

Famine.

Since the Famine of 1877-78, there have been six bad years, *viz.*, 1891-92, 1904-05, 1905-06, 1907-08, 1908-09 and 1923-24, in three of which, *viz.*, 1st, 5th and 6th, the distress was so acute that relief operations had to be undertaken by Government. In the first of these years, the District did not get early *mungār* rains, with the result that sowing operations were postponed much beyond the usual season. A few showers later on permitted sowing but crops began to fade owing to insufficiency of moisture in the land. The north-east monsoon too thoroughly failed. There was no wet cultivation under the tanks in the greater part of the District. In 1904-05 also, the situation was, owing to failure of rains, rather grave and this gravity was intensified in 1905-06 as the south-west monsoon also failed in that year. The north-east monsoon in 1907-08 proved most disappointing and the south-west monsoon too in the next year was scanty. The year 1908-09 will thus be seen to have been preceded by three bad years while there were many years of average prosperity before 1891-92. The distress in 1908-09 was decidedly more acute than in 1891-92 and it extended over a larger area also. While only three taluks, *viz.*, Sira, Chiknayakanhalli and Turuvekere were the parts most affected in 1891-92, the affected tracts in 1908-09 constituted about 2,600 square miles, *i.e.*, nearly one half of the district. The distress was particularly severe in the taluks of Kunigal, Gubbi, Turuvekere, Chiknayakanhalli, Tiptur and Pavagada.

The last of the years in the series above referred to had a scanty rainfall, the average for the year being only 14·71 inches as against 25·72 inches during the previous 40 years. The year proved an anxious one and the taluks of Madhugiri (Maddagiri), Pavagada, Koratagere and a portion of Gubbi

The outturn of crop in each of these three years was very poor, ragi, the staple food grain, yielding less than a 4 anna crop.

The relief measures undertaken by Government in these three years were almost the same. Tank beds were thrown open for cultivation and ryots induced to sow quick growing crops. Restoration or repairs of tanks, and the construction, repairs or improvements of roads were undertaken as the cooly classes required employment.

Loans were freely granted for irrigation and drinking water wells and other land improvements. People rushed in large numbers for the Takavi and Subsistence loans sanctioned, which were repayable in easy instalments. Fair amounts were sanctioned by Government for granting advances to particular classes of people who were mostly affected by the distress. Grain depōts were opened in several places and Burma rice was imported in large quantities. Private individuals and Associations helped the poor both pecuniarily and by sale of ragi in small quantities at reduced rates in addition to the distribution of gratuitous relief afforded by Government to the old, decrepit and *gosha* people. In spite of the severity of the distress, it is gratifying to note that there were practically few or no deaths from starvation.

But in regard to the fate of cattle, the district fared worst. Large numbers of cattle died for want of fodder, in spite of the preventive measures taken by Government, such as throwing open the District and State Forests and Amrut Mahal Kaval lands for free grazing and permission to cut, remove and use date leaves as fodder for cattle.

Several other kinds of relief, such as the remission of water-rates for the use of tank water by ryots, and dry and wet assessments were afforded to the people. Grain compensation allowance was granted to low paid officials and menials and remuneration paid to village officers—tōtis, talawārs, etc. The total amount spent under all heads in each of these three years comes approximately to 1,03,000, 2,90,000 and 3 lakhs

khātedars, poor officials and menials and cooly classes were put to much suffering on account of the prevailing high prices of food grains without a corresponding rise in wages.

SECTION IV—ADMINISTRATIVE.

Divisions.

This district is divided into 8 taluks and 2 sub-taluks. The following statement gives details regarding area, population, number of villages, etc. :—

Name of the Taluk	Number of Hoblis	Area in Sq. Miles	No. of villages	Population
1. Tumkur	7	454·69	407	125,294
2. Madhugiri	6	605·50	266	91,874
3. Koratagere (S. T.) ..	3		142	41,955
4. Sira	5	599·33	218	93,324
5. Pavagada	5	523·55	135	65,529
6. Chiknayakanhally ..	5	435·94	201	60,498
7. Gubbi	7	552·27	357	102,967
8. Tiptur	4	508·42	218	63,051
9. Turuvekere (S. T.) ..	2		140	39,537
10. Kunigal	6	382·17	287	89,093
Total ..	50	4,061·87	2,371	773,122

JUDICIAL.

Civil Justice.

There are three Munisff's Courts administering Civil Justice in the district, two at Tumkur and one at Madhugiri.

Criminal Justice.

There are 14 Courts administering Criminal Justice in the district as shown below :—

One District Magistrate. Three Assistant Commissioner-Magistrates, exercising the powers of a First Class Magistrate. Two Assistant Deputy Amildar-Magistrates and ten

Bench Courts. The District Magistrate is the only Magistrate exercising appellate powers in the district.

There are 72 village Panchayets in the district.

LAND REVENUE.

The following statements show demand, collection and balance under Land Revenue and miscellaneous revenue for 5 years from 1920-21 to 1924-25 :—

The following is the D. C. B. for 5 years in the Tumkur District.

Year	Total Demand	Remissions	Net recoverable demand	Actual collections	Balance
	Rs.	Rs.	Rs.	Rs.	Rs.
1920–21 ..	14.56,329	1,160	14,55.169	13,20,333	1,34,836
1921–22 ..	15,93,532	2,914	15,90,618	14,97,529	93,087
1922–23 ..	16,14,396	1,756	16,12,640	15,50,532	62,107
1923–24 ..	15,88,254	798	15,87,456	12,64,569	3,22,886
1924–25 ..	18,49,736	22,432	18,27,304	15,19,208	

LAND REVENUE MISCELLANEOUS.

The following is the D. C. B. under Land Revenue Miscellaneous for 4 years in the Tumkur District.

Year	Total Demand (Net)	Collections	Balance
	Rs.	Rs.	Rs.
1921–22	1,24,490	1,13,191	11,299
1922–23	1,53,275	1,45,210	8,065
1923–24	1,45,067	1,26,610	18,457
1924–25	1,41,296	1,22,641	18,655

Local and Municipal Boards.

District Board.

The District Board of which the Deputy Commissioner is the *ex-officio* President consists of 36 members, of whom 7 are *ex-officio*, 25 are non-official members, elected from Taluk Boards, and the remaining 4 are non-official members nominated by Government.

Taluk Boards.

There are ten Taluk Boards in the district, one for each taluk or sub-taluk. For the taluks which are under the direct charge of the Deputy Commissioner, the Amildars are the Presidents of the Taluk Boards and the Sub-Registrars have been elected as Vice-Presidents, while the Sub-Division Officers are the Presidents of the Taluk Boards in their respective Divisions, the Amildars being the Vice-Presidents of their respective Taluk Boards.

The following statement shows the receipt and expenditure of the Local Boards for the last 5 years from 1919-20 to 1923-24 :—

Receipts	Year				
	1919–20	1920–21	1921–22	1922–23	1923–24
1	2	3	4	5	6
	Rs.	Rs.	Rs.	Rs.	Rs.
A. Local Cess ..	97,507	1,24,124	1,54,622	177,342	1,62.296
Railway Cess	25,151	32,553	31,022	40,177	40,195
B. House Tax	67,346	65,656	70,227	69,521	55,832
C. Tolls and Ferries ..	990	1,990	1,591	1,718	610
D. Fees, Fines, etc. ..	10,400	9,847	8,874	48,172	15,133
E. Contribution	5,385	1,09,551	6,675	4,155	252
Total Service Head	2,06,779	3,43,709	2,73,011	3,41,087	2,74,318

Expenditure	Year				
	1919–20	1920–21	1921–22	1922–23	1923–24
7	8	9	10	11	12
	Rs.	Rs.	Rs.	Rs.	Rs.
A. Public Works executed by the D. P. W.	43,716	50,046	74,574	68,921	92,068
B. Do Civil Department	20,669	15,670	25,601	29,699	29,671
C. Administration.	14,342	17,998	19,629	26,217	22,650
D. Public Health	37,317	42,686	42,424	58,537	52,467
E. Miscellaneous	..	1,14,758	44,142	1,01,613	65,959
Total Service Head	1,16,044	2,41,158	2,86,370	2,84,987	2,62,815

Union Panchayets.

The number of Union Panchayets in the district formed under the Local Boards Regulation is 72. The subjoined statement shows the working of the Panchayets, their jurisdiction and functions :—

Statement showing the working of Land Union Panchayets in the Tumkur District, their jurisdiction and functions :—

Name of Union Panchayet.	Govt. Order sanctioning the constitution of the Union.	Date of last constitution or re-constitution of Panchayet	Population	No. of members constituting the Panchayet		Sanctioned strength of members.	Jurisdiction
				Officials	Non-Officials		
Chiknayakanhalli.							
Huliyar ..	17–5–1923	17–5–1923	1,985	1	8	9	village or a group
Yelanadu ..	15–6–1922	15–6–1922	938	1	8	9	Panchayet.
Kenkare ..			1,689	1	8	9	
Kandikere ..	..	17–5–1922	1,108	1	8	9	
Thimmanahalli	..	17–5–1922	1,448	1	8	9	
		15–6–1922	1,718	1	8	9	

Name of Union Panchayet.	Govt. Order sanctioning the constitution of the Union.	Date of last constitution or re-constitution of Panchayet.	Population	No. of members constituting the Panchayet		Sanctioned strength of members.	Jurisdiction
				Officials	Non-Officials		
Gubbi.							
Kadaba ..	..	29–5–1922	1,644	1	8	9	
Hagalvadi ..	..	8–5–1922	1,622	1	8	9	
Hosahalli ..	..	3–5–1922	898	1	6	7	
Chelur ..	..	8–5–1922	1,426	1	8	9	
Nittur ..	..	3–5–1922	1,154	1	8	9	
Bidare ..	..	8–5–1922	1,276	1	8	9	
Dandinasivara	..	29–5–1922	1,228	1	8	9	
Chetnahalli	..	29–5–1922	1,291	1	8	9	
Kaliur ..	..	3–5–1922	1,737	1	8	9	
Magana-yakankote.	..	3–5–1922	1,335	1	8	9	
Sira.							
Bukkapatna	..	24–4–1922	1,357	1	8	9	
Kallambella	..	9–4–1922	780	1	8	9	
Baragoor ..	..	20–3–1922	1,123	1	8	9	
Bevinahalli	..	15–4–1922	1,180	1	7	8	
Tarur ..	..	8–4–1922	1,292	1	8	9	
Kotta ..	..	27–3–1922	1,212	1	8	9	
Holenahalli	..	5–5–1922	1,456	1	8	9	
Madhugiri.							
Kodigenahalli	L. 75–L.03–19–21–100	6–7–1922	1,953	2	7	9	
Kadagaltur	..	6–7–1922	1,708	2	7	9	
Doddamalur	..	6–7–1922	1,103	2	7	9	
Byalya ..	..	6–7–1922	1,227	2	7	9	
Kodlapura ..	..	6–7–1922	1,030	2	7	9	
Ithgedib-banahalli.	..	6–7–1922	1,450	1	8	9	
Midagesi ..	..	6–7–1922	1,000	2	7	9	
Doddai ..	..	6–7–1922	1,005	2	7	9	
Tiptur.							
Honnavalli	..	15–6–1922	2,290	1	8	9	
Nonavinkere	..	15–6–1922	1,153	1	8	9	
Eachanur ..	..	15–6–1922	862	1	6	7	
Aralaguppa	..	15–6–1922	913	1	6	7	
Albur ..	..	15–6–1922	797	1	6	7	
Balavanahalli	..	15–6–1922	901	1	6	7	A village or a group of villages constituting the Panchayet.

Functions.—As prescribed by Government in the Local Boards and

Name of Union Panchayet	Govt. Order sanctioning the constitution of the Union	Date of last constitution or re-constitution of Panchayet	Population	No. of members constituting the Panchayet		Sanctioned strength of members.	Jurisdiction
				Officials	Non-Officials		
Kunigal.							
Amratur ..	..	15-6-1923	2,095	..	9	9	
Huliyurdurga	..	6-1923	2,194	..	9	9	
Nagasandra	..	6-1923	1,380	..	9	9	
Yeliyur ..	..	6-1923	1,380	..	9	9	
Ujjani ..	..	6-1923	1,158	..	8	9	
Nidasala ..	..	6-1923	1,070	1	9	9	
Gunnagere ..	..	6-1923	1,054	..	9	9	
Turuvekere.							
Mayasandra	..	8-5-1922	1,165	1	8	9	
Mavinkere ..	..	8-5-1922	628	1	6	7	
Tandaga ..	..	8-5-1922	754	2	5	7	
Koratagere.							
Rampura ..	L.6,524-L.3 19-21-48	8-5-1922	1,008	1	10	11	
Holavanhalli	..	8-5-1922	2,136	1	8	9	
Agrahara ..	..	8-5-1922	742	1	6	7	
Tovinkere ..	..	8-5-1922	1,217	1	9	10	
Hulikunte ..	..	8-5-1922	837	1	5	6	
Woddalaggere	L.7,468-L.3 19-21-87	22-6-1922	320	1	8	9	
Thita ..	..	22-6-1922	470	..	..	..	
Pavagada.							
Hosakote ..	L.6,524-L.3 19-21-48	8-5-1922	2,273	2	7	9	
Arasikere ..	L.6,433-L.3 19-21-45	3-5-1922	1,414	1	8	9	
Gunngatta ..	L.7,025-L.3 19-21-67	29-5-1922	1,393	2	7	9	
Raichailu ..	..	..	1,038	1	8	9	
Kondethimmanahalli.	L.6.524-L.3 19-21-67	8-5-1922	1,355	1	6	7	
Paluvally ..	L.6,433-L.3 19-21-47	3-5-1922	915	1	6	7	
Kannevedu	L.6,524-L.3 19-21-67	8-5-1922	1,092	1	6	7	
Byadnoor ..	L.6,524-L.3. 19-21-48	8-5-1922	1,423	1	8	9	

A village or a group of villages constituting the Panchayet.

Name of Union Panchayet	Govt. Order sanctioning the constitution of the Union	Date of last constitution or re-constitution of Panchayet	Population	No. of members constituting the Panchayet		Sanctioned strength of members	Jurisdiction
				Officials	Non-Officials		
Tumkur.							
Kyathsandra	L.7,025–L3. 19–21–67	29–5–1922	2,098	1	8	9	A village or group of villages constituting the Panchayet.
Bellavi ..	L.7,025–L3 19–21–67	29–5–1922	1,965	1	8	9	
Hebbur ..	L.7,025–L.3 19–21–67	29–5–1922	2,149	1	8	9	
Gulur ..	L.7,468–L.3. 19–21–67	22–6–1922	1,869	1	8	9	
Honnudike	..	..	1,040	1	8	9	
Kolala ..	L.7,025–L.3 19–21–67	29–5–1922	947	1	8	9	
Sithakal ..	..	..	1,234	1	8	9	
Urdigere ..	..	..	1,213	1	8	9	
Chikthotikere	..	..	1,054	1	8	9	
Kora ..	..	..	900	1	8	9	

Functions.—As prescribed by Government in the Local Boards and Village Panchayet Regulation of 1918. (*Vide* Chapter VI, Section 54.)

The following is a statement showing the different classes of Local Boards constituted in the district, their constitution, jurisdictions, and functions :—

Name of Board	Date of last re-constitution of the Board.	Number of Members							Functions
		Ex-Officio	Nominated		Elected		Europeans	Indians	
			Officials	Non-Officials	Officials	Non-Officials			
District Board	19-12-22	5	..	8	..	29	1	41	To administer the taluk funds, and arrange for the sanitation, vaccination, etc., of their area, other than the Village Panchayet areas.
Taluk Boards.									
Tumkur ..	1- 8-22	5	..	5	..	10	..	20	
Madhugiri ..	1-11-22	3	..	5	..	9	..	17	
Koratagere ..	15- 9-22	3	..	5	..	8	..	16	
Chiknayakanhalli.	1- 9-22	4	..	4	..	8	..	16	
Sira ..	20- 8-22	4	..	4	..	8	..	16	
Gubbi ..	1- 8-22	4	..	4	..	8	..	16	
Tiptur ..	1- 8-22	4	..	4	..	8	..	16	
Turuvekere ..	1- 8-22	3	..	5	..	8	..	16	
Pavugada ..	20- 8-22	3	..	5	..	8	..	16	
Kunigal ..	20- 8-22	4	..	4	..	8	..	16	
Total Taluk Boards.	..	37	..	45	..	83	..	165	

Municipal

There are 10 Municipalities in the district, one at each of the

The following statement shows the constitution and jurisdiction of the several Municipal Councils :—

Name of Municipal Council	Consititution			
	Ex-Officio	Nominated	Elected	Total
1	2	3	4	5
Town Municipal Councils.				
Tumkur	3	7	10	20
Madhugiri	4	4	8	16
Chiknayakanhalli	4	11	1	16
Sira	4	4	8	16
Gubbi	3	10	3	16
Tiptur	4	4	8	16
Kunigal	4	4	8	16
Minor Municipal Councils.				
Pavagada	3	5	4	12
Koratagere	3	5	4	12
Turuvekere	3	5	4	12
Total	35	59	58	152

Name of Municipal Council.	Jurisdiction	Remarks
	6	7
Town Municipal Councils.		
Tumkur ..	Whole of Tumkur Town	Reconstituted under G. O. No. 1,096–M.E. 57–24–71, dated 2–8–1924.
Madhugiri .	Whole of Madhugiri Town.	G.O No. L. 1,406–Ml. 57–24–112, dated 18–8–1924.
Chiknayakanhalli.	Whole of Chiknayakanhalli Town.	G.O. No. L. 2,350–Ml. 57–24–157, dated 16–9–1924.
Sira ..	Whole of Sira Town.	G.O. No. L. 1,492–Ml. 57–24–118, dated 21–8–1924.
Gubbi ..	Whole of Gubbi Town.	G.O. No. L 3,060–Ml. 57–24–183, dated 8–10 1924.
Tiptur ..	Whole of Tiptur Town.	G.O No. L. 1,348–Ml. 57–24–99, dated 18–8–1924.
Kunigal ..	Whole of Kunigal Town.	G.O. No. L. 1,400–Ml. 57–24–115, dated 19–8–1924.
Minor Municipal Councils.		
Pavagada ..	Whole of Pavagada Town.	G.O No. L. 1,515–Ml. 57–24–120, dated 21–8–1924.
Koratagere ..	Whole of Koratagere Town.	G.O. No. L. 1,647–Ml. 57–24–129, dated 27–8–1924.

The following statement shows the receipts and expenditure of the several Municipalities in the district :—

Year	Receipts	Expenditure	Balance
	Rs. a. p.	Rs. a. p.	Rs. a. p.
1921–1922 ..	3,41,047 0 0	1,13,190 0 0	2,27,857 0 0
1922–1923 ..	3,49,137 0 0	1,06,275 0 0	2,42,862 0 0
1923–1924 ..	3,37,255 9 11	1,04,090 13 5	2,33,164 12 6
Total ..	..	..	..

Police and Jails.

ice. For the purpose of Police administration, the district is placed under a District Superintendent of Police and is divided into 8 taluks, each in the charge of an Inspector and two sub-taluks, each under the charge of a Senior Sub-Inspector. Each Taluk is further divided into Ranges or investigating centres under the charge of a Jamadar or Sub-Inspector.

The Police force of the district consists of 92 officers including one District Superintendent Police, 13 Inspectors, 19 Sub-Inspectors, 4 Jamadars and 55 Daffadars, and 586 Constables. The cost of the force for the year 1922-23 was Rs. 1,46,709. The rural Police as usual consists of the Patel, Tōtis and Talwars. There are established in addition 51 Ookads on the high road and in jungly tracts and these are manned by 87 Tōtis or Ookad watchmen.

ails. The following table shows particulars as regards the convicts admitted into Jails, Lock-ups during the year 1925:—

	Males	Females	Total
Convicts	168	12	180
Under Trial	246	12	258
Civil	..	..	..
Daily average No. of each class—			

EDUCATION.

There were 1,370 schools in the District during 1923-24 with a strength of 44·115. Of these schools, three were 3 High Schools for boys, 82 Middle Schools, 1,111 Primary Schools, 7 Special Schools both for boys and girls and 167 Village Indigenous Schools. From the foregoing figures, it will be seen that on an average there was one school for 2·9 square miles, 1·7 villages and 564 persons. Number of Schools and scholars.

The following statement shows the numbers and the different grades of schools together with their strength :—

Area	4,061 square miles.
Inhabited villages	2,371
Population	7,73,122
Males	3,94,897
Females	3,78,225

	No.	Boys	Girls
High Schools	3	710	1
Middle Schools	82	3,880	252
Primary Schools	1,111	28,978	7,051
Special Schools	7	425	2
Village Indigenous Schools ..	167	2,627	189
Total ..	1,370	36,620	7,495

No. of square miles served by a school ..	2·9
No. of Villages	1·7
No. of Persons	564

Besides the Inspecting Officers, who had their head-quarters at Mysore or Bangalore and inspected the Secondary and Special Schools of the district, there were one District Inspector for Middle Schools and five Assistant Inspectors Inspecting Officers.

Assistant Inspector for Urdu Primary Schools. A statement of Inspecting Officers is given below :—

Designation of the Inspecting Officer	Territorial Jurisdiction	Head-quarter	Kinds of schools under control.
District Inspector, Tumkur.	Tumkur District	Tumkur Town.	All Middle and Incomplete Middle Schools.
Asst. Inspector, Tumkur.	Tumkur Taluk	Tumkur Town.	Primary Schools.
,, Inspector, Madhugiri	Madhugiri and Pavagada Taluks.	Madhugiri Town.	do
,, Inspector, Sira.	Sira and Koratagere Taluks.	Sira Town	do
,, Inspector, Gubbi.	Gubbi and Kunigal Taluks	Gubbi Town	do
,, Inspector, Chiknayakanhalli.	Chiknayakanhalli, Tiptur and Turuvekere	Chiknayakanhalli.	do
Asst. Inspector, Urdu Primary Boys' Schools, Tumkur.	Tumkur and Hassan.	Tumkur Town.	Urdu Primary Schools.

MEDICAL.

stitutions. There were 14 institutions, including the District Hospital, Tumkur, working in the district during the year 1923-24. The Female Dispensary, Tumkur, is located in the buildings of the District Hospital, Tumkur, as per combined scheme. The Nonavinkere Dispensary, which was recently opened, is located in a rented building.

aff. One Lady Apothecary, One Medical Graduate and fifteen Sub-Assistant Surgeons are working in this District under the District Medical Officer. There are fourteen Compounders, and one Relieving Compounder. There are 13 Midwives

sanctioned recently, is working at Hulikunte, Sira Taluk. There is no provision for a midwife to the Nonavinkere Dispensary. There are two Nurses attached to the District Hospital, Tumkur.

Number of patients treated.

The total number of labour cases conducted during the year 1925 was 881. The total number of in-patients and out-patients treated during the year was 523 and 1,52,330 respectively.

Cost.

The total cost incurred from the District Fund and Municipal Funds during 1925 was Rs. 12,117 and Rs. 2,535 respectively against Rs. 11,413 and Rs. 2,192 respectively in the previous year.

VACCINATION.

The establishment for the purpose consists of 17 Vaccinators working under the supervision of the Chief Sanitary Inspectors. During the year 1925, 19,735 persons were vaccinated, of whom 10,756 were males and 8,979 females. The total expenditure incurred during 1925 on this account was Rs. 1,940.

SECTION V.—*GAZETTEER.*

Agrahara.

Agrahara.—A village in Koratagere Taluk. Population 780. It has a small Vīrabhadra temple and some *lingamudre* stones without inscriptions. The latter are boundary stones marked with a *linga* to indicate that the land bounded by them was granted to a Siva temple or a Saiva institution. Similarly, stones marked with a discus indicate a grant to a Vishnu temple, while those marked with a *mukkōde* or triple umbrella, a grant to a Jaina temple. The aromatic water-plant *baje* (*Acorus calamus*) is largely cultivated in this village, more than 50 acres of land being under this crop. The yield per acre is said to be from 150 to 250 maunds. The root sells

and other places. At this village, Patel Īsvarayya's manuscript library contains nearly one hundred palm-leaf manuscripts, several of which are unpublished Kannada and Sanskrit works bearing mostly on the Vīrasaiva religion and hagiology. There are also a few Kannada and Telugu poems, works treating of medicine and Kannada commentaries on Sanskrit works.

uru. **Alburu.**—A village in the Nonavinakere Hobli, Tiptur Taluk. Population 797. This place has several inscriptional records which are all printed (*Tiptur* 42-49). Of these, two artistically executed *vīragals* deserve some notice. One of them near the Siva temple, *Tiptur* 44, dated 1395, is not only beautifully engraved but also beautifully sculptured with caparisoned horses, elephants, etc. The other in a field to the north-west, *Tiptur* 47, which is 7 feet high and may be assigned to the close of the 9th century, is adorned with sculptures in several panels, among which may be mentioned two elephants bearing the hero seated on a throne at the top.

nritur. **Amritur.**—A village in Kunigal Taluk. Head-quarters of a hobli of that name. Population 2,182. The Chennakēsava temple at this place is a neat Dravidian building with well dressed sculptured pillars. The god, about 3½ feet high, is a good figure flanked by consorts. The central ceiling in the *navaranga* is carved with a lotus. The temple is in a ruinous condition. In front of the Sōmēsvara temple near the tank is a good but rather slender lamp-pillar about 30 feet high and 1½ feet square at the bottom. Behind the temple is an *uyyāle-kamba* about 20 feet high. The temple of Pattāladamma, the village goddess, situated at some distance from the village, has several painted stucco figures. Two of them, seated in the middle, represent the goddesses Pattāladamma and Lakshmi. They are about 5 feet high and are canopied by a seven-hooded serpent. The walls and the beams are

representing the *līlas* or sports of Siva and so forth. The *jātre* or annual festival takes place in the month of *Vaisākha* (April-May). The *pūjāris* are Bestas or fishermen.

Arakankatte.—A village in Turuvekere Sub-Taluk. The Narasimha temple at this place has for the object of worship a pillar marked with a discus and a conch. Arakankatte.

Aralaguppe.—A village in Kibbanahalli hobli, Tiptur taluk. Population 913. Aralaguppe.

The Chennakēsava temple at this place, about 4 miles from the Banasandra Railway Station, is a fine building in the Hoysala style, consisting of a *garbhagriha*, a *sukhanasi* and a *navaranga* to which is attached an entrance porch with verandas on both sides. The temple stands on a high terrace facing east and has at the sides of the entrance two empty pavilions on a lower level, the upper ones having disappeared. On both sides of the entrance runs around the entrance porch the usual *jagati* or railed parapet. Judging from the palæography of the labels giving the artist's name—fifteen of them mention the artist Honoja—the temple appears to have come into existence about the middle of the 13th century. Attached to the south wall and concealing its sculptures, stands a temple of Narasimha which is evidently a later structure. The god, known as Ugra (fierce) Narasimha, is a seated figure, about 2 feet high, killing the demon Hiranyakasipu.

The Kallēsvara temple is an old Dravidian building facing east. The *navaranga* has a well carved doorway with Gajalakshmi on the lintel and a row of dwarfs on the pediment, and a fine ceiling, measuring 6′ by 6′, of *ashta-dikpālakas*, supported by 4 good pillars, with an elegantly carved Tāndavēsvara in the middle and 4 doubled up-hanging figures in the 4 directions, believed to be *rishis* in difficult postures of penance. On the north and south walls are two fine pierced windows of scroll work. Behind the big Nandi in front is a shrine containing a figure, about 5 feet high, of Sūrya, flanked by female archers. Opposite the north entrance is another shrine having a large figure, about 6 feet high, of Umāmahēsvara with a band above serving for *prabha*, from which depend two Gandharvas. Oppo-

mutilated figure, about 6 feet high, of Vishnu with his ten incarnations sculptured on the *prabha*. Close to the temple are several *linga* shrines in different directions. A *mantapa* in the village, known as Pālegār's *chāvadi*, is said to have been the *durbar* hall of a former chief.

irakh gapura. **Bechirakh Rangapura.**—A village in Sira Taluk. Population 176. The Rangasvāmi temple at this place has a round stone (*udbhava-mūrti*) for the object of worship. In the *prākāra* are several small shrines containing figures with folded hands. In one of them is sculptured a couple seated with folded hands with an inscription on the side slab stating that the figures were consecrated by their son. Another slab just outside the *prākāra*, measuring 6 feet by 5 feet, represents Hanumān and Garuda as contesting the possession of a fruit which is split in the middle. There is a similar panel at Belur, but the object of dispute there is said to be a *linga*.

llavi. **Bellavi.**—A village in Tumkur Taluk 9 miles north-west of Tumkur and a Village Panchayet. Population in 1921: Males 933, Females 965, Total 1,898.

The streets are wide with uniform shops on either side. A weekly fair is held here on Monday at which considerable trade is carried on.

enakankere. **Benakankere.**—A village in the Turuvekere Sub-Taluk. Population 1,098. In the Ānjanēya temple at this place, an inscription was found on both sides of the image of Ānjanēya. The image has been carved out of a thick inscribed stone of the Hoysala period, the front face being made into the image and the inscribed sides left as they were.

Bhangara-ayakana-betta. **Bhangaranayakanabetta.**—A hill in Pavagada Taluk. In the Kambadarāya shrine at this hill, the object of worship is a pillar, about 13 feet high, marked with a discus and a conch on the sides. The pillar has an iron lamp fixed on the

is to be used for this purpose. The villagers have to bathe and fast, and then, standing over the shoulders of one another without allowing their feet to come in contact with the pillar, they light the lamp. The hill near the village, which was once fortified, contains the ruins of several buildings.

Bhasmangi.—A fortified hill in the Madhugiri Taluk, 26 miles north of Tumkur, close to the frontier. On the summit is the temple of Bhasmāngēsvara. The original fortifications are said to have been erected, by Budhi Basavappa Nāyak, of mud and stone. But when Haidar Alī captured the place in 1768, he dismantled the old fort and erected a superior structure of stone and brick, with a *mahal* or palace. The hill has a perennial supply of water. Some Bedars live half way up, and cultivate the fields below. Bhasmangi.

Borankanve Lake.—On the Sira-Banavar Road, 8 miles east of Huliyar. It was constructed in 1896 at a cost of Rs. 2,81,003. It has an *achkat* of acres 1,163-0 and the assessment levied amounts to Rs. 5,085. The bund is 30 feet high and constructed across a gorge between two hills and is a magnificent structure, impounding 8682 units of water at Kōdi level. The waterspread is over 3,320 acres. Borankanve Lake.

Chennarayadurga.—A hill fortress in Koratagere Taluk, situated midway between Koratagere and Madhugiri and rising to 3,744 feet above the sea. Chennarayadurga.

This is a fine mass of rock beautifully fortified by the Madhugiri chief Chennappa-Gauda about the middle of the 17th century. In his family it remained for a long period when it was taken by the Mahrāttas, and Rāma Gauda, at that time the chief, took refuge in Madhugiri. In two years, however, he retook it, but only to hold it for eight years longer. It was then captured by Komāraiya, general of the Mysore Rāja, and Dodda Arasu placed in charge. Its name was also changed to Prasannagiri. It was subsequently

Mādhava Rao, and after a like period retaken by Tīpu. At the entrance are inscriptions of the Mahrātta generals Sripant pradhan and Mādhava Rao Ballal pradhan. In the latter, dated in 1766, the hill is called Chandrāyadurga. It has two elevations. On the lower are situated the Chennigarāya and Īsvara temples, as also a fine semi-circular *done* with clear water. There are besides granaries and powder magazines. There are several gates leading to the higher elevation, which is also fortified with brick walls raised over stone walls. The ascent is very steep and there is no flight of steps. The village at the foot of the hill, with a population of 228, has also a few temples. A fine cave temple, rather large and neatly kept, is known as the *matha* of Murārisvāmi who is said to have been a great ascetic and is believed to have gone to heaven with his body. The object of worship here is a pair of sandals. The cave has also some *yōgamantapas* and cells. A *samādhi* or tomb near the cave is said to be that of Vaikunthappa, a disciple of Murāri. There is also lower down another *samādhi*, said to be of Annapūrnamma, a female disciple of Murāri, who was so named by her *guru*, because she fed a large number of people with a *seer* of rice.

Chiknayakanhalli.

Chiknayakanhalli.—A Taluk in the west. Area 435·94 square miles. Head-quarters at Chiknayakanhalli. Contains the following Hoblis, villages and population :—

Hobli	Villages	Hamlets	Villages classified.				Population
			Govt.	Sarvamanya	Jodi	Khayamgutta	
Chiknayakanhalli	39	18	36	..	3	..	12,451
Huliyar ..	57	35	56	..	1	..	18,062
Handankere ..	56	40	55	..	1	..	13,192
Kandikere ..	42	12	41	..	1	..	7,574
Settikere ..	40	23	40	..	..	..	9,219
Total ..	234	128	228	..	6	..	60,498

Principal places with population :—

Chiknayakanhalli 6,432, Huliyar 1,985, Settikere 1,718, Kenkeri 1,689, Thimmenahalli 1,447, Kandikere 1,110 and Yelanadu 938.

The east of the Taluk is crossed by three parallel chains of low bare hills running north and south, the villages on both sides of which carry the storm water which runs into a feeder of Vēdāvati in Sira Taluk. The Janchar range of hills contains deposits of manganese and red and white ochre. The lands in the valleys between these hills are fertile and contain many cocoa-nut and areca-nut gardens. A stream starting from the south of Settikere runs north to Huliyar and one from Yelanadu runs north-west of Budihal to the Vēdāvati in Holalkere Taluk. From the humidity of the fogs which form on the range of hills, the crops are often preserved from failure in the dry season. The principal export trade is confined to cocoa-nut and areca-nut.

The Revenue Settlement was introduced in 1879 and Resurvey Settlement was introduced for 126 villages in the year 1905-06, 72 villages in the year 1920 and 30 villages during the year 1920-21.

The total Revenue Demand for the year 1922-23 was Rs. 1,82,018-3-10 and for the year 1923-24 was Rs. 1,82,924-14-11.

The average rainfall at Chiknayakanhalli for 28 years (1897 to 1924) and at the other places for three years (1922 to 1924 up to December) was as follows :—

Rain gauge Station	Month						
	Jan.	Feb.	Mar.	April	May	June	July
1	2	3	4	5	6	7	8
Chiknayakanhalli ..	·08	·19	·39	1·32	3·44	2·45	2·73
Huliyar	·07	..	·26	1·86	3·25	1·35	2·65
Borankanve ..	·17	..	·37	1·39	3·46	·98	1·79
Mathigatta ..	·16	·04	·23	2·55	3·16	1·09	2·6

Rain gauge Station	Month—*concld.*					Year
	Aug.	Sept.	Oct.	Nov.	Dec.	
	9	10	11	12	13	14
Chiknayakanhalli ..	2.69	5.73	5.19	2.46	.18	27.44
Huliyar	2.55	1.15	1.56	3.86	.03	18.95
Borankanve ..	.46	1.88	1.68	4.52	.6	16.80
Mathigatta	1.9	2.58	3.92	3.26	.04	21.47

From Banasandra Railway station there is a road north to Chiknayakanhalli and Huliyar, from which place roads radiate eastwards to Sira, north to Hiriyur, north-west to Hosadurga and to Banaver, west and south-west to Honnavally and the Konehalli Railway station.

Chiknayakanhalli.

Chiknayakanhalli.—A town situated in 13° 25′ N. Lat., 76° 4′ E. Long., west-north-west of Tumkur, on the Turvekere-Huliyar road, 8 miles north of the Bangalore-Shimoga road, and 11 miles north of the Banasandra Railway station. Headquarters of the Taluk of the same name and a Municipality.

Population in 1921	Males	Females	Total
Hindus including Jains	2,905	2,828	5,733
Muhammadans	359	319	678
Christians	12	9	21
Total ..	3,276	3,156	6,432

Chiknayakanhalli derives its name from Chikka-nayaka one of the Chiefs of the Hāgalvādi house. The town was plundered

and the fort was destroyed by the Mahrāttas under Parasu Rām Bhao, when marching to join the army of Lord Cornwallis before Seringapatam. The residents, it is said, foreseeing the treatment the town would receive, had hidden their most valuable effects and retired to the neighbouring hills. But they were not destined thus to escape. For when the Mahrātta army returned to Sira, the wealthy inhabitants were enticed to return by assurances of protection and by a daily distribution of charity to Brāhmans. The leading men were then seized and forced by torture to disclose where their treasures were hid. Plunder to the value of Rs. 5,00,000 thus fell into the hands of the Mahrāttas.

The town is a prosperous one, surrounded on all sides by plantations of cocoa-nut and areca palms. Their produce, together with the coarse cotton cloths, white and coloured and *kamblis* manufactured in the place, are largely sold at the weekly fair. Many of the inhabitants act as carriers to the merchants of Bangalore, Kadur and Hassan. Seven of the temples are endowed with land or money, the principal being one dedicated to Ānjanēya. The town is dependent on the tank for fresh water and wells in the Musafirkhana and near Thathayyana Gōri (the tomb of a Muhammadan Saint).

The Venkataramana temple at this place is the largest and finest of the Dravidian structures in the town. It stands on a raised terrace like Hoysala buildings and is enclosed by a large *prākāra* of which only the plinth is now left. The pillars of the *navaranga* are scultpured on all sides, some of the sculptures being ingenious combinations of animals such as an elephant and bull with one head, and so on. One of the pillars shows a chief seated on a throne holding a lotus in the right hand, the panel above having the figure of a seated *sanyāsi* holding the triple staff (*tridanda*). On two pillars of the porch facing each other are sculptured figures of Rāma and Lakshmana. The town has two Ānjanēya temples—the Huleyur Ānjanēya and the Brahmapuri Ānjanēya, the latter so called because it is situated in the Brahman street. The former is a big temple richly endowed and visited by a large number of devotees. The

Rāmēsvara temple is also a large Dravidian structure. said to have been built by a Hāgalvādi chief. The *sukhanasi* entrance has a figure of Ganapati to the right and Bhairava to the left. The left pillar in front of this entrance has a well carved seated figure, about 1¼ feet high, in the attitude of meditation, wearing a snake-ear-ring. Judging from the ornaments on the feet, hands and neck, it does not look like a *rishi*. The opposite pillar has a standing male figure, about 2½ feet high, with folded hands, which is supposed to represent the chief who built the temple. There is also a similar figure on one of the pillars of the porch. Other sculptures worthy of notice are Vyāghrapāda worshipping a *linga* and the hunter Kannappa piercing his eye with an arrow and kicking a *linga*. The Rudrēsvara temple has a figure of Vīrabhadra flanked by Bhadrakāli and Daksha with a modern inscription on the brass-plate of the pedestal. The Kēsava temple bears an inscription stating that it was built to commemorate the installation of the Mysore king Chāmarājēndra-Wodeyar in 1881. The Kannappa shrine has an old wooden doorway elegantly carved with human and animal figures. To its left is a *linga* cell on the back wall of which is carved a figure of Kannappa armed with a bow worshipping a *linga*. The village goddess (*grāma-dēvate*), Hirimavarada Yallamma, is a wooden figure, also known as Rēnukadēvi with a stone head set up in front. The processional image is a wooden figure of of Parasurāma, son of Rēnuka. To the right of Yallamma is a seated stone figure, about 1 foot high, of Jāmadagni, husband of Rēnuka with two hands, the right in the *abhaya* pose and the left placed on the thigh. Outside the temple are two small shrines containing round stones said to represent Mātangi and her son Pātappa. It is stated that once a year a member of a certain family in the town is made to sit on a diagram drawn in front of Pātappa and that soon after, possessed by the goddess, he runs unconsciously to the particular house where the victim kid is kept, brings it to the temple and tears it to pieces with his teeth.

Municipal Funds	1920–21	1921–22	1923–24	1923–24
	Rs.	Rs.	Rs.	Rs.
Income	6,567	8,398	7,290	6,740
Expenditure ..	6,542	7,460	7,068	8,142

Dabbegatta.—A village in Chiknayakanahalli Taluk. Population 477. Dabbegatta

The Mahālingēsvara temple at this place, a brick structure of the 13th century, has three cells with *lingas*. In one of the two inscriptions discovered near it, the *lingas* are named Hoysalēsvara, Brahmēsvara and Māchēsvara. The Marula-siddhēsvara temple has a panel carved with two standing male figures, about 1½ feet high, wearing long coats, with an intervening head. The figure to the left is Marulasiddha, that to the right Rēvanasidda, and the head Allama. All the three were Vīrasaiva teachers of about the time of Basava. The processional god is a bull which is taken out in a car once a year. The temple has a Bilvavriksha-vāhana, that is, a vehicle in the shape of a *bilva* or Bael tree. There are also in the village a number of *samādhis* or tombs of bulls dedicated to temples.

Devarayadurga.—A fortified hill 9 miles east of Tumkur, situated amidst wild and picturesque scenery and extensive forest. It consists of three distinct terraces or elevations, and is well supplied with springs. Near the summit, which is 3,940 feet above the level of the sea, is a small temple, connected with the principal one on the lower level, dedicated to Durgā-Narasimha. On the intermediate terrace are three European houses, forming a retreat for the hot weather. The fortifications are carried round the three elevations, and must in former days have been of considerable strength. Devaraya-durga.

Tradition relates that a robber chief named Andhaka or Lingaka had his stronghold here, and that he was subdued by Sumati, a prince whose father, Hēmachandra, was king of Karnāta and ruled in Yadupatna. On thus accomplishing the enterprise on which he had been sent, Sumati is related to have established the city of Bhumandana near the present Nelamangala (Bangalore District), and taken up his residence there for the protection of that part of his father's kindgom.

Under the Hoysalas there seems to have been on the hill a town called Ānebiddasari or Ānebiddajari, which long gave its name to the surrounding district, especially the country to

the west and south. The name means "the steep where the elephant fell," and the incident out of which it arose appears to have happened at a spot on the hill now known as Ānegondi, or the elephant pit, below the peak called Karigiri, or the elephant hill. A rogue elephant, which the *Sthala Purāna* describes as a *Gandharva* who had assumed that form, suddenly appeared before the town, to the great consternation of the people, and after doing considerable mischief to the tank there, madly tried to walk up the steep rock on the west, when he slipped, fell back, and was killed. The hill is accordingly called Karigiri in the *Purāna*. Under the Vijayanagar kings, the use of the same name continued, and a large tank named Bukkasamudra, after one of the earliest of them, was formed by throwing an embankment across the gorge from which the Jayamangali river has its source. Remains of the embankment and of the adjacent town can still be traced.

The fortifications are pierced through by seven gates. On the lowest elevation are situated the village Malapattana and the Lakshminarasimha temple. The latter is a Dravidian structure facing east and is said to have been built by Kanthīrava-Narasa-Rāja I. From the inscriptions *Tumkur* 41 and 42, we learn that the enclosure and tower were repaired in 1858 by the Mysore king Krishna-Rāja-Wodeyar III. An annual *jātra* or great festival takes place in the month of *Chaitra* (April) at which thousands of people collect together, and there are many cells and *mantapas* built for accommodating them. The temple has jewellery and other property of the value of Rs. 10,000. It has also large vessels presented by the *svāmis* of the Vyāsarāya and Kundaur *mathas*. It enjoys an annual grant of Rs. 848. There is also another temple, said to be older than the Lakshminarasimha, dedicated to Hanumān, also known as Sanjīvarāya, who stands with folded hands. On the wall of what is known as the Penugonda Gate is sculptured a figure holding a *vīna* or lute in the right hand with a label (*Tumkur* 40) in characters of about the 15th century stating that the figure represents the musician Virūpanna, son of Sukumāradēva. Near Āne-done or the Elephant-spring are seen the remains of the tomb of an elephant, said to have been built by a former chief. The place was originally known as Ānebiddasari or "the precipice where the elephant fell," then as Jadakanadurga, after a chief named

Jadaka, and finally as Dēvarāyadurga, after its capture in 1696 by the Mysore king Chikka-Dēva-Rāja-Wodeyar. He erected the existing fortifications. On the slope of the hill is a pond which is said to be the source of the stream Mangali. Higher up is a small spring named Jaya-tīrtha which represents the source of another stream Jaya. Both the streams unite at Irukasandra at the foot of the hill and form the Jayamangali. A small shrine in the jungle has a seated figure, about 1 foot high, of Rāmānujāchārya, locally known as Kannappadēvaru or Kattēmanedēvaru, which is the tutelary deity of the Nāyakamakkalu or hunters. On the intermediate elevation are situated the Government Travellers' Bungalow and another bungalow owned by the Missionaries. Here are a well and two *dones* or springs, the latter known as Rāma-tīrtha and Dhanus-tīrtha. Near at hand is a large cave with figures of Rāma, Sīta and Lakshmana. There are also remains of dwelling houses and offices which once stood here. On the third elevation stands, facing east, a temple of Lakshminarasimha, known as the Kumbhi (summit) Narasimha temple, which consists of a *garbhagriha*, a *sukhanasi*, a *navaranga*, a *mukha-mantapa* and a porch and is similar in plan to the temple below. Near the temple is a large *done*, to the south of which is a narrow cave with a flight of steps leading to a reservoir at the bottom known as Pāda tīrtha, which is said to issue from the foot of the god. Higher up above the temple is a small shrine of Garuda near which is a big boulder known as Dīvigegundu (or the lamp boulder) on which an iron lamp with a long shaft is fixed. This lamp, lighted occasionally by devotees in fulfilment of vows, is said to be visible to Bangalore and other distant places. In the rampart on the hill, a hole is pointed out as having been caused by a gun-shot from the opposite hill known as Parangi-betta.

At some distance from Devarayadurga is situated, by the side of the Tumkur road, the Forest Lodge near which is a tiny spring of pellucid water known as Nāmada-tīrtha which issues from the living rock and fills and overflows a mortar cut in the rock.

Dodda-Bidare.

Dodda-Bidare.—A village in Chiknayakanhalli Taluk. Population 385.

The Īsvara temple at this place has in the *navaranga* several figures such as Sarasvati, Mahishāsuramardini, Umāmahēsvara,

etc., among which a two-armed Durga with a sword in the right hand and a cup in the left and a fine Nāga stone deserve notice. The Pāte-linga temple has for objects of worship 101 small stones of irregular shape placed on the ground, known as Nūrondu (101) linga. In front of it is an open *mantapa* containing a rough stone called Pāte (for Pātāla) linga. In the porch of the Ānjanēya temple at Chikka-Bidare are set up against the wall figures of Ganapati, Bhairava and Vishnu and two fine Nāga stones, which apparently belonged to some Siva temple.

ıdda-lavatta.

Dodda-Dalavatta.—A village in Madhugiri Taluk. Population 415.

The Lakshmīnarasimha temple at this place is one of the largest Dravidian structures with an extensive *prākāra*, measuring 125 yards by 70 yards, and a lofty *mahādvāra* surmounted by a *gōpura*. To the right in the *prākāra* is a *satra* or choultry for accommodating and feeding pilgrims during the car-festival which takes place on a grand scale in the month of *Āshādha* (July.) Bullock carts can go inside the *mahādvāra* and stand in the enclosure. There is a fine pond near the outer gate. The god, said to be *udbhava-mūrti*, is a small round stone standing a few inches above the ground level and adorned with a crown. In the open *navaranga* of the Īsvara temple to the north, is kept a well carved Gajalakshmi panel, which evidently belongs to some other temple.

Dore-Gudda.

Dore-Gudda.—A hill in the Gubbi Taluk, of which there is a tradition that, owing to extensive excavations for the extraction of iron ore, it fell in, burying the miners of seven villages with all their cattle. It is still one of the principal sources whence the ore is obtained.

Dummanhalli.

Dummanhalli.—A village in the Turuvekere Sub-Taluk. Population 194.

[illegible] to be an ancient village. It was, according

Gold coins are said to be occasionally picked up in a field to the west of the village. Among the ancient lithic records recently copied here by the Archæological Department is a *vīragal* of the Ganga period.

Edeyur.—A village in Kunigal Taluk. Population 511. Edeyur.

The Siddhalingēsvara temple at this place, facing north, is a pretty large Dravidian building containing the *gaddige* or tomb of Tōntada-Siddhalinga, a great Vīrasaiva teacher and author who flourished at the close of the 15th century. He was one of the *svāmis* of the Murugi *matha* and had a large number of disciples of whom several have written Kannada works bearing on the Vīrasaiva creed, his own being *Shatsthalajnānasārāmrita.*

In the veranda to the right of the *mahādvāra* of the temple is the inscription *E. C.* XII, Kunigal 49, which gives an account of the spiritual greatness of the teacher and records the construction of a *matha,* the temple itself, by Chennavīrappa-wodeyar of Danivasa. To the right of the inscription stands a slab, about 6 feet high, carved at the top with a figure of Siddhalinga, a seated image with a *linga* in the left hand, the right hand being raised in the mode of offering worship, and below with a standing couple with folded hands, evidently representing Chennavīrappa-wodeyar and his wife Parvatamma mentioned in the inscription as the donors of the *matha.* The ceiling of the *mahādvāra* is decorated with paintings of the *ashta-dikpālakas* or regents of the eight directions. In the east of the enclosure is an underground cell containing a figure of Rudrēsvara or Vīrabhadra, which is said to have been there before the foundation of the *matha.* The ceilings of the *mukha-mantapa* and the *patalankana* or hall on a lower level have painted on them scenes from the life of Siddhalinga and the *panchavimsati* or twenty-five *līlas* or sports of Siva with labels in Kannada in the form of explantory notes. On the *gaddige* is a lump of *vibhūti* or sacred ashes in the shape of a *linga* covered by a silver *kolaga* or mask, above which is kept the processional image, a metallic figure of Siddhalinga, resembling the stone figure at the *mahādvāra.* The temple has a Rudrākshi-mantapa and several other *vāhanas* or vehicles, and judging from the gold and silver jewels [illegible] inscriptions on the

bells are of some interest as they tell us that they were presents from a Muhammadan Amildar during Tīpu's rule. One of them, however, tells us besides that the bell bearing it was presented by Minākshamma, wife of Dalavāyi Basavarāja-arasu, and there is a story that the bells were thrown into a well during a Muhammadan incursion and that they were subsequently restored to the temple by the Muhammadan Amildar with inscriptions newly engraved on them. The temple owns a good car with six stone wheels, the car festival taking place on the seventh lunar day of the bright fortnight of *Chaitra* (April).

There is also in the village an *uyyāle-kamba* about 20 feet high. Close to the temple is a Lingāyat *matha*, affiliated to the Balehalli *matha*, in which the Balehalli svāmi is said to take up his residence for a few months every year. Another Lingāyat *matha* at some distance is known as Chitra-matha because its veranda was once adorned with paintings. In front of this is a beautiful well built with well-dressed vertical slabs all round and adorned with a well-carved stone parapet.

There is also a Varadarāja temple here which is in a dilapidated condition.

Kaggere is the place where Siddhalinga is said to have been absorbed in the practice of *yōga* or meditation, so much so that ant-hills grew around him. There is a temple outside the village said to have been built over the spot where he practised *yōga*. the place having once been a garden, which accounts for the word *Tōntada* (of the garden) prefixed to his name. In the *garbhagriha* is an embankment, known as *yōga-pītha*, on which is kept a small *linga* covered with a mask. The processional image, resembling that at Edeyur, is kept in a shrine at the village. In the *navaranga* is kept a good Rudrākshi-mantapa, said to have been presented by a lady of Coorg. In a niche over the roof of the veranda is a stucco figure, seated in the midst of ant-hills, of Siddhalinga, similar to the stone figure at Edeyur. The car festival takes place on the seventh lunar day of the bright fortnight of *Phālguna* (March).

Elanadu.

Elanadu.—A village in Chiknayakanhalli Taluk. Population 938.

The Siddharāmēsvara temple at this place is a large Dravidian building with two *mahādvāras* on the east and south. The ceilings of the south porch were once painted with

figures, most of which have now gone. The Vīrasaiva teacher Siddharāma is said to have performed penance here. The god worshipped in the temple is an ant-hill which is decorated and given the appearance of a *linga*. The processional god is also a silver *linga*. The temple appears to be a rich one, judging from the silver-plated doors, doorways and palankeens, and silver staves, *chauris*, vessels and other paraphernalia. It has also a fine Bilvavriksha-vāhana in the shape of a car, adorned with painted images, etc. The car-mantapa surmounted by a tower is a neat structure with a flight of steps. The village has also a Lingāyat *matha*, which is a branch of the *matha* at Godekere in the same taluk.

Elusuttinakote.—A village in Madhugiri Taluk. According to tradition, the Pāndavas lived here for some time in a fort of seven walls built by them, and the inscription names them along with Abhimanyu. Elusuttinakote.

Garudachala.—A stream which rises on the frontier of the District, south-east of the Dēvarāyadurga group of hills, and flowing north into Koratigere, unites with the Jayamangali near Holavanhalli or Korampur. Garudachala.

Gonitumkur.—A village in the Turuvekere Sub-Taluk. Population 545. Gonitumkur.

This has a small Īsvara temple in the Hoysala style, consisting of a *garbhagriha*, an open *sukhanasi* and a *navaranga*. The two former have each a ceiling with a lotus bud, the latter having nine ceilings of the same kind. In the *navaranga* are kept figures of Ganapati and Sarasvati and a good Nāga stone. The outer walls have only pilasters. There is a stone tower over the *garbhagriha*. The village has three *vīragals* of the Hoysala period which are completely worn, only a few letters here and there being legible.

Gubbi.—A taluk in the middle. Area 552·27 sq. miles. Gubbi.

Head-quarters at Gubbi. Contains the following hoblis, villages and population :—

Hoblis	Villages	Population
1. Chittanahalli	51	14,967
2. Gubbi	52	20,232
3. Chelur	62	13,503
4. Hagalvadi	54	8,289
5. Nittur	80	15,712
6. Kadaba	63	17,146
7. Dandinasivara	61	13,092
Total ..	423	1,02,941

Principal places with population :—

Chittanahalli 1,291 ; Gubbi 5,244 ; Chelur 1,426 ; Bidare 1,276 ; Hagalvadi 1,622 ; Nittur 1,182 ; Muganayakankote 1,321 ; Kadaba 1,621 ; Kallur 1,737 ; Kondajji 1,033 ; Dandinasivara 1,228.

The taluk till 1886 was called Kadaba. It is watered by the Shimsha, which flows through the middle from north to south, past Gubbi and Kadaba, where it forms a very large tank. At Kallur it is joined by the Nāga from the west, and continues south. On the north-west of the taluk are the chains of bare hills separating Hagalvadi from Chiknāyakanhalli, which belong to the auriferous tract. The remainder of the taluk is generally an open country and well watered. The soil is mostly a red mould, shallow and gravelly.

The revenue settlement was introduced in 1882 and the revision settlement into 93 villages in 1910-11.

The railway from Bangalore to Poona crosses the taluk from east to west, somewhat south of the middle, with stations at Gubbi, Nittur, and Yelladbagi. The Bangalore-Shimoga trunk road runs nearly alongside the railway, and at Nittur is crossed by a road running north to Sira, and south by Nelligere to Seringapatam. There is also a road from Gubbi south-east to Hebbur, and one from Hagalvadi, running east

through Chelur and Bellavi to Tumkur. There is also a road connecting Hagalvadi with the road to Huliyar.

Gubbi.—An important trading place, situated in 12° 19′ N. lat., 77° E. long., 13 miles west of Tumkur, on the Bangalore-Poona railway and the Bangalore-Shimoga road. Headquarters of the Gubbi taluk, and a municipality. Gubbi.

Population in 1921	Males	Females	Total
Hindus	2,237	2,205	4,442
Muhammadans	370	274	644
Christians	41	33	74
Jains	55	48	103
Total ..	2,703	2,560	5,263

It is the *entrepôt* for the areca-nut trade between the Nagar Malnad and Wallajapet in the North Arcot District, as well as for the *wolagra* or internal trade of the neighbourhood. It is said to have been founded over 400 years ago by the Gauda of Hosahalli, two miles distant, and called Amaragondapura. He claimed to be a descendant of Honnappa Gauda, hereditary chief of the Nonaba Vokkaligas, who lived 700 years ago and owned a district yielding a revenue of 3,000 *pagodas*. The family were first made tributary by the Mysore Rājas, to whom they paid 500 *pagodas* a year. Haidar increased the tribute to 2,500, leaving them little better than renters, and Tīpu dispossessed them altogether. They are now in the position of ordinary cultivators, but their rank is acknowledged in their own caste.

Gubbi formerly suffered much from the party spirit of the contending sects of Kōmatis and Banjagas or Lingāyats, and was at one time in imminent danger of abandonment from this cause. During the administration of Pūrnaiya, the erection of a temple by the Kōmatis to a virgin who had cast herself into the flames to avoid dishonour excited the previous animosity of the opposite party to such a degree

that the town was ordered to be divided by a wall in order to separate the quarters of the two factions. An Amildar was at length chosen from the party which appeared least in the wrong, and with the help of the Brāhmans and peaceably disposed inhabitants, order was gradually restored, although the extreme measure of slaughtering an ass in the main street was threatened, which would have compelled all Hindus to abandon the town.

At Gubbi is one of the chief annual fairs in the country frequented by merchants from great distances. The neighbourhood produces coarse cotton cloths, both white and coloured, blankets, sack-cloth, areca-nut of the kind called *wolagra* (or neighbouring), cocoa-nuts, jaggory, tamarind, capsicum, wheat, rice, ragi, and other grains; lac, steel, and iron; all of which here find a ready sale or exchange, as the imports are large, and it is an intermediate mart for all goods passing through the peninsula in almost every direction.

Of the coarse cloths made in the vicinity by the Devangas, Togatas and Holeyas, 100 pieces on the average are sold at each fair, representing an annual value of about 15,000 rupees. There are, however, many other fairs in the surrounding country where these products are also sold to a considerable extent.

Gubbi is, according to tradition, Amaragundakshētra, the holy place where Amaragunda Mallikārjuna, a Vīrasaiva teacher who was a contemporary of Basava, is supposed to have lived for some time and died. It is stated that two *gubbachchis* or sparrows, which used to listen to him when expounding the *Purānas*, fell dead on the day that the exposition was concluded. Thenceforward the place acquired the name Gubbi, which has been Sanskritised into Chatakapuri.

The oldest temple in the town is the Gadde Mallēsvara, so called because it was once situated in a *gadde* or wet field outside the village. Owing, however, to the subsequent extension of the village, the temple now stands within the village itself. It has three cells in the *navaranga* enshrining Dakshināmūrti,

Pārvati and Vīrabhadra. There are also two niches containing Ganapati and Subrahmanya. Leaning against the south wall near the Dakshināmūrti cell, are some curious figures, namely, a rude male figure armed with a bow and an arrow, said to represent a Saiva devotee named Ohila, vulgarly called Vailappa, who used to offer every day his own weight of *guggala* or bdellium to Siva; a well carved seated female figure, about one foot high, with some indistinct things in the two hands; and two male figures, about one foot high, standing side by side with what looks a vessel between the hands placed one over the other, two sticks or spears standing between them. A cell in the north of the *navaranga* has a *linga* called Rāmalingēsvara, said to have been set up by Rāma on his return from Lanka. To the left of the entrance to this cell is a small Basava or bull seated on the top of a short pillar, known as Gubbachchihakkibasava, which is said to have been set up to mark the spot where, as stated above, the two *gubbachchis* fell dead at the conclusion of Amaragunda Mallikārjuna's exposition of the *Purānas*. Gubbi was a place of great literary activity in the 15th and 16th centuries. Several Kannada works bearing on the Vīrasaiva cult were written during this period. Mallanna, the author of the *Ganabhāshyaratnamāle* and other works, who flourished at the close of the 15th century, was a native of Gubbi and a lineal descendant of Amaragunda Mallikārjuna. His grandson, Gubbi Mallanārya, wrote the poems *Bhāvachintāratna* and *Vīrasaivāmrita-purāna* in 1513 and 1530 respectively. Prabhuga, a disciple of Mallanārya, wrote in about 1520 the *Chudanasthāna* and the *Vaibhāgrajasthāna*; and Cherama, another disciple of his, composed the *Cheramānka-charite* in 1526. Mallanārya's son Santa wrote the *Siddhēsvara-purāna* in 1561. Enquiries have been made as to the existence of any tradition with regard to the locality where Mallanna and his descendants lived, but no information has been forthcoming.

The Vailappa (for Ohilappa) temple has a standing figure, about 2 feet high, of the Saiva devotee Ohila, holding a censer in the right hand and a bell in the left. Tradition has it that the tongue of his bell having fallen here, the devotee took up his residence at Gubbi. The Gubbiyappa temple is a large structure containing the *gaddige* or tomb of Gubbiyappa or Channabasavayya, a Vīrasaiva teacher who lived during the rule of Mummadi Honnappa-Gauda, the Pālegār of Hosahalli. The *gaddige* has a *linga* and above it a seated metallic figure, above

1½ feet high, holding a *linga* in the left hand, the right hand being raised over it in the mode of offering worship. This represents Chennabasavayya and is the processional image of the temple. The ceilings of the *mukha-mantapa* or front hall have paintings representing Siva's twenty-five *līlas* or sports. To the left of the temple is a large *kalyāni* or pond built, according to the inscription on the pediment of its doorway, by one Adavi-svāmi in 1896. The pond has niches on the surrounding wall intended for enshrining the 63 devotees of Siva, but owing to the death of Adavi-svāmi the work has been left unfinished. An annual festival on a large scale takes place in honour of Gubbiyappa. The Janārdana temple has a four-armed figure, about four feet high, of the god bearing in the upper hands a discus and a conch and in the lower left a mace, the lower right which is in the *abhaya* attitude holding a tiny lotus. In a cell to the right in the *navaranga* is kept a standing metallic figure, said to be Kanyakāparamēsvari, holding a lotus in one of the hands like a *nāchchiyār* or consort of Vishnu. The Bēterāya temple enshrines a figure, about 2¼ feet high, of Vishnu, holding in the upper hands a discus and a conch, in the lower right an arrow and in the lower left a bow. Being represented as a hunter with the attributes, the bow and the arrow, the god has the word *bēte* (hunting) in his name. An old inscription of the Ganga period is to be seen at the first sluice of the Gubbi tank. A *sannad* issued by Pūrnaiya in 1801 to the Khāji of Gubbi is of some interest.

Municipal Funds	1919–20	1920–21	1921–22	1922–23	1923–24
Income ..	10,474	6,469	7,468	5,626	5,530
Expenditure	6,380	6,240	11,229	9,488	6,293

Gundalhalli.

Gundalhalli.—A village in Pavugada Taluk. Population 864.

The top slab of the fine sluice of Doddakere at this place has a discus and a conch made of black stone fixed at the sides. On a rough boulder on the bund of the tank are engraved the inscriptions *E. C.* XII. Pavagada 11-13. The date assigned of these records in the Tumkur volume of the *Epigraphia Carnatica, viz., Circa* 1530, is evidently a mistake, seeing that the characters are unquestionably of the 8th century as

evidenced by the square form of *ba* used in them. The cyclic year *Jaya* given in one of the records most probably corresponds to A.D. 754. The tank is named Akale-samudra after a lady Akaleti who built it. It is thus one of the oldest tanks in the State, though Panamankere at Talgunda, Shikarpur Taluk, is older still by about two centuries. In the *prākāra* of the Īsvara temple, on the bund of Chikkakere at the same village, stands a stone, about 9 feet high, with several curves in the form of a snake, and the villagers firmly believe that there is treasure below it. No such stone has been met with elsewhere. At the Rāmadēva shrine, which is a large cave containing some small stones dubbed with white earth and red ochre, two epigraphic records have been recently discovered. The Ānjanēya temple has a very large figure, about ten feet high, of the god.

Hagalvadi.—A village in the Gubbi Taluk, 25 miles north-east of the kasba. Population 1622. Hāgalvādi.

Lingāyats and Kurubas are the prevailing classes in the place. The chief produce of the neighbourhood is areca-nut, and inferior *kumblis* are manufactured. It was the original possession of the line of chiefs named from it, who built Chiknāyakanhalli and owned all the west of the District. These chiefs are mentioned in *Chiknāyakanhalli* 38 dated in 1669 A.D. They received their estate from the Vijayanagar king Venkatapati-Rāya. The succession mentioned is Suli Nāyaka, his son Sangappa, his son Chenna Basavappa and his son Badu Timmappa Nāyaka. When subdued by the Mysore Rāja, these chiefs gave up the rest of their territory in order to retain Hāgalvādi free of tribute. Haidar Alī subsequently compelled them to pay for this also, and his son dispossessed them altogether.

Hale-Itakalota.—A village in Madhugiri Taluk. Population 200. Hale-Itakalota.

The god in the Ānjanēya temple at this place is a good figure with a small monkey shown to the left as eating

something. To the left of the temple is a stone sculptured with a female figure seated with the right hand seizing on what looks like a pole fastened with ropes. The figure is said to represent Dombara-Chinni (or Chinni of the sect of Dombas or tumblers) who fell from the pole and died. It appears that even now when Dombas visit the village, they do not as usual fix a pole but perform on the ground after praying to the image.

Hanchihalli. **Hanchihalli.**—A village in Koratagere Sub-Taluk. Population 475.

This village has a ruined fort, as also the hill near it known as Urugutte. At some distance to the north of the village is a *māstikal* showing an arm and hand projecting from an upright post, with figures of the couple sculptured below. The villagers believe that the stone represents Vyāsana-tōlu (or Vyāsa's arm). When only one hand projects from the post, the stone is known as Okkaimāsti; when two hands project, it is known as Ikkai-māsti, the number of hands representing the number of wives who became *satis*.

Hebbur. **Hebbur.**—A large village in the Tumkur taluk, 15 miles south of Tumkur, on the road to Kunigal. Population, 2,021.

The place is said to have been founded by two brothers named Hale Gauda and Timme Gauda. It was at first called Heb-huli (great or royal tiger), from the circumstance that a bullock attacked by a tiger had driven it off and pursued it, with the other cattle and their owners, until it was killed. The courage of the cattle was attributed to the peculiar virtue of the spot, pointing it out as suitable for the construction of a fort. Accordingly, the carcass of the tiger being burnt, the limits of the fort were marked out with its ashes, and the erection was completed with the countenance of the Vijayanagar king. The name was subsequently changed from Hebhuli to Hebbur, the great town, and Katti Kāmanna was appointed as the king's agent, Hale Gauda and Timme Gauda being made patels of Hebbur, Kallesapura and

Ramanhalli. The agent, however, instead of supplying his patron's exchequer, spent the public money in erecting temples, forming tanks, etc. For his insolence, on being summoned to court to account for his proceedings, he was condemned to have both his eyes put out and to be expelled from the royal territories. A descendant of the Gaudas was next placed in charge, but after Vijayanagar was taken by the Muhammadans, Kempe Gauda of Magadi captured Hebbur, and held it for many years. It was then taken by the Chiknāyakanhalli chief, and from him by Chikka-Dēva-Rāja of Mysore. A quarter of a century later, it again changed hands, falling a prey to the Mughal army, but in course of time was regained by the Mysore Rājas. For two years before the usurpation of Haidar Alī, again, it was in the hands of the Mahrāttas. The place has thus seen many vicissitudes.

Heggere.—A village in Tiptur taluk. Population 410. About seven miles from Huliyar. Heggere.

At this place, there are buildings in the Hoysala style—three Siva temples and a *basti*. Of the former, situated near one another and in a dilapidated condition, the middle one, known as the Kallēsvara, is the largest, consisting of a *garbhagriha*, a *sukhanasi* and a *navaranga*, the other two, situated to its right and left, having only a *garbhagriha* and a *sukhanasi*. It faces south, though the *linga* in it faces east, the east wall having a perforated window opposite to it. The *sukhanasi* doorway has perforated screens at the sides and Gajalakshmi on the lintel. The *navaranga* has only one ceiling, about two feet deep, in the centre, which has a lotus bud with three concentric rows of painted petals. The *garbhagriha* and *sukhanasi* have also similar ceilings. It is worthy of note that the paint is not gone though the temple goes back to at least 1232 A.D. (*Chiknāyakanahalli* 27), if not to an earlier period. The *navaranga* has a good figure of Sarasvati and a few fine Nāga stones, besides two pedestals, one of Vishnu and the other probably of Mahishāsuramardini. An inscription is to be seen on the figure of Sarasvati. The temple to the left known as the Galagēsvara is the most ornate of the three. The *sukhanasi* has an exquisitely carved doorway with beautiful perforated screens at the sides,

the lintel having a well carved Gajalakshmi in the middle and lions pouncing upon elephants at the ends. The pediment has rows of minutely carved figures illustrating scenes from the *Rāmāyana*, while every square of the screens has tiny figures representing the ten incarnations of Vishnu, the regents of the eight directions and so forth. The *sukhanasi* ceiling, again, shows excellent workmanship. It is about two feet deep and has in the middle panel Tāndavēsvara flanked by Ganapati and Subrahmanya, in the upper, Pārvati flanked by Sarasvati and Lakshmi, and in the lower, Nandi flanked by Brahma and Vishnu. All the figures are represented as dancing. In the interstices in the eight directions, eight snake hoods are shown. The *garbhagriha* ceiling has a lotus bud. The temple to the right has a tower over the *garbhagriha* resembling those of the Lakshmidēvi temple at Dodda-Gaddavalli. The *garbhagriha* and *sukhanasi* have domed ceilings, about two feet deep, with lotus buds. The *lingas* have been displaced in all the three temples. These buildings have been under orders of Government conserved: the roofs have been made water-tight, the walls repaired and new doors set up. The Pārasvanātha-basti, built of black stone, is a fine specimen of Hoysala architecture, consisting of a *garbhagriha*, a *sukhanasi* and a *navaranga*. It is an elegant structure possessing considerable architectural merit, being perhaps the only *basti* of its kind in the State. The *sukhanasi* entrance has perforated screens at the sides, its pediment too being a perforated screen. The *navaranga* is supported by four good black stone pillars and its central ceiling, about two feet deep, has a lotus bud, and is similar to those of the *garbhagriha* and *sukhanasi*, the other ceilings being square and flat, adorned with lotuses of three concentric rows of petals surrounded by knobs, except the one at the entrance which has nine blown lotuses. The original Jina image is gone and in its place there is now a small figure of Anantanātha. The outer walls have no figure sculpture, but only a row of fine flowers of various patterns all round. The *basti* was built in 1160 (*Chiknāyakanhalli* 21) during the reign of the Hoysala king Nārasimha I by the *mahāsāmanta* Gōvidēva in memory of his deceased consort Mahādēvi-nāyakitti and appears to form a fit memorial to the lady by its simplicity and elegance. Near the Siva temples stands a good *māstikal* having a female figure, about three feet high, with the right hand raised and open holding a lime between the thumb and forefinger and the left

hand. Flames are shown around the head and a *gindi* or water-vessel with a spout dangling at the side with a mirror is carved to the right at the bottom.

Holavanhalli.—A village on the Jayamangali river, five miles east of Korati-gere. Population, 2,183. Holavanhalli.

It is said to have been formerly called Korampur, the inhabitants being a few persons of low caste whose chief was Holava Gauda. To them Baire Gauda, one of the Kānchi refugees who settled at Āvati (Bangalore District), or a descendant of the same name, proposed to establish a fort and *pete* at Korampur, to which the people would agree only on condition that the place should be called after their Gauda, whence its present name. Baire Gauda became tributary to the Vijayanagar kings, and obtained from them a grant of 33 villages in Kolahalli and the neighbourhood, together with other lands, yielding altogether 6,000 *pagodas* a year. During seven years Baire Gauda greatly improved his estate, when it was seized by the chief of Magadi, who placed his brother Ankana Gauda in charge of it. Seven years later, it was taken by Havali Baiche Gauda of Dod-Ballapur; but in two years Dodballapur was itself captured by the Nawab of Sira. Baire Gauda, who had joined the Sira army, was killed in this enterprise, but Holavanhalli was restored to his eldest son Dodda Baiche Gauda, with additions to the estate, on condition of paying a tribute. The fort and *pete* of Koratigere were built some time after by a member of this family, and the hoblis of Gundakal, Iraksamudra, Sageri, Kōlāla and Dāsarahalli annexed, yielding altogether a revenue of 26,000 *pagodas*, subject to a tribute of 3,000 *pagodas* and the maintenance of a military force. Some of these chiefs are mentioned in inscriptions found in the District. In *Maddagiri* 32 dated in 1667, mention is made of Rana Baire Gauda II. *Maddagiri* 43 dated in 1634 is also of his time. In *Maddagiri* 31 dated in 1656, Dodda Rana Baire Gauda makes a grant of a village and of certain payments from the Pānchalas and various trading classes for the goddess Kālika Kamatēsvara Durga. *Maddagiri* 45 dated 1680 gives the succession Rana Bayiche Gauda's grandson, Dasarahalli Bayicha Gauda's son, Immadi Rana Bayire Gauda. The local chiefs continued in possession as tributary, successively, to the Mysore Rājas, the Mahrāttas and the Nawab

of Sira, and afterwards to Haidar Alī, on whose death, in 1782, Holavanhalli was annexed to Mysore. In 1792 Lord Cornwallis reinstated one of the family, named Dodda Rāma Baire Gauda, but on the withdrawal of the confederate forces, Tīpu reduced the place and resumed possession.

Honnavalli.

Honnavalli.—A village in the Tiptur taluk, eight miles north-west of the kasba. Population 2,097.

The place derives its name from Honnu-amma, the tutelary goddess, who in a vision directed Sōmēsvara, one of the chiefs of Harnhalli, (Hassan District), to found the town. It contains many Brāhmans, and is situated amid cocoa-nut plantations, which produce a rare kind, named, from the delicious milk contained in the young nut, the Gangā-pāni, or water of the Ganges. There is a village panchayet. The educational institutions are a Boys' Middle School, Hindu Boys' and Girls' schools, Girls' Kannada School and a grant-in-aid Sanskrit school.

Honnebagi.

Honnebagi.—A village in Chiknayakanhalli Taluk. Population 384.

At some distance from the village is a hill on which is situated a temple dedicated to Ranganātha. It is of some interest to note that the *pūjāri* of the god is a Lingāyat and that the Lingāyats of the village conduct the annual car festival of the god. The Timmappa temple at Dugudihalli has a good figure, about 1¼ feet high, of Vishnu, which is likewise worshipped by Lingāyats.

Hoshalli.

Hoshalli.—A village in Turuvekere Sub-Taluk. Population 229.

The Kallēsvara temple at this place is a Hoysala building consisting of a *garbhagriha*, a *sukhanasi* and a *navaranga*. The last has only one ceiling in the centre with a fine lotus bud, the others too having similar ceilings. The *navaranga* doorway is well carved and that of the *sukhanasi* has perforated screens at the sides. The village goddess, named Hosahalliyamma, is a coloured stucco figure.

Hulikunte.—A village in Koratagere Taluk. Population 877. Hulikunte.

A well executed *māstikal* was recently found in Nanjappa's back-yard at this place. It had been walled up, leaving just the *linga* at the top visible. After dismantling the wall, the slab was found to consist of three panels. The top panel has between the sun and moon two rearing cobras with a male figure standing to the left bearing a mace in the right hand and lifting up something with the left. The middle panel has a *linga* in the centre flanked on both sides by couples with folded hands, one of the male figures being armed with bow and arrow and the female figure of the couple to the right showing flames issuing from the head. The bottom panel has in the centre a standing couple with an intervening sword, the female figures holding a mirror in the left hand and a lime between the thumb and fore-finger of the right hand. On both sides of the couple is a female figure on horse-back holding a mirror and a lime. This is very peculiar: the women too seem to have taken part in fight. Both must have become *satis*. The slab bears an inscription on it. The hill known as Mukundarangana-gudda has on the top a small temple adorned with a *gōpura* or tower, the object of worship being a round stone in the shape of a *linga* (*lingākāra*). An old *vīragal* of the Ganga period is to be seen at Buruganhalli, close by.

Huliyar.—A town situated in 13° 35′ N. Lat., 76° 36′ E. long., 14 miles north by west of Chiknāyakanhalli. Population 1,985. Huliyar.

Huliyar was formerly the head-quarters of the Budihal taluk, but in 1886 was made the chief town of the sub-taluk named after itself. Inscriptions of the Chālukyas and other remains indicate that the place may, in early times, have been of some importance. Latterly, in the sixteenth century, it was included in the possessions of the chiefs of Hagalvadi. It then passed into the hands of the Muhammadans, and formed part of the province of Sira. Haidar Alī subdued it in common with the rest of the District, and thus annexed it to Mysore.

The Ranganātha temple at this place must have been a good Hoysala structure, judging from the *garbhagṛiha*, which

is the only portion now left of the original building, the other portions being modern additions. The god, about five feet long, is a well carved figure reclining on Ādisēsha, with Brahma seated on the navel lotus and Srīdēvi and Bhūdēvi seated with folded hands at the head and feet respectively. Above the god is the *prabhāvali* carved with the ten incarnations of Vishnu, Buddha being shown as the 9th incarnation. The ceiling of the *garbha-griha*, about two feet deep, is carved with a lotus. In the *sukhanasi* are kept a figure of an Ālvār and a small figure of Dakshināmūrti with the hand in the *dhyāna-mudra*, flanked on the right by a female figure offering something and on the left by a male figure blowing some instrument. The processional image is also kept here on a stone pedestal which once belonged to a Jaina temple as is evidenced by an inscription discovered on it which states that it was the pedestal of a Jina figure set up by Srīyadēvi, consort of Sāmanta-Gōva. This image, as the inscription on its pedestal informs us, was prepared quite recently, in 1903, the old image having been stolen. The Ganapati shrine close by has a well carved image, about five feet high, of the god with a spirited rat on the pedestal. The right lower hand bears a broken tusk and the left lower a fruit whose stalk is held by the trunk. The Mallēsvara temple is a small neat Hoysala building with the tower and walls recently restored, the former with sculptured pieces of granite and the latter with brick and *chunam*. At the sides of the *sukhanasi* entrance are perforated screens and figures of Ganapati. The *navaranga* has, besides, well carved figures of Saptamātrika and Sarasvati to the right and of Nārāyana flanked by consorts, Umāmahēsvara with the emblems Nandi and mungoose on the base and Sūrya flanked by female figures without bows, to the left. The ceilings, though mostly flat, are exquisitely carved with lotuses having three concentric rows of petals. They are large square panels adorned with knobs all round. The *garbhagriha*, *sukhanasi* and *navaranga* central ceilings, about two feet deep, have blown lotuses; the west ceiling has nine blown lotuses, and the one in the south-west, perhaps the finest of all, has a swan carved on the under surface of the lotus bud. Among the figures kept in the veranda of the temple may be noticed a *rishi* standing with a staff in the right hand, and a man wearing a *gonde* (knot of hair) and *uttariyam* and holding an elephant-goad in the right hand and a fruit in the left. It is not clear whom the second figure represents. The

village is strewn over with the architectural members and carvings of Hoysala buildings. A copper-plate received from the Viraktamatha has been transcribed by the Archæological Department.

Huliyurdurga.—A town in the Kunigal taluk, 40 miles south of Tumkur, at the junction of roads from Kunigal and Magadi. Head-quarters of the *hobli* of the same name. Population 2,065. Huliyurdurga.

Till 1873, it was the head-quarters of a taluk of the same name. The place is surrounded with jungles and derives its name from *Huli* or tiger, which animal used to abound in the neighbourhood. The town and the fortifications of the hill commanding it, rising to 3,096 feet above the level of the sea, were, it is said, erected by Kempe Gauda, the chief of Magadi. Muhammadans and Lingāyats form the principal classes of the population.

Both the village and the hill commanding it are called Huliyurdurga. The hill is a mass of rock and has the peculiar appearance of an inverted cup. The fortifications on it are said to have been built by Kempe Gauda of Magadi. The ascent is rather difficult, there being only slight depressions in the almost perpendicular rock to do duty for steps in some places. We have also here, as in other *durgas*, the usual springs, ruined houses, powder magazines, granaries, palace, darbar hall and so forth. Among the springs may be named Chikkadēvi-donē, Akkatangiyara-donē and Enjalele-donē. At the second gateway from the foot is a shrine of Ganapati carved on a boulder. To the west of the hill is the Gōpālakrishna temple with several ruined houses in its proximity. It faces east and has three cells: the middle cell has a good figure, about four feet high, of the god; the south cell some Ālvārs, the north being empty. Unlike in other temples, the *dvārapālakas* stand in the porch at the sides of the *navaranga* entrance. There are two elephants at the sides of the steps leading to the porch. To the right of the temple is a separate shrine of the goddess. The latter is a good figure, unfortunately broken into pieces by Muhammadans. In the Mallikārjuna or Jyōtirmayēsvara temple situated in the portion known as Halepete of the village is kept the processional image of the abovementioned Gōpālakrishna temple. There

is also a stone figure of Lakshmi recently prepared to rether the mutilated one. The hill Hēmagiri, situated by the sicng, the Huliyurdurga, has on its summit a temple of Mallikārjuna On its eastern slope is a shrine of Varadarāja, locally known as Hēmagiriyappa, who is in the form of a round stone (*udbhave mūrti*) and on the southern, a shrine of Bhairava. This hill is loftier than Huliyurdurga but not fortified.

Hutridurga.

Hutridurga.—A fortified hill in the south-west of the Kunigal taluk, rising to 3,713 feet above the sea. The fort was taken by Lord Cornwallis in 1792.

Hutridurga derives its name from Hutri, a village situated about two miles from its foot. The village at the foot of the hill is known as Santepete and that situated on the first elevation at about a third of the ascent, as Hutridurga. The latter has several temples, the Ādinārāyana, the Vīrabhadra, the Ānjanēya and so on. The god in the first temple is a good figure about 2 feet high. In the *sukhanasi* is kept another stone figure of Vishnu, said to be the god of the ruined Krishna temple on the hill. One of the pillars of the *navaranga* has the ten incarnations of Vishnu and another a rare figure of Matsya-Hanuma whose exploits are recorded in the *Mairāvana-purāna*. The hill Hutridurga has eight gateways from the foot to the summit, and several outer gates known as Eleyuru-bāgilu, Balekatte-bāgilu, Magadi-bāgilu and so forth. On the summit, known as Sankara-kumbhi, is situated the Sankarēsvara temple, a small building with a spring called Dodda-donē in front of it. The *linga* is said to have been set up by Sankarāchārya. To the left in the *navaranga* is kept a good standing figure, about 2½ feet high, of Mahishāsuramardini with four hands, the upper bearing a discus and a conch, the lower left holding the mouth of the buffalo and the lower right piercing his neck with a trident. Several epigraphs are to be seen at the temple. From the summit we get an extensive view of the surrounding landscape, a large number of tanks and hills meeting our gaze. The Ranganātha temple at Tirumale near Magadi is clearly visible. Among other springs on the hill may be mentioned Kopparige-donē, Akkatangiyara-donē, Akshatē-donē and Emme-donē. There are also here the usual powder magazines and granaries and the ruins of Pālegār Kempe-Gauda's palace, treasury and other buildings. There

is besides a large underground cell below a big boulder on the top. The highest peak is known as Nisāni-gundu, because the flag (*nisāni*) of the Pālegār used to be hoisted on it. A platform below a figure of Ganapati carved on a boulder is known as Kempe-Gauda's *hajāra* or darbar seat. Near the ruined Krishna temple is lying the lower half of a millstone, about 3½ feet in diameter. Hutri-durga is locally known as Dodda-betta; to its left are Olagadarē and Tirumaladēvara-betta, and opposite to it is Basavana-durga which is also fortified. Olagadare is so called because nautch parties used to be held on it during the Pālegār's time.

Jayamangali.—An affluent of the N. Pinakini. It rises in Devarayadurga, in a gorge called the Jaladagondi, and flowing in a northerly direction into the Madhugiri taluk, receives the Garudāchala near Holavanhalli from the east, and farther on, near Rampura, the Suvarnamukhi from the west. Thence, continuing its course through the east of the Madhugiri taluk, it flows into the N. Pinakini near Parigi in the Anantapur District. In the sandy bed are formed a number of *Kapile* wells, and *Talpargi* or spring-head streams are drawn from the channel. Jayamangali.

Kadaba.—A town in the Gubbi taluk, on the right bank of the Shimsha, 7 miles south-west of the kasba, on the road from Nittur to Mayasandra. Head-quarters of the hobli of the same name. Population 1,621. Kadaba.

Till 1886, it gave its name to the taluk now called Gubbi, and was at one time the head-quarters of the taluk.

It is said to owe its name to Kadamba rishi, who is said to have performed penance here on the banks of the Shimshupa, as the Shimsha is called in the local *Purāna*. Rāma, on his return from Lanka, is said to have encamped here, and at the request of Sīta, the river, which was too narrow for the convenience of all the followers, was dammed so as to expand into the present large tank. There is a settlement of Srī-Vaishnava Brāhmans here, which seems to have been formed in the time of the reformer

Rāmānujāchārya, who, fleeing from the Chōla country, took refuge with the Hoysala king.

Kadaba is one of the *pancha-grāmas* or five settlements of the Hebbār Srīvaishnavas, the others being Nuggihalli, Mayasandra, Nonavinkere and Bindiganavale. The Tamil inscriptions of the place name it Dasaratharāma-chaturvēdi-mangalam. According to the *Sthala-purāna*, the place was once the hermitage of the sage Kadamba (see above) who received and honoured Rāma on his way back from Lanka and set up his image for worship. It derived its name from that of the sage. The Rāma temple here is a large Dravidian structure with a *gōpura* and a fine Garuda-pillar in front. The pillar is 2½ feet square at the bottom and about 25 feet high and has an iron frame at the top for placing lamps. It has on the west face Garuda, on the south a lotus, on the east a discus and a conch with *nāmam* and on the north a swan. Though called the Rāma temple, there is no figure of Rāma in it at present. The figure is said to have been removed or destroyed by the Muhammadans and the cell remained vacant for a long time. Subsequently a stroke of lightning destroyed the *vimāna* or tower over the cell which has now disappeared altogether. It appears that a new image of Rāma was prepared some time back, but it was not consecrated owing to some supposed defect in it. It was, however, removed to Bangalore some years ago and set up in the Rāmēsvara temple in Chamarajapet. The temple at Kadaba has three cells standing in a line, the middle cell enshrining Janārdana, the south cell Vēnugōpāla and the north Yōga-Narasimha. According to tradition, Janārdana was discovered in an ant-hill by a *gauda*, or head of a village, who used to offer worship every day, and without his knowledge the sage Kadamba also worshipped the same deity. One day both met together at the ant-hill and came to an agreement that the *gauda* should worship the god during the day and the sage during the night. Soon after, a temple was erected by the *gauda* for the god. The temple is in a neglected condition. The Tamil inscriptions *Gubbi* 19-21, which are all fragmentary, are on slabs built into the walls, in some cases upside down, in various places. The Kailāsēsvara temple seems to be an older structure. It has also in front a lamp-pillar, 3 feet square at the bottom and 20 feet high, with a framework at the top for placing lamps. It shows on the east face a *linga*

canopied by the hoods of a serpent, on the south a lotus, on the west a swan and on the north Nandi with a couple with folded hands below it. The temple faces south, though the *linga* faces east. Built into the north outer wall is a slab carved with a good elephant with a rider armed with a goad. The bund of the tank at the village has also a huge slab carved with an elephant. It is not clear what these slabs were meant to represent. At the east outlet of the tank is a temple dedicated to Hanumān, to the east of which is a fine *uyyāle-kamba* in the form of a gate, intended for swinging the god. It is about 15 feet high and beautifully carved on all sides with scroll work. At Rampura, near this place, is an inscription, *E. C.* XII, *Gubbi* 27, dated 1696, which is of great interest from a sanitary point of view. It states that it was decided at a meeting of the villagers that no corpse should be buried within an arrow-shot of a well that had been newly built, and that in case any burial took place, the buriers and the buried should be outcastes in this world and the next. We have some evidence here of the ideas of sanitation which the villagers had about two centuries and a quarter ago. An inscription is to be seen at Aremaranhalli and two at Prabhavanhalli.

Kadasur.—A village in the Turuvekere sub-taluk. Population 148. Kadasur.

The image of Bhairava in the Bhairava temple at this place is a fine figure about 3 feet high, with four hands, the upper ones holding a trident and a drum, the right lower a sword, and the left lower a skull and a decapitated head. The blood trickling from the last is shown as being licked by a rearing dog whose hind part is embraced by a goblin with another seated in front of it. Bhairava wears matted hair, a necklace of skulls, a snake ornament round the thighs and sandals, his emblem being a scorpion. To his right stands a naked figure, perhaps, his consort, ornamented with a snake, bearing in the right hand what looks like a disc, the attribute in the other hand being indistinct. The Lakshimīdēvi temple at Māvinkere has two good figures, one larger than the other, of Lakshmi seated in the Lalitāsana, (*i.e.*, with one leg dangling) with four hands, the upper ones holding lotuses, the lower being in the *abhaya* (fear-removing) and *varada* (boon-conferring) attitudes. There is likewise a figure of Kāli seated in the same posture with a trident, a drum, a sword,

and a cup for her attributes. In the *navaranga* of the Mallēsvara temple is a very fine figure, about three feet high, of Nārāyana.

aidala. **Kaidala.**—A village in Gulur *hobli*, 3 miles south of Tumkur, containing the ruins of two fine temples. Population 692.

It appears to have been formerly the capital of a petty State, and is said to have borne the name of *Krīdā-pura*. It is also reported to be the native place of Jakanāchāri, the famous architect and sculptor, to whose wonderful skill is attributed all the finest temple carving in the State, as at Halebid, Belur, etc. Tradition relates that Jakanāchāri's career began while Nripa Rāya was ruling in Krīdāpura. He then left his native place and, entering the service of various courts, produced the works by which his fame is to this day upheld. After his departure, a son, Dankanāchāri, was born to him, who, when grown up, set out in search of his father, neither having ever seen the other. At Belur the young man found the Chennakēsava temple in course of erection, and—so the story goes—remarked that one of the images had a blemish. As this would be fatal to its claim as an object of worship, the architect, who was no other than Jakanāchāri himself, hastily vowed to cut off his right hand if any defect could be found in an image he had carved. To test the matter the figure was covered with sandal paste, which dried on every part except around the navel. In this, on examination, was found a cavity the son had detected, containing a frog and some sand and water. Mortified at the result, Jakanāchāri cut off his right hand, and inquiries as to who his critic was led to the unexpected discovery of their mutual relationship. Subsequently Jakanāchāri was directed in a vision to dedicate a temple to the god Kēsava in Krīdāpura, his native place. Thither he accordingly returned, and no sooner was the temple completed than his right hand was restored. In commemoration of this incident, the place has ever since been called *Kaidala*, the restored hand.

The Gangēsvara temple contains inscriptions stating that it and the Nārāyana temple were erected in 1150, in the reign of the Hoysala king Nārasimha, by a chief named Gule Bachi. The name is there spelled Kayadala, and there is nothing in support of the above story.

The Chennakēsava temple at this place is a large Dravidian building with a *mahādvāra* or outer gate surmounted by a *gōpura* or tower. The god about 5 feet high with *prabha* or glory, faces west and stands on a pedestal, about 3 feet high, flanked by consorts. The *navaranga* has two entrances on the north and south, the former facing the *mahādvāra*. The outer walls of the *mahādvāra*, which is supported by four well executed pillars with lions and riders, are carved with rows of elephants, horses and *yālis*. On a pillar to the right in the *mahādvāra* is a figure, of Chennakēsava, similar to the one inside the temple, with consorts on the side panels. The pillar opposite to it has a fine figure, about 1¼ feet high, standing with folded hands wearing an *uttariyam* or upper cloth and a dagger, which is said to represent the celebrated sculptor Jakanāchāri. (See above). But this tradition does not appear to be worthy of credence. The existence of a sculptor named Jakanāchāri, who is supposed to have built all the artistic structures in Mysore and elsewhere, is itself doubtful, seeing that no such name has been met with in any of the ornate buildings so far examined, though the names of numerous other sculptors have been noticed. It is very likely that the figure on the pillar, referred to above, represents a chief who caused the temple or the *mahādvāra* to be erected. This is confirmed by the inscribed slab in the Gangādharēsvara temple. The Gangādharēsvara temple, situated to the east of the Chennakēsava, also appears to be a Dravidian structure, though the *navaranga* has four beautifully sculptured black stone pillars decorated with bead work like the ones found in Hoysala buildings, supporting a ceiling, about 1½ feet deep, carved with a lotus. The pillars are sculptured on the bottom panels on all the four sides with fine figures such as Siva, Brahma, Vishnu, Bhairava, Krishna, Ganapati, Vīrabhadra and so forth. In the *navaranga* is the inscription *Tumkur* 9 engraved on two slabs, one having a *linga* at the top and the other a standing figure of Vishnu with a figure of Jina under a *Mukkode* or triple umbrella seated to its right, which tells us that the temple was built in 1151 by Sāmanta-Bachi, a subordinate of the Hoysala king Narasimha I, in memory of his father Sāmanta-Gangayya. We also learn that Bachi built besides Vishnu and Jina temples at the village and endowed them. The Vishnu temple is no doubt the Chennakēsava noticed above and the figure on the pillar of its *mahādvāra* probably represents Bachi. The inscription

thus bears testimony to the cosmopolitanism of Sāmanata-Bachi.

Kandikere. **Kandikere.**—A village in Chiknayakanhalli taluk. Population 1,110. This village has a ruined fort surrounded by a moat.

The Gōpālakrishna temple here has a fine figure of the god, about 5 feet high with *prabha* with cows, etc., carved at the sides. There is also a *basti* here dedicated to Sāntinātha, a standing figure about 4 feet high. At some distance to the north-west of the village is a good structure on an eminence, named Kalyāna-dēvara-matha, and a Siva temple, both of which have gone to ruin. The buildings seem to have been deliberately dismantled, the architectural members such as pillars, beams and jambs, and *lingas* and Nandis lying pell-mell about the place. It is said that a large number of stones were removed and utilised for the construction of the Borankanive dam. Near this place are also to be found a number of tombs of temple bulls.

Karikal-gudda. **Karikal-gudda.**—A hill in the south-east of the Tiptur taluk, containing an old quarry of fine black hornblende, which has been extensively applied to the construction of temples. The quarry is situated about half a mile east from the village of Kadahalli.

Kondavatti. **Kondavatti.**—A village in Kunigal taluk. Population 561.

There is here a Lingāyat *matha* known as Gavi-matha as it is situated in a cave (*gavi*) which is said to be connected by a subterranean channel with the Pātāla-Ganga of Kelagana-gavi *matha* at Sivaganga. Close to the *matha* are a few *gaddiges* or tombs, of which the one that is most honoured is the *gaddige* of Chennavīra-svāmi, who is believed to have gone to Kailāsa with his body about one hundred years ago.

Koratagere. **Koratagere.**—A sub-taluk in the north-east. Contains the following hoblis, villages and population :—

Hoblis	Villages	Population
1. Koratagere	44	11,057
2. Channarayadurga	60	12,892
3. Holavanahalli	61	17,415

Principal places with population :—
Koratagere 3,028; Tovinkere 1,270; Ramapura 1,541; Holavanahalli 2,183.

Koratagere.—A town situated on the left bank of the Suvarnamukhi, in 13° 21′ N. lat., 77° 17′ E. long., 16 miles north of Tumkur, on the Tumkur-Madhugiri road. Headquarters of the Koratagere sub-taluk, and a municipality. Koratagere (Town).

Population in 1921	Males	Females	Total
Hindus	1,378	1,297	2,675
Muhammadans	185	136	321
Christians	..	2	2
Animists	17	13	30
Total ..	1,580	1,448	3,028

The fort and *pete* were founded by one of the Holavanhalli chiefs, who removed the seat of government hither. The former is in ruins, having been dismantled by Tīpu Sultān. Glass bangles are manufactured in the town. The people are dependent for drinking on the river water, which is procurable at all seasons. The well water is brackish.

The Koratagere hill was once fortified, the remains of the fort wall being visible here and there. At about the middle portion of the hill is situated the Gangādharēsvara temple consisting of three cells standing in a line with a hall in front. The cells enshrine Gangādharēsvara, Pārvati, and Srīnivāsa flanked by consorts. In front of the Srīnivāsa cell at some distance are kept on a raised platform figures of the *Navagrahas* (or nine planets) in three rows with the sun in the centre facing east, while the others face all directions. Near the temple is a large *donē* or spring, and a structure newly built for the accommodation of visitors. The summit has a shrine of Basava, to which the ascent is rather steep. A spot near one of the gates is pointed out as the *Tankasāle* or mint of one of the former chiefs. It

appears that once gold coins used to be picked up here. Government have now prevented the removal of earth from the place. Some boulders behind the hill known as Dalavāyi-gundu are said to represent the heads of a Dalavāyi or general and his followers who turned traitors to a Pālegār princess named Bayyamma. A pond near the Gōkulada-Ānjanēya temple in the town, known as Bayyamma's pond, is said to have been built by this princess. Near this temple are also to be found a few good *māstikals* (or memorials of *satis*).

A *jātra* on a grand scale is celebrated every year in honour of Ānjanēya at Kemenhalli, about 4 miles from the town.

Municipal Funds.	1919-20	1920-21	1921-22	1922-23	1923-24
Income ..	2,245	1,771	3,967	3,329	3,569
Expenditure.	1,991	2,917	2,954	3,351	2,673

Kottagere.

Kottagere.—A village in Kunigal Taluk. Population 652. It appears to have been a place of considerable importance at one time, judging from the inscriptions and ruins of the village. It was also known as Srīdharapura during the time of the Hoysala king Vishnuvardhana. (*E. C.* XII, *Kunigal* 1).

The Kottēsvara temple, now mostly buried, is an old Dravidian building with two entrances on the east and south. It was from this temple that the image of Mahishāsuramardini was removed, as stated before, to the Sivarāmēsvara temple at Kunigal. A Tamil inscription at the village (*Kunigal* 2), dated in the 31st year of the reign of the Chōla king Rājādhirāja (1048) registers a grant for a god named Rājēndra-Sōla-Isvaram-udaiya Rājādhirājavidangar, who was in all probability identical with the god of this old temple. Tradition has it that the temple was founded by one Kotappa, who, by the favour of some Bairāgis styled *Lipi-gosāyis*, had acquired immense treasure after killing a seven-hooded serpent. He is also said to have built the tank at the village and to have met with a sad end at the hands of the labourers who, enraged at his

merciless behaviour towards them, buried him alive. A ruined *basti* at the village has some mutilated Jina figures lying around, on the pedestal of one of which is to be seen an inscription of the 12th century. On the site of another ruined temple are to be seen figures of Sūrya and Bhairavi. The latter is seated in *lalitāsana* with flames around the head and the scorpion emblem on the pedestal, the attributes being a trident, a drum, a sword and a cup.

Kuduvatti.—A village in Madhugiri taluk. Kuduvatti.

Situated at the foot of a hill of the same name, is a *bechirakh* or uninhabited village enclosed by a lofty mud wall. No person now enters the enclosure lest he should lose his life; because sometime back some one who dug the site for money vomited blood and died instantly.

Close to the village are three temples known as the Gōpālakrishna, the Lakshmīdēvi and the Kambadarāya, and five old *vīragals* without any writing. The objects of worship in the Kambadarāya temple are two pillars standing side by side. The porch has on the right wall sculptures representing the coronation of Rāma and on the left Ranganātha attended by Tumbura and Nārada. The sculptures on the pillars supporting the porch show some ingenious combinations of female figures and *Yālis*. Near the Gōpālakrishna temple is a small pond, known as Majjanada-bāvi, on the door-post of which is carved a standing female figure, about 1¼ feet high, said to represent one Jirale-Mallamma, who built the Gōpālakrishna and Lakshmīdēvi temple as well as this pond. Tradition says that she made a large sum of money by selling butter and that she utilised the money in carrying out these pious and useful works. The villagers make an offering of butter to the image and bathe it with three handfuls of water.

Kundar or Kumadvati.—A stream which rises near Makalidurga in the Dodballapur taluk, and flowing northwards through the Goribidnur and Madhugiri taluks, runs into the north Pinākini just beyond the frontier of the State, near the town of Hindupur in the Anantapur District. Its extreme length is about 30 miles. Kundar or Kumadvati.

Kunigal.

Kunigal.—A taluk in the south-east. Area 382·17 square miles. Head-quarters at Kunigal. Contains the following *hoblis* and population :—

Hoblis	Villages	Population
1. Kunigal	54	15,580
2. Yediyur	68	15,024
3. Amritur	55	14,648
4. Huliyurdurga	56	16,79[illegible]
5. Kottagere	41	11,1[illegible]
6. Hutridurga	42	15,[illegible]
Total ..	316	89,093

Physical aspects.

Principal places with population :—

Kunigal 3,044; Kitlamangala 1,070; Amritur 2,182; Ujain 1,475; Nidasale 1,103; Huliyurdurga 2,065; Yeliyur 1,015.

Except in the east, and south-east, the taluk partakes of the characteristics of the table-land of Mysore, with an undulating surface intersected by deep ravines. The Hutridurga and Huliyurdurga *hoblis* are hilly, the difference between the two being that, while the hills in the former are comparatively bare and barren, those of the latter are covered with jungle. The hills are a continuation of the Savandurga range in the adjoining Magadi taluk, and the highest among them are the peaks of Hutridurga and Huliyurdurga which rise to a height of 3,713 and 3,096 feet respectively, above the level of the sea. The drainage of the taluk is towards the west and the south. There is not much of forest in this taluk; portions of jungles in the Huliyurdurga *hoblis* have been reserved. They are, however, poor and contain no

timber trees. The taluk, as a whole, is not a treeless tract; on the other hand, groves of trees are met with all over.

Soil.

The soil of the high lying fields is generally grey, sandy or gravelly; but in the fields lower down, it improves, so that at the bottom of the valleys a good class of soil is nearly always found. The taluk depends mainly upon its tanks for irrigation. There are no river channels. The Shimsha, owing to high banks, does not admit of being utilised for direct irrigation. Wells are numerous and water is available in them for the greater part of the year. The principal dry crops are *ragi* and *kulthi*, other crops being *avare, jola, harka, navane, same, haralu, togari* and *chenna*. Small patches of tobacco are also met with here and there. On wet lands the crop is either paddy or sugar-cane.

Early in the ninth century, the Kunigal country, which apparently corresponded with the Kunigal taluk and neighbouring parts, was being governed by Vimalāditya, Chālukya prince who was the nephew of Chaki Rāja, the Rāshtrakūta viceroy ruling the Ganga territories during the imprisonment of the Ganga king.

The revenue settlement was introduced in 1881 and the revision settlement in 1921-22. The area of the taluk was thus distributed:—Cultivable (dry 1,05,604; wet 9,157; garden 3,770), total 1,18,531.

The Bangalore-Hassan road passes through Kunigal, whence also there are cross roads to Tumkur, and *via* Huliyurdurga to Maddur.

Although no railway passes through the taluk, it is advantageously situated between two lines (the Bangalore-Harihar and the Bangalore-Mysore Railways), and within easy distance of three important stations *via* Gubbi and Tumkur to the north and Maddur to the south. Both the lines have succeeded in drawing the taluk out of its seclusion and enabled it to enjoy in a degree the benefits of swift and easy transport.

Kunigal.

Kunigal.—A town situated in 13° 2′ N. Lat., 77° 5′ E. Long., 22 miles south of Tumkur on the Bangalore-Mangalore road. Head-quarters of the Kunigal taluk and a municipality.

Population in 1921	Males	Females	Total
Hindus	1,067	1,020	2,087
Mussalmans	458	432	890
Jains	5	1	6
Christians	31	30	61
Total ..	1,561	1,483	3,044

The derivation of the name is said to be *Kuni-Gal*, dancing stone, Siva having danced here. But from early inscriptions it would appear that the original form of the name was Kuningil or Kunigil.

Three streams rising in Sivaganga, whose names are Nalini, Nagini and Kamala, are said here to unite their waters. Their virtue is such that a king from the north, named Nriga Chakravarti, is said to have been cured of leprosy by bathing in them, and to have constructed the large tank in consequence. A party of seven *Lipi jōgis*, it is said, subsequently came from the Himalayas and obtained a large treasure from the bed of the tank, after killing the seven-headed serpent which guarded it. The tank is estimated to be fourteen miles round when full. The foundation of the fort is attributed to a Vīra Kambala Rāya in 1290. It afterwards came into the possession of the Magadi chief, who enlarged the town and fort. Owing to a low type of fever, the place at one time became very unhealthy. The Stud Farm for the breeding of horses for the Mysore Silahdars, formerly at Closepet, has been long established here.

Kunigal is a place of considerable antiquity. In old Kannada and Tamil epigraphs, it is named Kunungil. In an old Kannada record, of about 785 A.D., at Kuppepālya, Magadi taluk, the Ganga king Sivamāra is mentioned as the governor of Kunungil-nadu, *i.e.*, the district of which Kunungil, the modern Kunigal, was the chief town. The same district was, according to the Kadaba plates, *E. C.* XII, *Gubbi* 61, governed by Vimalāditya, a

chief under the Rāshtrakūtas, in 812. In the Chōla peroid Kunigal was surnamed Rājēndra-Sōlapuram. The Narasimha temple here is a large Dravidian structure, though in a dilapidated condition. Though so named, it has no image of Narasimha at present, but has a figure of Kēsava said to have been brought from Huliyūrdurga. In the *sukhanasi* are kept three sets of processional images, Narasimha, Venkataramana and Varadarāja. In the *prākāra* or enclosure is the shrine of the goddess of the temple. In front of the temple stands a four-armed figure of Garuda holding a discus and a conch in the upper hands, the lower ones being folded as usual. Such a figure of Garuda is rather rare. The front portion of the temple has three cells on either side : of those on the north the middle one has Rāma and the others Vishvaksēna and Nammālvār ; while of those on the south two have Venkataramana and the goddess, the third being vacant.

The Sōmēsvara temple is likewise a large Dravidian building with a *mahādvāra* in the south. The *linga*, which is *udbhavamūrthi, i.e.*, a natural stone, not set up by any one, faces east and is said to be bent a little towards the north and looking towards the south in the direction of Mahishāsuramardini in the front hall. The latter is a good standing figure, about 3½ feet high, with four hands, the upper holding a discus and a conch, the lower right a sword and the lower left a bow. It stands on the head of a buffalo and has below a lion to the right and a mungoose to the left. The image faces east with its head bent a little to the south looking towards the north in the direction of the *linga*. Tradition has it that the goddess was set up by Sankarāchārya. Among the figures in the *navaranga* may be mentioned Sūrya and a standing metallic figure of Ganapati. The former, about 4 feet high, is flanked by his consorts Samjna and Chhaya who do not however shoot but merely hold an arrow in the right hand and a bow in the left. The pedestal is carved with Aruna and seven horses and the *prabha* or glory is sculptured with the figures of the eight remaining planets. In the north-east of the enclosure is the shrine of Pārvati, a good figure about 4 feet high and to its right a small cell containing a well carved seated figure, about 4 feet high, of Saraṣvati, also said to have been set up by Sankarāchārya. This goddess bears in the upper hands a noose and an elephant-goad, the lowest right being in the *abhaya* pose with a rosary and the lower left in the *varada*

pose with a book. In a *mantapa* supported by sculptured pillars, situated to the south-east of the temple, stands leaning against the east wall a figure, about 4½ feet high, of Garuda on whose pedestal are carved a fish, an elephant, a scorpion, a tortoise and a crocodile. The meaning of this symbolism is not clear. The sculptures may perhaps be compared with those usually found on the moonstones of Ceylon.

The Padmēsvara temple is a neat structure in the Hoysala style, consisting of a *garbhagriha*, a *sukhanasi* and a *navaranga*. The ceilings of the *navaranga*, about 1½ feet deep, are carved with lotuses. Of the two cells at the sides of the *sukhanasi* doorway, the right cell has a figure of Ganapati, the other being empty. The outer walls are decorated with pilasters.

The Venkataramana temple has three cells standing in a line. The middle cell has a good figure, about 3½ feet high, of Srīnivāsa ; the left cell the goddess of the temple, and the right Ganapati. In the *sukhanasi* of the middle cell are kept the processional image and a few figures of Ālvārs. There is also kept here the processional image of the temple on the Rangasvāmi hill, the peculiarity about this image being that it also reclines on a serpent like stone figures of Ranganātha. The Uritirumaladēva temple enshrines the processional image of a ruined temple at Muganpālya of the same taluk. The Sivaramēsvara temple is a modern structure, the *linga* in it having been set up about a hundred years ago. But the goddess of the temple, Mahishāsuramardini, is an old figure brought from the ruined Kōttēsvara temple at Kottagere of the same taluk. Trampling on the buffalo with one leg, she holds his tail with the lower right hand and stabs him with the trident in the lower left. An inscription on the sluice of the Kunigal tank gives the interesting information that the sluice was built in 1394 by Irugapa, the Jaina general of the Vijayanagar king Harihara II and the nominal author of the Sanskrit lexicon *Nānārtharatnākara*.

A number of palm leaf manuscripts are in the possession of Pandit Isvara Sāstri and of Basavalingappa, the manager of a Lingāyat *matha* known as Hiriya-matha, affiliated to the *matha* at Balehalli. The manuscripts with Isvara Sāstri contain Sanskrit works bearing on the *Advaita-Vēdanta*, logic, ritual, etc., and those with Basavalingappa Kannada works bearing on the Vīrasaiva creed. Several of the works examined by the Archæological Department have not so far been printed.

According to the *Sthala-purāna*, once upon a time, the emperor Nriga, his horse and dog, all the three, were cured of leprosy on bathing in a pond situated in the Kunigal tank.

Municipal Funds.	1919–20	1920–21	1921–22	1922–23	1923–24
Income ..	5,239	5,133	5,755	7,743	7,133
Expenditure.	5,639	5,184	5 421	8,218	7,543

Madhugiri.—A taluk in the north-east. Till 1927, known as Maddagiri, the new name being given at the request of the local people. Area including the Koratagere sub-taluk is 605·50 square miles. Head-quarters at Madhugiri. Contains the following *hoblis*, villages and population :— Madhugiri.

Hoblis	Villages	Hamlets	Villages classified				Population 1921.
			Government	Sarvamanya	Jodi	Khayamgutta	
Madhugiri ..	64	16	52	2	6	4	16,248
Dodderi ..	80	14	68	2	8	2	17,627
Midagesi ..	52	17	48	0	3	1	13,472
Ittikadibbanahalli	34	6	30	0	2	2	10,381
Kodenahalli ..	42	9	35	0	5	2	19,744
Puravara ..	47	15	33	0	3	11	14,402
Koratigere ..	44	..	41	1	2	..	11.057
Channarayadurga	59	..	56	1	2	..	12,892
Holavanhalli ..	69	..	54	1	10	4	12,415

Principal places with population :—

Chinakojra 1,156 ; Madhugiri 5,143 ; Chandragiri 1,336 ; Dodderi 1,064 ; Nerlakere 1,096 ; Raddihalli 1,012 ; Etakadibbanahalli 1,336 ; Garani 1,183 ; Kodigenahalli 2,055 ; Kadagattur 1,730 ; Gundalu 1,217 ; Doddamalur 1,313 ; Sravandanahalli 1,109 ; Kodlapura 1,105 ; Nitrahalli 1,215 ; Byalya 1,257.

The eastern half of the taluk is plain country, with undulations not of a striking character ; the west half is scattered over with hills which form a link in the well-defined chain

traversing the State from south to north approximately. The two highest peaks within the taluk are at Madhugiri and Midagesi. The rocks are generally dark of colour and contain iron. There is no forest to speak of; the hills are covered with scrub jungle which nowhere attains the dignity of forest, but the taluk has an abundance of *topes* and shady trees. The north Pinākini or Pennār just skirts the taluk for a short distance in the east. The Jayamangali, an affluent of this river, runs nearly parallel to it. Between the two, the Kumadvati runs likewise. The lie of the country is generally from south-west to north-east. The taluk takes very high rank so far as soil is concerned with water easily obtainable at a few feet below the surface from *talapariges* or surface-springs. Loamy soil of all shades of darkness is the common feature of the east and the centre; along the streams it becomes good black *Regur*. Towards the west and the north, red soil with an admixture of sand predominates. The principal of dry crops is ragi; pulses, jola, horse-gram, navane, oil-seeds and tobacco come next in importance. In wet land, rice of course holds the first place. The gardens produce areca, betel, cocoa-nut and other common fruits such as plantain, mango, jacks and lime. Pomegranates and figs and other fruits of a superior kind are a speciality in some villages.

The revenue settlement was introduced in 1877 and the revision settlement in 1916-17. The total revenue demand for 1923-24 was Rs. 1,95,670.

The average rainfall at Madhugiri station for 51 years is 23·51.

The Tumkur-Pavagada road runs through the taluk from south to north, by way of Koratigere, Madhugiri and Midagesi, crossed by a road from Madhugiri west to Sira and another south-east to the Railway Station at Thondebhavi.

Madhugiri.

Madhugiri.—A town situated in 13° 39′ N. lat., 77° 6′ E. long., 24 miles north of Tumkur, on the Tumkur-Pavagada road. Head-quarters of the taluk and a municipality.

Population in 1921	Males	Females	Total
Hindus	2,100	2,908	4,198
Mussalmans	495	436	931
Jains	4	3	7
Christians	1	6	7
Total ..	2,600	2,543	5,143

It is surrounded on all sides by hills, the continuation of the north and south range which traverses the east of the District. The town derives its name from Madhu-giri, or honey hill, at the northern base of which it is situated. The two large temples of Venkataramanasvāmi and Mallēsvara, standing side by side, are conspicuous objects. A very graceful ornament is carried round under the eaves of the roof of the latter, representing doves or pigeons, of about life size, in every natural attitude.

The erection of the original fort and town is ascribed to a local chief named Rāja Hera Gauda. The circumstance of a stray sheep having returned from the hill dripping with water led to the discovery that it was well supplied with springs of water. This being reported by the shepherds of the neighbouring village of Bijavara, the advantages of the situation were so apparent that the town was established, and mud fortifications were constructed on the hill for its protection. About 1678, while Rāma Gauda and Thimma Gauda, descendants of the founder, were ruling in Madhugiri, they incurred the hostility of the Rāja of Mysore. The *dalavāyi* Dēvarāj was therefore sent against it, who, after a siege of a year, took the place and led the Gaudas with their families captive to Seringapatam. They were, however, released and sent back to Midagesi, which was left to them out of their lost possessions.

The fortifications of Madhugiri were greatly increased by Haidar Alī and the place was the seat of a valuable trade, containing a hundred houses of weavers alone. Hither in 1763, on the conquest of Bednur, he sent as prisoners both the Rāni and her lover, and also even the pretender Chenna Basavaiya, for whose rights he had ostensibly been fighting, and here they remained until the capture of the place by the Mahrāttas in

1767. The Mahrātta chief Mādhava Rao held possession of Madhugiri for seven years, and when forced by Tīpu in 1774 to retire, plundered the town of everything he could carry away. With the usual exaggeration its wealth is said to have been so great that he disdained to remove anything less valuable than gold. Tīpu bestowed on it the name of Fattehabad, city of victory, and made it the capital of a surrounding district yielding a revenue of six lakhs of pagōdas. But his exactions had nearly ruined the place, when the destruction was completed by the Mahrāttas in 1791. Balvant Rao, one of Parasu Rām Bhao's officers, besieged it, though without success, for five months, having under his command a large army, according to local accounts, of 20,000 men. It was principally composed of bandits assembled by the Palegārs formerly driven from their strongholds, who had ventured back under the protection of Lord Cornwallis. On the conclusion of peace, they were speedily dispersed by the Sultān, but not before they had devastated all the neighbouring country. Of 500 Mahrātta horse who had joined this rabble, it is said that only 20 men with their chief escaped. On the conclusion of the Third Mysore War and the death of Tīpu, Madhugiri was included in the new territory of Mysore.

Though its prosperity has somewhat revived since 1800, the town has never recovered from the ravages of the Mahrātta army. It has, however, an extensive trade in brass, copper, and silver vessels of every description. There are also manufactures of iron, steel, coarse cloth and *kumblis*, and weekly interchange is held with the markets at Tiptur, Bellary and Hindupur in the Anantapur District, as well as with Bangalore. The article of export is rice, especially that called *Chinnada Salāki*, or golden stick, which is much cultivated and eagerly sought by Bangalore merchants, as it is estimated to be the best in the State. The cattle here are finer than those ordinarily seen in other parts of the District. The town, as well as the whole taluk, owes its prosperity to the richness of the soil, and the springs peculiar to this region, which abound everywhere near the surface, so that in the worst of seasons an unfailing supply of water is obtainable for the crops, while the well-water is generally sweet.

The Madhugiri fort is one of the finest in Mysore. Portions of it are roofed and converted into Government offices. The Mallēsvara and Venkataramana temples, which are similar in plan and stand in a line facing east, are large Dravidian structures with lofty towers. The lamp-pillar in front of the Mallēsvara temple, about 20 feet high, has a pavilion on the top for placing lamps. The porch of the temple has two niches, the one to the left containing a figure of Harihara and the other a figure of Ganapati. In the *prākāra* are shrines of Pārvati, Mahishāsuramardini, Subrahmanya, Tāndavēsvara and Krishna, the last a fine figure, and rows of *linga* cells on the north and south. On the pedestal of Pārvati is a label giving the names of two women who may have set up the image. In this shrine is also kept the metallic figure of Chaudēsvari, whose temple has gone to ruin. This is a seated figure, about 1¼ feet high, with 8 hands, 5 of them bearing a bell, a shield, a cup, an axe and a sword, one holding the head of a demon, the remaining two being in the fear-removing (*abhaya*) and dancing (*nātya*) attitudes. The *kalyāna-mantapa* is a good structure supported by 4 pillars, the front portions of which are carved into figures of Nārada, Tumburu and two other *rishis* or sages. In the Venkataramana temple the god is about 6 feet high and there are two goddesses named Srīdēvi and Bhūdēvi in separate shrines in the *prākāra*. The porch has two cells, the one to the right enshrining Garuda and the other, Hanumān. The temple has also stone and metallic figures of several Srīvaishnava saints and sages. The Mallinātha-basti adjoining the fort wall has in front a good *mānastambha*, about 15 feet high, with a pavilion on the top but without the usual Jina figure. Besides Jina figures, the *basti* has two seated stone figures of Brahma and metallic figures of Sarasvati and Padmāvati. A new inscription was discovered here and another at the Kālamma temple. The lofty west gate of the town, about 20 feet high, is known as Dandūru-bāgilu. There are several fine wells at Madhugiri such as Janaiyana-bāvi, Arasana-bāvi, Pradhānara-bāvi, etc., stepped all round and adorned with sculptures here and there. Of these, the first situated to the north of the Travellers' Bungalow is perhaps the best. It has a beautiful gateway and well-carved figures of Rāma, Lakshmana, Sīta, and Hanumān trampling on a demon. The second well, situated to the east of the Travellers' Bungalow, has figures of Hanumān, Ganapati and Bhairava, as also an

inscription (*E. C.* XII, Maddagiri 16) which tells us that it was built in 1699 by order of the Mysore King Chikka-Dēva-Rāja-Wodeyar and named Devarāyasamudra after him. From another inscription (Maddagiri 15) on a rock at some distance to the south of the Travellers' Bungalow, we learn that the same king built in 1690 a *mantapa*, a *brindāvana* and a pond known as Gōpala Sarassu, and that Gauramma of Talkād, his queen, built a pond. The *brindāvana* is a good structure with a canopy; but it is not known why it was built. Close to it stand 4 beautifully carved pillars, about 12 feet high, decorated with scroll work on all the sides. These are said to have once belonged to the sluice of a tank which is no longer in existence. At some distance to the town is a Lingāyat *matha* known as Gurrammana-matha, close to which is a *gaddige* or tomb of a Lingāyat *guru* named Sivalingasvāmi. To the south-east of the *matha* are some caves at the foot of Madhugiridurga, named Sādhu-gavi, Mēke-gavi, Pattāladammana-gavi and Siddhēsvara-gavi, An inscription was found at the third cave, which records a grant by the wife of the Madhugiri chief Chikkappa-Gauda.

Municipal Funds.	1919–20	1920–21	1921–22	1922–23	1923–24
Receipts ..	6.813	7,338	6,096	8,747	7,076
Expenditure.	7,447	7,589	7,006	9,942	6,265

Madhugiri-durga.

Madhugiri-durga.—A bold fortified hill commanding the town of Madhugiri. The summit is 3,935 feet above the level of the sea.

This hill is one mass of rock strongly fortified. It has several *donēs* or springs, such as Naviladi-donē on the north slope, Bhīmana-donē on the south slope, Ittige-donē on the hill, Chandradonē higher up, and Navil-donē on the top. Several of these are stepped with bricks. Above Chandra-donē the ascent is very steep for some distance. It is said that the place of the Pālegār was situated near this *donē*. There are several gates leading to the top, such as the Antarālada-bāgilu, Diddi-bāgilu, etc. The Mysore gate is to the south. On the top is situated the Gōpāla-Krishna temple, which is now empty. Near it are the granary of *ragi* and the treasury. Grains of ragi are even

now available for examination. The treasury appears to have had rows of big pots buried up to the neck close to the walls. There are likewise dome-like masonry structures with circular openings at the top for storing ghee and oil. Similar structures are also found lower down. They are called *kanajas* in Kannada. The view from the top defies description; any number of hills and tanks meet our gaze on every side, the hills looking like little mounds and the tanks like small pools of water. A risky descent of some distance on the almost perpendicular south slope of the hill takes us to Bhīmana-donē. Here is a fine figure of Hanumān with an inscription to its left telling us that the figure was consecrated and the *donē* made by the Madhugiri chief Mummadi Chikkappa-Gauda in 1646. He is identified in inscriptions and literature with Bijjavāra, a village about 3 miles to the east of Madhugiri, which was apparently his capital. A descendant of his is now living in poor circumstances at Sambuvanhalli, about 4 miles from Madhugiri. At some distance above the foot of the hill is a square basin with a small hole, on blowing into which a sound as of moving water is heard. This is probably a secret arrangement for the water-supply of the fortress. A stroke of lightning has split the mass of rock to a considerable distance causing a narrow crack all through. It has also thrown down the brick parapet in some places.

Mallekavu.—A village in Koratagere sub-taluk. Population 424. Mallekavu.

Close to this village flows a small stream known as Siddharabettada-halla (the stream of the Siddhas' hill). This hill, about three miles to the west of the village, is largely visited by pilgrims from the surrounding parts, especially on Tuesdays and Fridays. It has a cave temple enshrining a *linga* at the foot of which is a perennial spring in the form of a well, one yard square and four feet deep, which is said to be the source of the above mentioned stream.

Maralur.—A village in Tumkur taluk. Population 388. Maralur.

The Rāmadēvaru temple at this place has for the object of worship a good stone panel, measuring 2′ by 1½′, sculptured with a horseman holding a spear in the uplifted right hand. In front of the horseman stand five female figures, representing perhaps his wives, and behind him two male figures, probably his servants.

The semi-circular top of the panel is artistically executed with scroll work.

Marule. **Marule.**—A village in Chiknayakanhalli taluk.

This place has some fine *māstikals*. In one of them the husband holds a sword in the right hand with the point turned towards the ground, the left hand being placed on the waist. His wife wears a crown surrounded by flames, her right hand with a lime on the palm hanging by the side and her left hand holding a mirror to the front. Another shows a well carved and richly ornamented couple, of whom the husband, adorned with an *uttariyam* or upper cloth, bears a sword under the right arm-pit, the hand being placed on the breast. The left hand hangs by the side. The wife has her right hand raised and open showing a lime on the palm, the left hand dangling with a mirror.

Mayasandra. **Mayasandra.**—A village in Turuvekere Sub-Taluk. Population 1,165.

It is one of the *Pancha-grāmas* or five villages or settlements in this part of the country of the Hebbār Srī-Vaishnavas. Kadaba in Gubbi Taluk is regarded as chief of these settlements, the others besides Mayasundara being Nuggihalli in Chennarayapattana taluk, Bindiganavale in Nagamangala taluk, and Nonavinkere in Tiptur taluk. About ten families of these Srī-Vaishnavas now live here. At the back of the Kollāpuradamma temple here are lying scattered mutilated figures of Ganapati, Nandi, etc.

Midagesi. **Midagesi.**—A town in the Madhugiri taluk, at the eastern base of the Midagesi-durga, 12 miles north of the *kasba*, on the Tumkur-Pavagada road. Head-quarters of the Midagesi *hobli*. Population 957.

It is said to be named after a princess who was burned here with the corpse of her husband. (See below). Rānis of the same family continued to govern it until conquered by Chikkappa Gauda, of whose family it remained the chief possession long after they had been deprived of Madhugiri and Channaraya-durga. In 1761 it was reduced by Haidar Alī, and six years later by the Mahrāttas, from whom it was

recovered by Tīpu in 1774. During the invasion of Lord Cornwallis, a descendant of Chikkappa Gauda returned to the town, but finding little that had escaped Mahrātta capture, did not leave it until Kamr-ud-dīn was approaching with a large force. Under the Muhammadan government, Midagesi was the residence of an Asōph, and afterwards the head-quarters of a taluk, which was finally incorporated with Madhugiri.

This place is said to have been so named by a local chief, Nāgareddi, after his wife Midagesi, who was so called because her hair (*kēsa*) was so long that it touched her heel (*midi*). The Venkataramana temple which is similar in plan to the temple of the same name at Madhugiri is said to have been built by the chief Nāgareddi. His palace was situated to the south of the temple, and an entrance in the south wall of the *prākāra*, now closed, is said to have been the gate through which the palace people went into the temple. A figure on this wall, about 1½ feet high, standing with folded hands, is said to represent Nāgareddi. There is also sculptured on the same wall a five-hooded snake, about 5 feet long, lying horizontally with a small figure of Krishna dancing on it. In the Garuda shrine in front of the temple is a square hole through which the rays of the rising sun are said to fall on the feet of the god. The *navaranga* entrance has at the sides two niches containing figures of Ganapati and Vīrabhadra. The *Garudagamba* is a fine pillar, about 40 feet high, decorated with scroll work on all the sides; but unfortunately it has been broken in the middle by a stroke of lightning, the upper portion lying below. The Mallēsvara temple is said to have been built by Vokkaligas of the Settenōru sect, the god being their tutelary deity. Tradition has it that a beautiful damsel of this sect, named Chikka-Mallamma, was, during an attack by the Muhammadans, seized by them and confined in the fortress on the Midagesi hill; and that on her prayer to God for her release, the rock split and made way for her, whereupon she descended the hill and entered fire in front of the god Mallēsvara. Her figure, about 2 feet high, is sculptured on the rock to the right of the flight of steps leading to the top about the middle of the hill. It is in a walking posture holding a sword in the right hand and what looks like a lance in the left. The Vokkaligas referred to above were of three classes: Settenōru,

Alpenōru and Gōnōru. A copper-plate inscription in the possession of the *pūjāri* of the Mallēsvara temple, of which only the last plate has been examined, mentions these classes of Vokkaligas and refers to the *agni-pravēsa* (entering fire) of the damsel. The god in the Jibi-Ānjanēya temple is a huge figure, about 9 feet high. The Midagesi hill is said to have been fortified by Nāgareddi mentioned above. Here also we have the usual granaries of ragi and paddy, dome-like structures for storing ghee and oil, powder magazines and *donēs*. Grains of old ragi can even now be had for examination, but the paddy-*kanaja* has only a quantity of husk. Two of the *donēs* are named Musare-donē and Kannerammana-donē, the former situated on the top and the latter on the north slope. There is a fine mosque on the summit with two minarets at the sides and an ornamental parapet all round the roof. It has also flights of steps on both the sides. Close to the mosque stands a shrine dedicated to Hanumān. There are several gates leading to the top of the hill.

Muganaya-kankote.

Muganayakankote.—A town in the Gubbi taluk, 15 miles east of the kasba. Population 1,321.

It is strongly fortified with mud walls, and before the last incursion of the Mahrāttas contained a fine market, consisting of a wide street lined with cocoa-nut trees. A somewhat droll account is given of the Mahrātta attack on the place, which was repulsed by the inhabitants with the utmost gallantry. Parasu Rām Bhao while at Sira despatched, it is said, a force of 500 horse with 2,000 irregular foot and one gun to capture the fort. Its defence was undertaken by 500 peasants from the neighbourhood, who had two small guns and 100 match-locks, slings and stones being the only other weapons. The market was destroyed to prevent its giving shelter to the attacking party. The siege was maintained for two months, but though the Mahrāttas repeatedly fired their gun, they never once, says the local historian, succeeded in hitting the fort! Disheartened by their ill-success and the loss of two or three of their men, the enemy abandoned the siege and retired, not one of the defendants having been hurt.

Nagalapura.

Nagalapura.—A village in the Turuvekere sub-taluk. Population 475.

At the entrance to this village is lying the slab on which *E. C.* 12, *Tiptur* 17 is carved. It has at the top these symbols—a discus, a drum, a dagger, a gateway, and a *svastika*, the significance of which is not quite clear. The gateway is, however, found in several inscriptions of the Hoysala king Ballāla III (1291-1342) in the Tumkur district and elsewhere, and the date of the present record is most probably 1336. As at Turuvekere, there are also here two fine temples in the Hoysala structure, dedicated to Vishnu and Siva. They are similiar in plan, but mostly in ruins. The Chennakēsava temple, which faces east, consists of a *garbhagriha*, a *sukhanasi* and *navaranga*, and may have had a porch once. The *garbhagriha* and *sukhanasi* are each about 6 feet square, and the *navaranga* about 20 feet square. The ceilings of the former are flat with a lotus in the centre and figures of the *Ashtadikpālakas* or regents of the directions around. The door lintel of the *garbhagriha* had a figure of dancing Krishna with two hands. The original image Chennakēsava is not now forthcoming: we have instead a figure of Srīnivāsa, about 5 feet high. The *sukhanasi* doorway, which is well carved, has perforated screens at the sides and figures of Paravāsudēva and dancing Krishna with four hands on the lintel and pediment respectively. It has also two niches at the sides which are now empty. The four pillars of the *navaranga* are elegantly carved with bead work, the capitals too being finely sculptured. The sockets on the capitals bear evidence to the existence at one time of *madanakai* or bracket figures, but none is now left. At the corners on the abacus are figures of lions attacking elephants or *Yālis*. Of the ceilings of the *navaranga*, 8 are about two feet deep with lotus buds and beautiful work around, while the remaining one in front of the *sukhanasi* entrance is flat with 9 blown lotuses. The outer walls have fallen down in parts and consequently many large images, turrets, and portions of cornice and eaves are scattered around or buried. The walls have these friezes from the bottom—(1) elephants, (2) horsemen, (3) scroll work, (4) uncarved frieze intended for Purānic scenes, (5) *makaras* and (6) swans. Above these come in succession a row of large images, a fine cornice, a row of miniature turrets coming alternately over single or double pilasters, and eaves. Several of the large images are unfinished and many blocks are uncarved. Of the images that are now in *position*, 32 are male, and 35 female. Among the gods and goddesses represented are Vishnu

in forms such as Paravāsudēva, Narasimha 3, Varaha, Lakshmī-nārāyana, Vēnugōpāla, Vithala, with hands holding bags placed on the waist, and Hayagrīva, with the attributes—a discus, a conch, a book and a rosary; Brahma, Garuda and Ganapati, Dakshināmūrti, Indra and Sachi; Lakshmi, Durga 2, Sarasvati 2, Mōhini 2, Mahishāsuramardini; one of the Vishnu figures is seated with four hands, two of them holding a discus and a conch and the other two placed palm over palm in Yōgamudra or attitude of meditation; of the female figures, 28 are either attendants or *chauri*-bearers. The tower is completely gone. The other Hoysala temple in this village is Kēdarēsvara. It is similar in plan to the Chennakēsava temple, only it has the entrance on the south, though the *linga* faces east. Here too the walls have fallen down in parts along with the images, turrets, etc., and the tower too is gone. And the ceilings and the pillars here have the show of finer work than in the other temples. The *garbhagriha* and the *sukhanasi* ceilings have Tāndavēsvara in the centre; the *sukhanasi* doorway has Umā-mahēsvara on the lintel and the God Tāndavēsvara flanked by *makaras* on the pediment, and the fine niches on its sides contain figures, as usual, of Ganapati and Mahishāsuramardini; and the central ceiling of the *navaranga*, about five feet in diameter, is exquisitely carved and has a fine lotus bud, about two feet long, with figures carved around the lower end. Here too the *Madanakai* or bracket figures are missing. The *navaranga* has figures of Brahma, Nārāyana, Sūrya, with four hands—the upper holding lotuses and the lower being in the *varada* or (boon-conferring) and *abhaya* or (fear-removing) attitudes, Sarasvati and Saptamātrikah, besides a good Nandi opposite the linga. The lower panels of the pillars and the inner walls have rude figures of some animals, etc., carved recently; there is likewise a roughly carved figure of Vēnugōpāla, on the wall opposite the entrance with a modern inscription which appears to state that the figure was carved by or under the direction of Sibi Narasimha-yōgi. The friezes on the outer walls are the same as those of the other temple. The name of the sculptor *Baichoja*, son of *Sigoja*, occurs in about in 7 places in characters of the 13th century. It is very probable that he is identical with his name-sake who executed the images of the south wall of the Lakshiminarasimha temple at Nuggihalli which was built in A.D. 1249. This peculiarity has not been so far observed in

any temple. It is worthy of notice that these labels are not incised, as usual, on the pedestals of the images, but on the turrets above them. Another peculiar feature noticed here is the representation on the outer walls of the regents of the directions with their consorts and vehicles in their proper positions. Of the images now found on the outer walls, 38 are male, and 39 female. The gods and goddesses represented are Siva and his forms such as Gajāsurāmardana, Tāndavēsvara, Dakshināmūrti, Umāmahēsvara, and Vrishabhārudha; Brahma, Vishnu, Bhairava 2, Bhringi, Ganapati, Subrahmanya, Garuda, Arjuna, and Manmatha, Durga 2, Sarasvati 2, Mahishāsuramardini and Mōhini. Garuda is represented as bearing Kāsyapa and Kadru on the shoulder with a dagger in the right hand. Another peculiar sculpture consists of two monkeys holding a fruit between them endwise. Of the female figures, 35 are either attendants or chauri-bearers.

Nagehalli.—A village in Koratagere Sub-Taluk. Population 201. Nagehalli.

The temple of Mallappa to the north of this place, known as Gutte-Mallappa is situated in a cave. To the west of it stands in the open a slab, measuring 9′ × 6′ × 1′, carved with a fine figure of Hanumān called Bail-Hanumanta. Two small monkeys at the sides are represented as eagerly eating some fruit.

Navilkurki.—A village in Koratagere taluk. Navilkurki.

To the north of this place is a fine *māstikal* containing figures of husband and wife standing side by side, the latter holding a mirror in the left hand and a lime between the thumb and forefinger of the right hand. In some cases flames are shown as issuing from the head of the female figure, and the couple are represented as dancing as an indication of their joy after coming together in heaven.

Nidugal.—Also called **Nidugaldurga.** A fortified hill in the Pavagada taluk, 14 miles west of the *kasba*, with a village of the same name on the south and east which was once a Nidugal.

prosperous city. Headquarters of the Nidugal *hōbli*. Population 108.

The lofty pointed peak of *Nidu-Gal*, literally the long or high stone or rock, rising to 3,722 feet above sea-level, is a conspicuous object throughout the north-east of the country, and it was at all times a formidable stronghold. In the ninth and tenth centuries it was held by the Nolamba kings, who were of the Pallava family, and whose capital was at Henjeru, now called Hēmāvati. Subsequently it was in possession of a line of kings of Chōla descent, prominent among whom was Irungola, acknowledging the supremacy of the Chālukyas, whose name occurs as one of the opponents of the Hoysala king Vishnuvardhana in the twelfth century. The Hoysalas appear to have finally captured the place in the time of Ballāla II. Under the Vijayanagar kings, a line of chiefs, whose progenitor was Tippa Rāja of Harati, held Nidugal. In 1761 they submitted to Haidar Alī on his conquest of Sira, and were finally ousted by Tīpu, who took the last representative as a prisoner to Seringapatam, and put him to death when the British army ascended the Ghāts. A fuller account is contained in the history of the district.

A genealogy of the chiefs of Nidugal is given in *Pavugada* 54 of 1487, but a Holakal Bomma-Nāyaka appears ruling there much earlier, in 1337 (*Sira* 8). The genealogy begins with Abba-Nāyaka, whose son was Pāla-bhūpāla, whose son was Bomma-Nāyaka, whose son was Erabapa-Nāyaka, whose son, by Ammā-ambika, was Chikka-Tippanripa. Ruling the Nidugal hill-fort, the most inaccessible of the hill-forts of Karnātaka, he became the master of many hill-forts. Being guarded by the eight Durgis, the eight Bhairavas, the Ganapatis and the three gods, Nidugal could not, we are told, be subdued by Asvapati or Gajapati. The titles of the chief are—*Kathāri-rāya*, the champion who took the head of Mēsa (or Mēsana), *bhadra* (that is, *bahadūr*) *maluka*, subduer of the Hoysana army, splitter of the skull of Holekal Bomma, worshipper of the god Tiruvēngalanātha. He built a temple and made a tank in the name of his wife Lakshma-Dēvi. In 1515 we have a Jaka-Nāyaka (*Pavugada* 62). According to *Pavugada* 63 and 37, Timmanna or Timma-Nāyaka was the chief in 1560 to 1564.

The Harati chiefs next held the Nidugal territory, with which they were invested by the Vijayanagar king Venkatapati-Rāya.

The list of places granted by him in 1640 is given in *Pavugada* 46, which included Nidugal, Dodderi, Hiriyur, etc. In about 1580, there was Rangapa-Nāyaka. (*Sira* 53). In 1605, Siddana-Nāyaka. (*Sira* 61). In 1609, Immadi-Kenchapa-Nāyaka (*Sira* 1). In 1612, Immadi-Rangapa Nāyaka's son Hungahati-Nāyaka. (*Sira* 84). In 1621 they assume the title of *Rāja*, and we have Sarāja Krishnappa-Rājā's grandson, Rangappa-Rājā's son, Kastūrī Rangappa-Rājā. (*Sira* 64). In 1626 was a third or Mummadi-Rangappa-Nāyaka. (*Sira* 54).

Pavugada 42 and 46, of 1653 and 1670, give the following genealogy:—Tippa-Rāja, whose son was Kamaya, whose son was Bomma, whose son was Ādisurēndra, whose son was Hiriyodeya, whose son was Chikka-nripa, whose son was Hotte-nripāla, whose son was Nandi-bhūpa, whose son was Hotte-nripa, whose son was Timma-bhūpa, whose son was Hottēndra, whose son, by Chinnamāmbe, was Hotte-nripa, whose son, by Chikka-māmbe, was Timma-nripa. Considering the Kālanjana hill (Nidugal) the best in the world, the Kālahasti *linga*, it is added, came and rested on its summit, and appearing to Harati Timmēndra, instructed him in all wisdom. He therefore resolved to rebuild the temple of the *linga* set up by Rāmabhadra, which was old. Accordingly, consulting with trusty men, he summoned with haste five sculptors, and having plans drawn, ordered the architects to carry them out at once, giving them dresses of honour and betel leaf. In the *antarāla* (or interior), they erected a beautiful *ranga-mantapa*, and made a fine *chandra-sāla* or gallery, according to the Timmēndra's directions. And in accordance with the rules, they erected a stone pillar, and set up a spire or tower; also the *sāsana*, which gives all this information in which are repeated his titles, with some additions. These include the titles of the preceding Nidugal chiefs. But he especially calls himself Timma-Vajīr, that is, the Arābic vazīr, a *vazīr* or prime minister. In this relation he apparently claims to stand to the Vijayanagar king Srīranga-Rāya. A list is given of the territories originally conferred on the family and of the names of his father and mother, and his own nine wives. *Pavugada* 59 of 1681 is a somewhat similar record of Hotte-nripa, and *Pavugada* 60 of 1705 winds up with the statement that a *nirūpa* granted by Mummadi-Hottenna-Nāyaka in 1680 in connection with the building of a fort having been lost, a copy was granted on copper.

lugal. **Nidugal.**—A village in Pavagada taluk.

This place, once a prosperous city, is now a small unhealthy village containing about half a dozen houses. There is also a larger village of the same name on the first elevation of the adjacent Nidugal hill.

There are numerous temples both at the foot and on the hill, but most of them are in ruins. Of those at the foot, which seem to be comparatively modern, the Saravadēsvara temple, also called the Hottēsvara after the Harati chief Hottēnna-Nāyaka, was built in 1681. (*Pavugada* 59). The god is named Saravadēsvara after Saravad, a village in the Bijāpur country, which is said to be the birthplace of the progenitor of the Harati family. The Rāma temple has a boulder carved with the figures of Rāma, Sīta, Lakshmana and Sugrīva, with Hanumān and Garuda at the sides. To the right of this composition on the same boulder is a big figure of Hanumān, and to the left a figure of Mahishāsuramardini. The Kāsivisvēsvara temple is a small neat structure with three cells in a line and a common *navaranga*. The central cell has a *linga*, the right cell Ganapati and the left Pārvati. The last is a seated figure, about 1½ feet high, holding a ladle horizontally with both the hands. Such a figure of Pārvati is known as Annapūrna. On the back wall of the Ganapati cell is carved a *linga* worshipped by an elephant on the right and by Vyāghrapāda on the left. To the left in the Ānjanēya temple stands a *rishi* or sage bearing a rosary in the right hand which rests in the fear-removing (*abhaya*) pose on a staff and holding what looks like a book in the left. The village has also a *kabar* or tomb, said to be of Mirza Husēni Vali who came from Hyderabad, in honour of which a *jātre* or *urs* is held every year. A new record was copied at the village.

This hill has two or three distinct elevations. But the ascent is very steep and difficult, there being no steps at all to help the climber. It takes nearly an hour and a half to reach the top, that is, without any stoppages on the way. But when once there, you forget all your fatigue and enjoy one of the grandest views of the surrounding landscape : you see any number of hills and lakes as far as the eyes can reach. The inscription *Pavugada* 52, of 1232, says that the hill was named Nidugal (lofty rock) because it touched the skies with its formidable peak ; and *Pavugada* 54 of 1487 tells us that it was the

most impregnable of all the hill fortresses in the Karnātak country. It is also called Kālanjana in the inscriptions. There are several lines of fortifications known as Kalēsvara-kōte, Bhairavana-kōte, Are-kōte, Nāgarēsvara-kōte, etc., and a number of gates known as Matanuru-bāgilu, Singārada-bāgilu, Simalayyana-diddi and so on. The hill has likewise the usual granaries, powder magazines, *donēs*, palace ruins, etc. On the top the chief Hottenna-Nāyaka built a small Basava shrine in 1653 (*Pavugada* 42) and had an inscription engraved. The shrine is now in ruins. A new inscription was discovered on the pillar in front of it. By the side of the shrine is an iron lamp with a shaft, about 6 feet high, fixed on the rock, which is lighted once a year or oftener by the people of the surrounding villages in fulfilment of their vows. A little lower down is the Kālahastīsvara temple which, according to *Pavugada* 46, had its *linga* set up by Rāma, and was renovated by the Harati chief Timmanna-Nāyaka in 1670. This seems to be at some distance where are lying three pieces of old cannon, one of which, about 18 feet long, is known *Ēlu-makkala-tāyi* or "the mother of seven children." The palace has only a few walls now left. A portion scooped out at the top of a huge boulder with holes for steps is said to have served as a seat for the chief during *darbārs*. The palace garden has a pair of ornamental black stone pillars known as *Bāvikallu* or "well stones" with holes for the cross bar, surmounted by figures of bulls and curved at the top. There is also a dark underground cell (*nelamālige*) attached to a boulder. The ruined Nāgēsvara temple near a pond known as Hokkarane is a Hoysala building which, according to *Pavugada* 53, of about 1150, was founded during the reign of the Chālukya king Jagadēkamalla II. The *navaranga* has 5 niches on both sides, as also figures of Subrahmanya and Sūrya, a beautifully carved but headless female figure and a fine Nāgakanyaka with a female figure at the side. The Nāgēsvara appears to be the oldest of the existing temples on the hill, though mention is made of a temple founded by Bidichōrarasa of the Pallava family in an inscription of the 8th century (*Pavugada* 45) built into the left wall of the porch of the Kālahastīsvara temple. There is an underground canal supplying water to the Hokkarane mentioned above. The god of the Chennakēsava temple has been removed and set up in a new temple at the village Bellibattalu. Near this temple is a small shrine containing an elegantly carved

seated figure, about three feet high, of Bhairava, with ten hands. There is also a buried Siva temple here of good workmanship. The ruined Lakshmanēsvara temple at the Matanūru gate was built in 1487 (*Pavugada* 54) by the Harati chief Chika-Tippa-Nāyaka in memory of his deceased wife Lakshmidēvi. *Pavugada* 54 also tells us that there were shrines of Durga, Bhairava and Ganapati in each of the eight directions on the hill. The above-mentioned Bhairava shrine may be one of these. At the village on the first elevation is a temple of Durga and a small shrine surmounted by a tower known as Rangadhāmana-mantapa which is now empty. Two modern inscriptions on bells were copied at the Durga temple. Two more "well stones," similar to those noticed in the palace garden, are also to be found near the village. At some distance from the village are the Vīrabhadra, Pārsvanātha, Ādinārāyana, Lakshminarasimha, Nāgarēsvara, Male-Mallikārjuna and Sōmēsvara temples scattered in different directions. In the Vīrabhadra temple the god, about five feet high, is a two-armed figure holding a sword and a shield. The Pārsvanātha-basti probably came into existence in 1232 according to *Pavugada* 52 in which it is named Jogavattigeya-basadi. The god, about five feet high, faces east, while his Yakshi, Padmāvati, a seated figure, about two feet high, is enshrined in a cell facing south. There is also a figure of Brahma on horseback, which was once over the pillar in front. Two inscriptions were found on the pedestals of images, as also two modern ones on a bell and a gong. Ādinārāyana is a good figure, about five feet high. In the *navaranga* of the Lakshmīnarasimha temple are kept a figure of Sūrya and a panel depicting the coronation of Rāma. On both sides of the outer entrance are cells containing big figures of Hanumān. The Nāgarēsvara temple has two cells enshrining *lingas* named Nāgarēsvara and Gaurīsvara, and the *navaranga* has figures of Vishnu, Mahishāsuramardini and Saptamātrikah together with a few well-carved Nāgakanyakas. The inscriptions *Pavugada* 47-50, which are wrongly stated in the Tumkur Volume of the *Epigraphia Carnatica* to be in the Kālahastīsvara temple, are here. This temple goes back to 1248 (*Pavugada* 50). There are two *vīragals* in the *prākāra* of the temple. The Sōmēsvara temple, probably founded in 1292 (*Pavugada* 53), seems to be the finest Dravidian structure on the hill. It has an elegantly carved *navaranga* doorway of black stone with jambs consisting of four fascias—the innermost adorned

with scroll work, the next with figures in every convolation of the scroll, the third carved into an ornamental pilaster and the last sculptured with spirited lions and *yālis* in all postures. The pediment has Tāndavēsvara with attendant musicians, the lintel Gajalakshmi and the bottom of the jambs *dvārapālakas* or door-keepers and female figures holding a lotus and a *kalasa* or water vessel. The *sukhanasi* doorway is also of black stone, but plain. The *navaranga* has besides Mahishāsuramardini two seated female figures, about 1½ feet high, one holding a child in the left hand and a fruit in the right, the other holding a fruit in the left hand and some indistinct object (? a short staff) in the right. It is not clear what these two figures are intended to represent. Recently two new inscriptions have been discovered at this temple.

Nittur.—A village in Gubbi taluk. Population 1,182. Nittur.

This appears to have been a place of great importance at one time. In *E. C.* XIII, *Gubbi* 11, of 1226, it is called the southern Ayyavale (Aihole), the navel of the Gangavādi Ninety-six thousand and the crest-jewel of the Heruhe-nādu. The Santīsvara-basti at the village is a Hoysala structure of about the middle of the 12th century, consisting of a *garbhagriha*, a *sukha-nasi*, a *navaranga* and a *mukha-mantapa*. The *navaranga*, supported by black stone pillars, has nine beautifully carved ceilings, about 2½ feet deep, with projecting circular panels sculptured with the figures of the *ashta-dikpālakas*. The beams too are sculptured with ornamental work. The elegantly carved *navaranga* doorway has five fascias in each architrave and bears an inscription on the lintel giving the name of the artist who prepared the doorway. The *garbhagriha* which contains the original figure being in a dilapidated condition, a new figure has recently been set up in the *sukhanasi*. A cell to the left in the *mukha-mantapa* has a figure of Padmāvati. The outer walls which are here and there supported by props are decorated with single or double pilasters surmounted by well-carved turrets. There are also intervening Jina figures, either seated or standing, but most of them are mutilated or chiselled out, a few being unfinished. On the north and south outer walls of the *navaranga* are two fine but empty niches with female figures at the sides. There are several *nishidis* or epitaphs

around the *basti* with the figures of the dead carved at the top. Two new inscriptions at this place have been recently copied by the Archæological Department here. A few palm leaf manuscripts in the possession of the *archaka* of the *basti* contain some unpublished Jaina works in Sanskrit and Kannada. The temple of Māriyamma, the village goddess, has an ant-hill for the object of worship, and a box-like pavilion with painted wooden figures serves the purpose of a processional image. On this box is kept a painted wooden head, known as Sāma, which a particular individual puts on and dances during the annual festival.

onavinkere. **Nonavinkere.**—A village in Tiptur taluk. Population 1,552.

This place is one of the *pancha-grāmas* or five settlements of the Hebbār Srīvaishnavas, the others being Kadaba, Mayasandra, Nuggihalli and Bindiganavale. The Bēterāya temple here is a large Dravidian structure enshrining a fine figure, about 4½ feet high, of Srīnivāsa. The god is said to have been set up by Prasanna-Kōnēriayyangār, whose figure, wearing a beard and a cap, stands with folded hands on a pillar of the *navaranga*. He was a great devotee of the god Srīnivāsa of Tirupati and used to go on pilgrimage to that holy place every year. When he was unable to undertake the annual trip owing to old age, the god appeared to him in the guise of a Vaishnava mendicant and disappeared after telling him that he would take up his abode in that village. The managers of the temple and the *archaka* are said to be his lineal descendants. The processional image is a very handsome figure. There are also stone and metallic figures of some Ālvārs and sages. The Gōpālakrishna temple, said to be older than the Bēterāya, is also a Dravidian building with three cells, the main cell having Kēsava, the north cell Yōga-Narasimha and the south Vēnugōpāla. The last is an elegantly carved figure standing under a *honne* tree flanked by consorts with figures of cows, etc., at the sides. The temple is named after this deity. This building has to be looked upon as an instance of a *trikūtāchala* in the Dravidian style, this feature being very common in Hoysala structures. Here too the processional image is a very handsome figure. Two modern inscriptions were copied here. Accord-

presence of the image of Gōpālakrishna which had been buried under an ant-hill was revealed by a cow dropping milk on the spot every day. There are also five Siva temples in the village —the Sāntēsvara, the Nonabēsvara, the Chandēsvara, the Kallēsvara and the Gaurīsvara. To the south of the compound of the Nonabēsvara temple are lying mutilated figures of Durga, Bhairava and Saptamātrikah, and Nandis. The village goddess, named Ubasālamma, is a seated stucco figure with the usual attributes, namely, a trident, a drum, a sword and a cup. No victims are sacrificed to her. On the occasion of the annual festival she is worshipped by a Brāhman. In a small shrine on the tank bund is the goddess Gollamma, a standing figure, about 3 feet high, with 4 hands, the upper holding lotuses, the right lower in the *abhaya* attitude, and the left lower placed on the waist. A small four-pillared *mantapa* is pointed out as the *gaddige* or tomb of the last Pālegār of the place. His palace is said to have once stood on the site opposite to the tomb and his pleasure garden behind it.

Northern Pinakini.—The *Uttara Pinākini* or Northern Pennār has a course of only a few miles through the extreme north-east corner of the District, in Pavugada taluk. For a fuller account of the river, see *Kolar District.* Northern Pinākini.

Oderhalli.—A village in Chiknayakanhalli taluk. Population 73. Oderhalli.

The Sāntamallappa temple at this place has in front a fine lamp-pillar, about 2 feet square at the bottom and 40 feet high, with a lamp in the form of a stone cup on the top. The pillar has on the east face a *linga*, on the south the three-legged Bhringi bearing a *vīna* or lute and dancing, on the west Vyāgrapāda with a censer in the right hand and a bell in the left, and on the north Nandi. Near the temple are the *samādhis* or tombs of the Lingāyat *svāmis* of the Kallu-matha at Settikere.

To the north-west of this place is an important temple situated on an eminence dedicated to Henjērappa. Henjērappa is a form of Bhairava worshipped at Henjēru or Hemāvati in the Madaksira taluk of the Anantapur district, and it is not clear why the god at this place is known by this name. As

at this village is a well-carved figure, about 3 feet high, with *prabha* or glory, seated in *lalitāsana* with the right leg dangling, bearing a trident, a drum, a sword and a skull and wearing sandals and a necklace of skulls. His emblem, the scorpion, is shown on the pedestal. To the right in the *navaranga* is another seated figure, about 2 feet high, of Bhairava, which is known as *Chēlu* (scorpion) Bhairava, and woe to him who offends the god: his house will be full of scorpions in every direction. The *sukhanasi* has to the right a *linga* known as Siddharāmēsvara set up on an embankment which is said to have been the seat of penance of the Vīrasaiva teacher Siddharāma. The temple is said to have been built or renovated by a Hagalvādi chief. It has also a Bīlvayriksha-vāhana. Two modern inscriptions were found on bells. Behind the temple are two mud platforms enclosing the roots of a country fig-tree and a banyan tree, which are worshipped as Attimaradamma (goddess of the fig tree) and Āladamaradamma (goddess of the banyan tree).

nkajanli.

Pankajanhalli.—A village in Chiknayakanhalli taluk. Population 83.

The Mallikārjuna temple at this place, vulgarly known as Kangasanhalli, is a fine Dravidian structure of large proportions, consisting of a *garbhagriha*, a *sukhanasi*, a *pradakshina*, a *navaranga*, a porch, a *pātālankana* or hall on a lower level, a Nandi-Mantapa with a tower, a *mahādvāra* and a *prākāra*. It faces east and has an open veranda attached to it all round. The *linga* in it is a conglomeration of pebbles said to represent 101 *lingas*. Near it are two metallic images of Umāmahēsvara, one larger than the other. In the *pradakshina* are kept figures of Vishnu, Bhairava and Ganapati, as also another nude figure of Bhairava which is wrongly supposed by the villagers to represent a Jina. The *mahādvāra*, about 12 feet high, is a good piece of work, the pillars and doorways being well executed. To the right of the inner doorway, *i.e.*, the one facing the temple, is a figure of Siva and a figure of Sūrya flanked by female figures holding a lotus in the left hand; and to the left, a figure of Siva, a female figure with the right hand raised holding what looks like a fruit in the palm and the left hand dangling pecked by a parrot, and a smaller female figure with a similar right

Ganapati and Bhairava. On both sides of the two doorways are pairs of well carved elephants, some facing each other with their trunks intertwined. In a line with these the north and south walls also have four elephants each. Among the sculptures on the pillars may be mentioned Kannappa armed with a bow, piercing his eye with an arrow and kicking a *linga* canopied by a three-hooded snake; Sakti-Ganapati, *i.e.*, Ganapati with his consort seated on the thigh; and a tall *linga*, representing the form of Siva known as Lingōdbhavamūrti with a boar (Vishnu) at the bottom and a swan (Brahma) at the top. There is a fine lamp-pillar in front, about 2 feet square at the bottom and 40 feet high, with a pavilion at the top. To the left of the temple is the shrine of the goddess, a pretty large building with a prostrating figure, about 5 feet long, in the middle of the *pātālankana*. The goddess, about 4 feet high, is a standing figure with four hands, the upper holding a noose and an elephant-goad, the lower being in the fear-removing (*abhaya*) and boon-conferring (*varada*) attitudes. The Vīrabhadra temple to the south has a figure, about 5 feet high, of that god with six hands, the attributes being a sword, a shield, a trident, a drum, a bow and an arrow. Bhadrakāli to the left has a lotus for her attribute. To the north of the temple is a large pond with a small neat *mantapa* in the centre. The Ranganātha temple has a standing figure, about 3 feet high, of Vishnu flanked by consorts, and two figures of Ālvārs in the *sukhanasi*, but the *pūjāri* is a Lingāyat. Near it is a shrine with a huge figure, about 8 feet high, of Hanumān. Two new inscriptions were found at the village, as also two modern ones on the temple vessels.

Pavagada.—A taluk in the most north-northeasterly projection of the State. Area 523·55 square miles. Head-quarters at Pavagada. Contains the following *hoblis*, villages and population :— Pavagada.

Hoblis	Villages	Hamlets	Villages classified				Population
			Govt.	Sarvamanya	Jodi	Khayamgutta	
Hoskote ..	33	5	32	..	..	1	
Mugadalbetta .	23	20	22				14,209

Principal places with population.

Gummagatta 1,370; Pavagada 2,529; Venkatapura 1,164; Kannamēdu 1,092; Byadanur 1,422; Mangalavada 1,133; Arasikere 1,115; Sasalakunte 1,074; Hoskote 2,228; Kyataganacherlu 1,093; Kamanadurga 1,046; Racharlu 1,030; Ryappa 1,333; Volluru 1,094.

This taluk till 1886 was attached to the Chitaldrug district. It represents a very irregular and tortuous oblong 20 miles east to west. It would be fairly compact but for two spurs, one in the extreme north-east and the other in the south-east. The large number of hills covered with scant vegetation forming part of the Tumkur-Pavagada-Molakalmuru granite range, and lying to the south, south-east, west and north of the region round about Pavagada, also the range of hills between the north-east spur and the Dharmavaram taluk, form the chief physical characteristics here. Pavagada and Nidagal are the prominent fortified hills in this taluk. The formation of these hills mostly consisting of boulders of all sizes, almost devoid of vegetation, gives to the hills in the central and southern portions of the taluk a wild beauty of their own. Many of the hills look as if "this had been thrown up in the throes and convulsions of nature which accompanied the birth of this land."

Nearly three-fourths of the taluk is in the basin of the Uttara Pinākini or Northern Pennār and the drainage of about one-fourth in the extreme west finds its way into the Hagary or the Vēdāvati.

The whole taluk is diversified with picturesque valleys in the south-west and north, where conditions for tree growth are favourable. The cocoa-nut, areca-nut and other gardens are found chiefly in the south-west valleys.

The revenue settlement was introduced in 1872 and the revision settlement from 1909-10. The areas of the different descriptions of land according to the revision survey are as follows:—

Arable dry crop	.. 2,09,468 acres.
Rice or wet land	.. 8,597 „

The average rainfall for 20 years (1905-1924) was as follows in inches :—

1. January	0·19	7. July	2·5
2. February	0·22	8. August	2·36
3. March	0·33	9. September	4·41
4. April	0·59	10. October	3·33
5. May	2·1	11. November	2·22
6. June	1·2	12. December	0·14

Communications.

The chief road is one from Madhugiri through Madaksira to Pavagada and the north. There is also a road from Pavagada east through Rodda to the railway at Penugonda, and one west to Chellakere. A road from Madaksira to Penugonda also crosses the south-east of the taluk. The old Bangalore-Bellary road ran through Racharlu.

Pavagada.

Pavagada.—A town situated in 14° 16′ N. lat., 77° 21′ E. long, at the southern base of the hill so named, 60 miles north of Tumkur, on the road from Madhugiri, and 19 miles west of the railway at Penugonda. Headquarters of the taluk, and a municipality.

Population in 1921	Males	Females	Total
Hindus	1,152	1,092	2,244
Mahomedans	108	146	254
Christians	1	1	2
Jains	15	14	29
Total ..	1,276	1,253	2,529

Pavugada or *Pāmu-Gonda*, snake hill, is said to have been so named from a remarkable stone that was discovered there, with the figure of a snake upon it.

The place was the haunt of a body of freebooters, who sub-

captured by Balappa Nāyak, the founder of the Pavagada line of Pālegārs. He was one of three brothers of the Yerra Golla caste, who, about 1585, coming from Gutti, entered into the service of Havali Baire Gauda, Pālegār of Chik-Ballapur (Kolar district). This chief, having no children, adopted Balappa Nāyak, and when summoned to aid the king at Penugonda in an attack upon Gutti, sent him in command of the contingent. Balappa Nāyak, from his local knowledge, was enabled to surprise Gutti, and was rewarded with a grant of Pallavola and other villages. It was after obtaining this estate that he seized Pavagada and fortified the hill. At a later period, a conflagration broke out at Penugonda, owing to a powder magazine being struck by lightning. Venkatapati Rāya was absent at the time, but Balappa Nāyak, hastening to the place extinguished the spreading flames, for which service he was invested with the title of *Pālegār*, and received a large accession of territory. This—with occasional losses from attacks by the Pālegārs of Ratnagiri, Nidugal and Raydurga, and the Mahrāttas—his descendants continued to govern until the place was taken by the forces of Haidar Alī, when the chief, Timmappa Nāyak, and his family, were sent as prisoners to Madhugiri. In 1777, when engaged in operations against Chitaldrug, Haidar visited Pavagada and ordered the erection of the present fortifications. The Pālegār of Racharlu was at the same time made prisoner and sent to Penugonda, his territory being annexed to Pavagada. When Madhugiri was taken by the Mahrāttas, cooperating with Lord Cornwallis against Seringapatam, Timmappa Nāyak obtained release, and took possession again of Pavagada; but on the conclusion of peace, could not keep the place against Tīpu.

The hill of Pavagada rises to 3,026 feet above the level of the sea.

Both the town of Pavagada and the hill near it are beautifully fortified.

The hill is not one mass of rock like those at Madhugiri and Midigesi, but is made up in the higher portion of a number of gigantic boulders, some of them being nearly 100 feet high.

hill) Ānjanēya, a good figure, about 7 feet high, with a well-carved *uttariyam* or upper cloth and a little monkey seated to the left eating something; further up, a circular *donē* called Koneri and a *mantapa* known as Konerimantapa, near which stands a dome-like structure for storing ghee (*tuppada kanaja*). Going further, we see a rock with some small holes which are believed to be the hoof marks of a horse which leapt from the top. Near by is a well, now closed, from which water is said to have been drawn to the top of a boulder, about 80 feet high. On the top is the Sultān-batteri (battery), occupying the highest point, and to its west, Subbaraya's *batteri*. Besides the one already mentioned, the hill has several more *donēs* known as Akkammana-donē, Babaiyanakere, Bhīmana-donē and so forth. The last is a fine reservoir with clear and deep water, situated between two huge boulders. We have to descend some 70 steps to reach the water. This *donē* is said to be connected with another at the foot of the hill known as Kelagaver *donē*. A square slab containing a defaced Persian inscription, which was fitted into a cavity in the boulder to the right, is now kept in the Archæological Office. A spot is shown on the hill where-from undesirables were once hurled down to the bottom of the precipice. We have here also the usual granaries of ragi, paddy and powder magazines. The summit has an incomplete mosque which is said to have been built with the materials of a Gōpālakrishna temple which once stood there. A Persian inscription is to be seen here. There is a small shrine at the foot of the hill called the Gōpālakrishna in which the metallic image of the Gōpālakrishna temple used to be kept when that temple was on the hill. We have now a Gōpāla-krishna temple in the town itself. From an inscription newly discovered on the hill, we learn that the fortress was built in 1405 by Gōpanna, a general under the Vijayanagar king Dēva-Rāya.

Municipal Funds	1918-19	1919-20	1920-21	1921-22	1922-23
Income ..	2,066	1,843	1,290	1,726	2,982
Expendi-	1,608	1664	2,600	2,193	2,193

Rampura. **Rampura.**—A village in Koratagere sub-taluk. Population 1,541.

The Venkataramana temple at this place is a large Dravidian structure with a *gōpura* and *prākāra* which present some features of the Saracenic style. It is said to have been renovated during Haidar's time. To the left of the outer entrance is sculptured a standing male figure, about 1½ feet high, wearing a cloak and leaning on a staff, resembling the Kempe-Gauda figures noticed at Magadi and other places. The god is known as Kari-Timmappa. There is likewise a figure of Paravāsudēva kept in the *navaranga* as also figures of Vishvaksēna, Rāmānujāchārya and Nammālvār. The pedestal of Anantanātha in the Anantanāthabasti at the village bears an inscription of three lines. The *basti* does not appear to be an old one.

Rangasamudra. **Rangasamudra.**—A village in Pavagada taluk. Population 620.

Near this place was noticed a big heap of *moras* or winnows below a tree, and on enquiry we were told that these were the offerings of the village to the goddess Moralamma (the goddess of winnows) who was being carried from village to village, and that they had to be removed to the next village along with the goddess. The village has a small elegant shrine surmounted by a tower, which is called Mallēsvara's *mantapa*, though there is nothing inside.

Sampige. **Sampige.**—A village in the Gubbi taluk, four miles west of Kadaba. Population 871.

It is stated to be the site of Champakanagara, the capital of Sudhanva, of whom an account is given in the *Jaimini Bhārata*.

Settikere. **Settikere.**—A village in Chiknayakanhalli taluk. Population 1,718.

The Yōga-Mādhava temple at this place which faces east is a *trikūtāchala* or three-celled Hoysala structure, with a stone tower over the main cell. It consists of three cells, a common *navaranga* and a porch, the main cell alone having a *sukhanasi*.

now submerged on the tank. The goddess of this Siva temple, a good four-armed figure, about 3 feet high, is now kept in a cell to the right in the front hall. The *sukhanasi* doorway and that of the *navaranga* and its pillars are well executed. The ceilings, about 2 feet deep, are 14 in number, 3 in the 3 cells, one each in the *sukhanasi* and porch and 9 in the *navaranga*, and all have lotus buds surrounded by rows of petals. The one in front of the north cell shows crossbars and that of the porch painted petals. At the sides of the *sukhanasi* entrance are beautifully carved figures of Ganapati and Mahishāsuramardini. The god in the main cell, known as Yōga-Mādhava, is a seated figure, about 5 feet high with *prabhāvali* or glory, with 4 hands, the upper ones bearing a discus and a conch, the lower placed plam over palm exactly like those of a Jaina Tīrthankara, without the *dhyānamudra* ormeditative pose usually noticed in representations of this deity. Such a figure does not seem to be found elsewhere. The north cell has Lakshminārāyana and the south Vēnugōpāla, both about 5 feet high. The latter stands under a *honne* tree flanked by consorts. There are also as usual cows, cowherds, cowherdesses and sages sculptured at the sides. All the three images are well executed and their *prabhāvalis* sculptured but only pilasters and miniature turrets. From the inscription in the *navaranga* (*Chiknāyakanhalli* 2) we learn that the temple was built in 1261 by Gōpāla-dandanāyaka during the reign of the Hoysala king Narasimha III. It names the village Bharitaprakāsapura and the god Yōganātha. At the top of the slab is a small figure of Yōga-Mādhava resembling the image in the main cell. The temple, which is in a state of disrepair, deserves conservation. The roof has to be water-proofed and some arrangement made to let in light to the dark interior. Of a metallic figure found here and acquired for the Archæological office, Mr. Narasimhachar, the late Director, writes :—"Krishnamāchārya, the *archaka* of the temple, presented to my office a metallic figure, about 9½ feet high, of a warrior armed with a sword and shield which he said he had picked up on the road from Birur to Kadur about 2 years ago. The image attracted my particular attention because I had noticed similar stone figures, about 1½ feet high, in a shrine at the entrance to the village. The present figure may be looked upon as the processional image

3 feet high, of Vishnu, holding a discus and a conch in the upper hands and a bow and an arrow in the lower ones. A similar figure found at Chennagiri is called *Bēte* (or hunting) Ranganātha. There are two goddesses named Srīdēvi and Bhūdēvi, both in *lalitāsana*, in two cells at the sides of the *garbhagriha*.

Sibi.

Sibi.—A village in the Tumkur taluk, 15 miles north of Tumkur, on the Tumkur-Chitaldrug road. Population 778.

It is remarkable only for the temple of Narasimha, at which there is a great annual festival in the month of *Māgha*, attended by about 10,000 people. The origin of the temple is thus related:—In the days when there were no roads and the place was covered with jungle, a certain merchant carrying grain on pack bullocks halted at Sibi. But when his pot of rice was set on to boil on a small projecting rock, its contents turned to the colour of blood and he with his attendants and bullocks fell down in a swoon. While in this unconscious state Narasimha appeared to him in a vision and revealing that the stone was his abode, commanded the merchant to build a temple over it in atonement for the desecration committed.

The small temple then erected was replaced by the present large building during this century under the following circumstances:—Three brothers living at Tumkur, who had enriched themselves by farming the revenue of the district in the days of Tīpu, subsequently sought to atone for their oppressions by works of charity. To Nallappa, the eldest, Narasimha in a vision offered eternal happiness on condition of his building and endowing the temple at Sibi. This was accordingly accomplished in ten years by the three brothers. It is an ordinary structure, surrounded by a high stone wall. The approach is lined on either side with mean stone sheds for the accommodation of visitors to the annual festival.

Shimsha.

Shimsha.—An affluent of the Cauvery, also called the Shimshupa, the Kadamba and the Kadaba-kola. It rises to the south of Devaraydurga and flowing south-west through the Gubbi taluk, forms the large Kadaba tank.

the Kunigal taluk with the Nagini from the Kunigal tank. Afterwards, turning east, it skirts the hills west of Huliyūrdurga and pursues a southerly course into the Mandya taluk of the Mysore district.

Siddapura.—A village, a mile north-west of Madhugiri. Population 937. Siddapura.

Has a fort which, according to an inscription at the village (*Maddagiri* 21), was built in 1593 by the *mahā-nādu-prabhu* Chikkappa Gauda of Bijjavara during the reign of the Vijayanagar king Venkatapati-Rāya I. The village has a well-built Lingāyat *matha* known as Bālārādhyara-matha. Bālārādhya was probably the *guru* of Chikkappa-Gauda.

Sira.—A taluk in the north. Area 599·33 square miles. Head-quarters at Sira. Contains the following hoblis, villages and population :— Sira.

Hoblis	Villages	Pechiracks	Villages classified				Population
			Government	Sarvamanya	Jodi	Khayam-gutta	
Sira ..	51	5	47	1	3	..	26,094
Kallambella ..	51	5	49	..	2	..	17,552
Bukkapatna ..	69	17	69	..	..	..	13,644
Gowdagere ..	36	2	35	..	1	..	18,470
Hulinkunte ..	45	1	45	..	..	..	17,564
Total ..	252	30	245	1	6	..	93,324

Sira 5,596; Modalur 2,261; Sibi 1,165; Chengavara 1,489; Hendore 1,887; Halenahalli 1,525; Nadur 1,876; Bukkapatna 1,670; Kotta 1,400; Melukunte 1,384; Tarur 1,355; Baragur 1,145; Tavaregere 958; Kallambella 1,513; Chikkanahalli 865. Principal places with population.

The taluk was transferred to this District from Chitaldrug in 1866. It is at a considerable [illegible]

by cocoa-nut gardens. The tracts adjoining Madaksira are fertile and well watered. The soil in other parts is mostly rocky and hard. Along the west there is a good deal of jungle, from Bukkapatna northwards.

The revenue settlement was introduced in 1870 and the resettlement in 1910-11. The total revenue demand for 1922-23 was Rs. 1,69,312-14-1 and for 1923-24 was Rs. 1,66,160-8-6.

The average rainfall in the taluk gauged at the several stations is shown below :—

		In inches
1.	Sira	.. 16.76
2.	Bukkapatna	.. 19.50
3.	Kallambella	.. 17.57
4.	Baragur	.. 13.17

Sira.

Sira.—A town situated in 13° 44′ N. lat., 76° 58′ E long., 33 miles north-north-west of Tumkur, on the Tumkur-Chitaldrug road. Headquarters of the Sira taluk, and a municipality.

Population in 1921	Males	Females	Total
Hindus	1,831	1,734	3,565
Mahomedans	992	1,036	2,028
Christians	1	2	3
Total ..	2,824	2,772	5,596

The foundation of the town and fort is attributed to Rangappa-Nāyak, the chief of Ratnagiri, the selection of the site being due, as is commonly related of other forts in the country, to the turning of a hare upon the hounds while in pursuit—an indication of heroic soil. Before the fort was completed, Sira and its dependencies were conquered by Ran-dulha Khān, general of the Bijapur state. Mālik Husein, then appointed governor, completed the fort and enclosed the town with mud walls. Mālik Rihān was Subadār from 1638 to 1650.

on it. Sira was made the capital of the new province south of the Tungabhadra,—composed of the seven *parganas* of Basvapatna, Budihal, Sira, Penukonda, Dod-Ballapur, Hoskote, and Kolar, with Harpanhalli, Kondarpi, Anegundi, Bednur, Chitaldrug, and Mysore as tributary states. Khāsīm Khān was appointed as the first governor, under the designation apparently of *Faujdār Diwan*, a title, however, which was often altered according to circumstances. He introduced the Muhammadan revenue system, elsewhere described, and governed with ability until 1698, when, being surprised by the Mahrāttas and the chief of Chitaldrug at Dodderi while in the conveyance of a large treasure, he either committed suicide to avoid disgrace or was killed by them. Zulifikar Khān succeeded, but a governor named Rastam Jang or Chak appears to have most distinguished himself by his administration, gaining the title of *Bahadūr* and the name of Kaifiyat Khān. The last of the Mughal governors of Sira, which shared in many of the contests between the rivals for the Subadāri of the Dekhan, was Dilāvar Khān, from whom the place was taken in 1757 by the Mahrāttas.

In 1761, Haidar, having entered into alliance at Hoskote with Basālat Jang and received from him the title of Nawab of Sira, at once took the place and thence extended his conquests all over the north. In 1766 the brother-in-law of Haidar was induced by the Mahrāttas to yield up Sira, which remained in their hands till retaken by Tīpu in 1774, since which time it has been attached to Mysore, except for a short period when it was occupied by the Mahrātta army co-operating with the British against Seringapatam.

Sira attained its highest prosperity under Dilāvar Khān and is said to have contained 50,000 houses. An elegant palace erected by him, now all ruined, was the model on which those of Bangalore and Seringapatam were built. A fine garden was also made, called the Khān Bagh, which was kept up by Haidar and may have suggested the Lal-Bagh

north-west of the fort. Tīpu forcibly transported 12,000 families from Sira to form a population for his new town of Shahar Ganjam on the island of Seringapatam. These vicissitudes and the inroads of the Mahrāttas reduced the town to 3,000 houses. There are now only about 700, much scattered. The Juma Masjid, of hewn stone (date 1696), is deserving of mention, as also the tomb of Malik Rihān (date 1650). The fort, well built of stone, is surrounded with a moat and a fine glacis.

A large tank to the north irrigates the subjacent lands. The soil around is favourable to the growth of the cocoa-nut, the dried kernel of which is the staple article of export. The population consists largely of Kurubars, who manufacture *kumblis* or coarse blankets of wool imported from Davangere, Kankuppa and Madaksira. These are exported to Walaji, Kaudial or Mangalore, Bangalore, Mysore, Ganjam, Nagar and Coorg. The prices range from Rs. 1-8-0 to Rs. 15 according to quality and texture, the entire trade being of the annual value of Rs. 50,000.

The Juma Masjid and the Darga of Malik Rihān, above mentioned, are fine structures of the Saracenic style. The former is said to have been built by Shaik Farid Sāheb whose tomb together with that of his brother Shaik Kabir Sāheb, is pointed out in the enclosure of the mosque. The date of construction is indicated in the chronogram *baitul mokaddas*, A.D. 1108 (A.D. 1696). Two new Persian inscriptions were recently discovered here. The Darga is a square building with a big dome with 4 black stone minarets, about 8 feet high, at the corners over the roof. Inside is the tomb of Malik Rihān, who was Subadār of this place from 1637 to 1650. The Darga seems to have been erected in 1651. Its plan is given on Plate III. Behind the building is an old mosque in which Malik Rihān is said to have prayed, and to the north-east a rectangular structure known as Diddi with 4 minarets on the roof, the front two taller than the hind ones, which he is said to have used as a study. To the south-east, a tomb under a canopy is shown as that of a seven-year-old daughter of Aurangazīb. An inscription on it simply names Allah and Muhammad. Another new Persian inscription was found here, as also one on the outer

wall of the outhouse attached to *Chikka Masidi* or the little mosque. The Baraki mosque containing the inscription *Sira* 71 is in a dilapidated condition. Near it is the tomb of Mahamud Khān, a fine stone structure with minarets, battlements and an ornamental plinth. At some distance to the north is a Darga popularly known as *Chinnadagori* owing to the dome having a gold *kalasa* or finial, containing the tomb of a Fakīr named Farid-ullā Shāh Huseni, who is said to have come from Bijapur and performed severe penance here till ant-hills grew around him. He is held in great respect by all classes of Mahomedans, his *makan* being looked upon as a *Chaukhandi-matha*. An annual *urs* takes place in his honour. The Darga is a small square stone building with a large dome and minarets. It was presented with the gold *kalasa*, it is said, by a Pālegār of the place in fulfilment of a vow. Its custodian, Saiyad Kāssim, who is about 80 years old, said that he was the 7th in descent from Farid-ullā and gave his pedigree thus:—Farid-ullā, his disciple Masum Shāh, his disciple Maguli Shāh, his disciple Lutpulla Shāh, his disciple Yadulla Shāh, his great-grandson Saiyad Kāssim. According to him, Fakīrs are of 4 classes: Khadri, Chishtya, Sarvardiya and Mujaddadiya. The first class may wear either *dhōti* or trousers; but the second only *dhōti* and they have to get clean-shaved. Saiyad Kāssim has in his possession a good number of *sannads* relating to the *makan* issued by Aurangzīb, Alamgīr II, the Nizām, the Mahomedan Governors of Sira, Haidar and the Mahrāttas. Of these, 4 in Kannada have been transcribed by the Government Archæological Department—1 of Haidar, 1 of the Mahrāttas, 1 of Pradhān Venkappaiya of Mysore and 1 of Nawāb Lal Muhammad Khān. The town is said to have once possessed 90 mosques, and it is studded all over with Mahomedans' tombs.

The god of the Gōpālakrishna temple has been removed to the newly built Nārāyana temple in the town and a good figure of Hanumān, brought from some other place, has been set up instead. The object of worship in the Durga temple is an ant-hill. In the *mantapa* to the south of it was found a new inscription. There is also an inscription on a tomb situated in the compound of the Travellers' Bungalow, which tells us that a European lady named Ellen died of Cholera in 1846 in Sira. To the north of the town is said to be situated the site of an ancient city called Lātapuri, that portion occupied by a few

mean-looking houses being even now known as Lātapuri-hatti. Recently a broken cannon was unearthed in a quarter of the town known as Kumbāra-hatti to the north of the fort. It is lying there even now. The fort is a fine stone structure with a moat all round. It once had two more enclosing mud walls also with moats, traces of which exist. The inner fort is almost intact, but not inhabited though traces of former houses and offices are visible. There are two fine gates on the north with a side doorway in each case. A hall is attached to each, the first supported by six black stone pillars and the second by four sculptured granite pillars, though the sculptures are deliberately mutilated or chiselled out. The side doorway of the first gate is of carved black stone. There is a ruined mosque in the fort and a stepped well in which the wives of the Pālegār are said to have drowned themselves when the fort was invested by the Mahomedans. To the south-west of the Travellers' Bungalow is a spacious cave divided into two compartments to the right and left. The villages of Nadūru, Kereyarahalli and Kallukōte and Hulkūru possess inscriptions. One at the last place has to be looked upon as a find of some historical importance, as it happens to be the only lithic record so far discovered of the Ganga king Srīpurusha with a date in the *Saka* era. This inscription is on a big pillar-like black stone which was immersed in water.

In the fort is the tomb of T. T. Temple (2nd regiment-N. C.) who died on 14th March 1800.

Municipal Funds	1923
Income	8,404
Expenditure	6,673

Sitakal.

Sitakal.—A village in the Kolala hobli of the Tumkur taluk. Population 915.

Brass utensils are manufactured by Bhōgars or braziers, and there is an extensive trade in cotton.

Sravanagudi.

Sravanagudi.—A village in Madhugiri Taluk. Population 151.

This place has a number of old *vīragals* (*Maddagiri* 92-101) standing near one another. At some distance from them is

an uninscribed *vīragal*, which is worthy of notice. It has in the upper portion a hero in the arms of celestial nymphs, while in the lower portion is seen a tiger pouncing on a bull. Probably the man fell fighting with the tiger.

Sravandanahalli.—A village in Madhugiri Taluk. Population 1,109. Sravandanahalli.

An old inscription probably of the period of the Nolamba king Ponnera (close of the 8th century), has been recently discovered at this place. The engraver's name is given in it as Dhanapati-āchāri. An uninscribed *vīragal* by the side of this epigraph has a prostrate figure lying at the bottom with the left hand severed, the cut off hand being placed at the side. The meaning of this is not clear.

Sulekere.—A village in the Turuvekere Sub-taluk. Population 200. Sulekere.

There is a very small Isvara temple at Sulekere in the Hoysala style, consisting of only a *garbhagriha* and a *sukhanasi* both of which have ceilings with lotus buds. The *garbhagriha* which is surmounted by a small stone tower has a good figure, about two feet high, of Bhairava near the *linga*. The outer walls have only pilasters. The Vīrabhadra temple at the same village has a front veranda of 3 *ankanams* supported by four sculptured pillars containing figures of Arjuna fighting with Siva, the hunter Kannapa kicking a *linga*, etc. Another sculpture worth noticing is an ingenious combination of an elephant and a bull with only one head for both. The *navaranga* has likewise a curious sculpture in which two female figures with their braids of hair decorated with ornaments stand opposite to each other, a spear-like thing supporting or piercing their armpits. It is not known what this sculpture is intended to represent.

Suvarnamukhi.—A stream which rises in Channarayadurga. Flowing at first south-east, on emerging from the hills it turns to the north-east, and passing Koratagere, after a course of about 15 miles runs into the Jayamangali. Suvarnamukhi.

Tandaga.—A village in the Sub-taluk of Turuvekere. Population 754. Tandaga.

This is the reported birth-place of Sālivāhana, who was begotten of a potter woman of this village by a Brāhman. The Chennakēsava temple here is a good specimen of the Hoysala style, finer and larger than those noticed at Turuvekere and Hulikal, though the plan is the same. One peculiarity of the temple is that every architectural member and piece composing the structure bears an inscription giving its position, directions, etc., in the building. The *garbhagriha* and the *sukhanasi* are of about the same dimensions, measuring 7 feet by 6 feet; the porch is 5 feet square, and the *navaranga* 15 feet by 13 feet. All the doorways are well carved. The lintel of the *garbhagriha* doorway has a figure of Garuda and the jambs a *dvārapālaka* and a female figure each, the latter holding a fruit in one hand and a *chauri* in the other. The original figure of Kēsava is kept outside owing to mutilation, a new image being set up in its place. In the *sukhanasi* are kept two figures of Ālvārs or Srī-Vaishnava saints. The *sukhanasi* doorway has on its lintel a figure of Gajalakshmi flanked by *makaras* with Varuna seated on their back, and at the sides ornamental screens and two niches enshrining Ganapati and Lakshmi. The *navaranga* has nine domed ceilings, about two feet deep, with lotus buds, the central one being as usual better executed than the others. The *garbhagriha* and *sukhanasi* have likewise ceilings of the same kind, but that of the porch is the largest and the best of all. It has a grand lotus bud, about two feet long, with two concentric rows of elegantly executed knobs. The porch has likewise a prostrating figure about 4 feet long in relief, but it is not known whom it represents. The outer walls of the *navaranga* have only pilasters and turrets without any figure sculpture, but those of the *garbhagriha* and *sukhanasi* have figures also between pilasters surmounted by turrets. Among the figures noticed are Vishnu 5, Narasimha killing Hiranyakasipu, Brahma and Umāmahēsvara with Nandi and mungoose shown as vehicles. Some of the turrets show fine work of creeper design. The stone tower over the *garbhagriha* has rows of figures from the bottom to the top in the four directions with carvings at the sides. The temple is fortunately in a good style of preservation. The Mallēsvara temple is a modern structure built of the materials taken from some ruined Isvara temple. In the *navaranga* is a seated female figure, about 1½ feet high, holding a drum and a trident in the upper hands, the lower hands being broken.

On both sides of the outer entrance are found several well-carved figures besides two *vīragals*. All the female figures are seated and are about the same size, being about 1½ feet high. One of them with a noose, an elephant goad, a fruit and a lotus for its attributes, may perhaps represent Sarasvati. Of the others, two hold in the upper hands a trident and a drum and one a bow and an arrow, the lower hands being broken. They do not appear to be members of the *Saptamātrikah* series.

The Isvara temple at this place is a Dravidian structure facing east. It has a veranda of three *ankanams* on the east and a small porch on the south. The veranda is a good structure supported by four sculptured pillars with lions and riders. Among the figures on the panels of the pillars may be mentioned Lingōdbhavamūrti of Siva with Brahma flying up in the form of a swan to reach the top of the *linga* and Vishnu down head foremost to reach the base; Gajāsuramardana, Tāndavēsvara with Vishnu and Brahma shown on the adjoining panels as drumming and beating time respectively, the sage Vyāghrapāda in the form of a tiger with a human face, the hunter Kannappa one of the 63 devotees of Siva, kicking a *linga*, and Arjuna engaged in religious austerities. Another sculpture worthy of notice is a four-handed figure of Siva standing with Pārvati at the side and supporting with the right upper hand a seated female figure, evidently Ganga, from which a stream of water is shown as issuing and entering into the mouth of the Nandi seated below, the left lower hand being placed on the breast of Pārvati. It is not clear which *līla* or sport of Siva this is intended to represent. To the right in the *navaranga* stands a well carved, though horribly mutilated, figure about 5 feet high, with 8 hands all of which are broken. It is difficult to say which god is represented by this figure. It is locally known as Kanchina-dēvaru.

Tattekere.—On a hill known as Ranganāthasvāmi-betta near here stands a temple called the Ranganātha, though the object of worship in it is a pillar marked with the discus of Vishnu with the *vajrāngi* of Narasimha in front as at Sugganhalli. This form of Narasimha, which appears to be rather peculiar to these parts, is also to be seen at Neralkere. There is a good Garuda-pillar, about 20 feet high, in front of the Tattekere.

temple. It has as usual, a Garuda on the side facing the temple, the sculptures on the remaining sides being Rāma on the east, a conch-blower on the north and a vase on the south. Mālingana-betta, a hill about 2 miles to the north of Tattekere, had once a figure of Sankole Vīrabhadra in a shrine on its slope. The god was so named because, according to tradition, he had to be fettered (*sankole*) owing to his mischievous pranks with the women of the surrounding villages.

Tiptur.

Tiptur.—A taluk in the south-west. Area 313 square miles. Head-quarters at Tiptur. Contains the following *hōblis*, villages and population :—

Hoblis	Villages classified						Population
	Villages	Hamlets	Government	Sarvamanya	Jodi	Khayam-gutta	
Tiptur ..	65	36	64	..	1	..	22,650
Nonavinakere ..	52	8	52	..	..	..	81,326
Honnavalli ..	60	27	57	2	1	..	13,798
Kibbanahalli ..	61	1	60	..	1	..	12,687
Total ..	238	72	233	2	3	..	62,997

Tiptur 4,519; Nonavinakere 1,552; Honnavalli 2,097; Halkurike 1,170.

Principal places with population.

The taluk, till 1886, was called Honnavalli; and at the same period Turuvekere, transferred from the old Kadaba taluk, was made a sub-taluk.

The taluk is an undulating table-land, except in the extreme north, where there are rocky hills bare at the top. In a country of this kind, it would be vain to look for large streams or rivers and in fact, there are none of them here. But the character of the surface is eminently suited for the

construction of tanks. In trees, the taluk is remarkably poor, possessing nothing better than low scrub jungle of which large stretches may be seen all over. Black, brown and red soils are met with ; but the black soil is very scarce and not of any special importance in the eyes of the raiyat. The prevailing kind is the red, mixed with sand in varying proportions. The soils in the northern parts are generally poor, being more or less gravelly. In the centre and south they are reddish in the high lying, and dark brown in the low-lying lands ; on the other hand, near Ichanur and Settihalli, there are large areas of stony ground where stones used as pillars were at one time quarried. Leaving out extreme cases, the soil generally is fertile enough to repay the cultivator for his labour and expense. On dry lands, the crops generally grown in all parts of the taluk are ragi, avare, togari, kulthi, chilli, castor, gingelly, ground-nut and tobacco. Raiyats have recently taken to growing cotton in some parts. The wet crop is chiefly paddy of the coarser kind raised on lands under large tanks. Sugar-cane is not generally cultivated, though soil and water are favourable under some of the large tanks, as the raiyats are more for cocoa-nut gardens which bring in good, relatively certain, profit. The greatest measure of attention is paid to the cultivation of cocoa-nut and the area under this cultivation is extending every year. Cocoa-nuts grown at and near Honnavalli are considered to be the best on account of their good flavour. The taluk suffered very much in the famine of 1877-78.

The revenue settlement was introduced in 1880 and the revision settlement in 1921-22. The area of the taluk was thus distributed at the time.

Culturable (dry 87.953, wet 3·297, Garden 19,494)	1,10,744	acres.
Unculturable (roads, villages, sites, etc.,) ..	66,826	,,
Inam Villages 6,087 ; Amrut-Mahal kavals 16,908	22,995	,,
Total ..	2,00,565	

The average rainfall for the past 25 years in Tiptur (1899-1923) and for two years in other places was as follows :—

Station	Month						
	Jan.	Feb.	Mar	April	May	June	July
1	2	3	4	5	6	7	8
Tiptur	0·5	0·10	0·33	1·36	3·95	1·49	2·5
Honnavalli ..	..	..	0·97	3·25	3·19	1·36	3·15
Kibbanahalli ..	..	..	1·14	1·0	3·33	2·24	2·9
Nonavinkere ..	..	..	0·25	1·87	2·39	1·48	1·87

Station	Month					Total average.
	Aug.	Sep.	Oct.	Nov.	Dec.	
	9	10	11	12	13	14
Tiptur ..	2·43	4·11	4·65	2·46	0·27	23·26
Honnavalli ..	0·60	0·87	3·77	2·80	0·40	20·36
Kibbanahalli ..	1·37	3·2	3·27	2·63	0·15	20·24
Nonavinkere ..	0·37	2·7	5·24	2·15	0·25	17·94

The trunk road from Bangalore to Shimoga runs through the middle of the taluk from east to west *via* Tiptur. From Tiptur there are roads south-west to Hassan *via* Lingadahalli; south to Channarayapatna *via* Nuggihalli, and south-east to Turuvekere *via* Nonavinkere and this latter continues on to Mayasandra whereat meets Gubbi-Seringapatam road with a branch to Yediyur.

From Turuvekere a road runs north to Banasandra railway station, Chiknayakanhalli and Huliyar. From Konehalli Railway Station in the west, there is a road north to Honnavalli and Huliyar. New roads have also been formed so as to connect almost all the villages with one another and these are in fair weather, as good as made roads.

Tiptur.

Tiptur.—A large trading place, situated in 13° 15′ N. lat., 76° 32′ E. long., 46 miles west of Tumkur, on the

Bangalore-Poona railway and the Tumkur-Shimoga road. Head-quarters of Tiptur taluk, and a municipality.

Population in 1921	Males	Females	Total
Hindus	1,720	1,619	3,339
Mussalmans	490	434	924
Jains	16	5	21
Christians	18	9	27
Total ..	2,244	2,067	4,311

It is the seat of a great weekly 'Shandy' which lasts from Saturday morning till noon on Sunday and is attended by merchants and raiyats of the neighbouring taluks also. Transactions amounting to Rs. 30,000 are effected in this market. Immense business is carried on in copra with Bombay, Delhi, Cawnpore, and other distant trade centres. Tiptur having become an important trade centre, a branch of the Mysore Bank has been opened to facilitate trade. There is a charitable institution called 'Veerasaiva Ananda Asram' where many Lingayat students are given free lodging and boarding. There is an English High School. In addition to the Honorary Bench Magistrates' Court, a Special 2nd Class Magistrate's Court is located in the town with jurisdiction over the taluks of Tiptur, Turuvekere and Chiknayakanhalli.

Municipal Funds	1921–22	1922–23	1923–24
Income	19,297	19,677	24,303
Expenditure	19,068	19,765	21,047

Tumbadi.—An ancient village in Koratagere Sub-Taluk. Population 524. Tumbadi.

An inscription at this place (*Maddagiri* 27) gives the name of the village as Tumbevādi. It is evidently identical with Tumbepādi mentioned in Bangalore 83, of about A.D. 900, as the place where, by order of the Ganga king Ereyappa, Nagatara fought with the Nolambas and fell.

Tumkur.

Tumkur.—A taluk in the east. Area 454·69 sq. miles. Head-quarters at Tumkur. Contains the following *hoblis*, villages and population :—

Hoblis	Villages		Total	Population
	Government.	Inam		
1. Tumkur ..	56	7	63	29,684
2. Uradagere ..	71	4	75	19,332
3. Kora ..	72	3	75	15,351
4. Bellavi ..	50	3	53	11,141
5. Gulur ..	60	10	70	17,891
6. Hebbur ..	71	7	78	21,455
7. Kolala ..	50	14	64	10,280
Total ..	430	48	478	1,25,294

Principal places with population.

Tumkur 14,086 ; Siravara 1,046 ; Hebbur 2,021 ; Kesthur 1,111 ; Chikkathothegere 1,294 ; Uradagere 1,068 ; Kyathasandra 2,035 ; Gulur 1,521 ; Honnudike 1,116 ; Bellavi 1,898.

The east of the taluk is occupied by the Devarayadurga hills, which are surrounded with forest. The Jayamangali rises in them on the north, but during its short course in this taluk is of little benefit, owing to the rocky and rugged nature of the country surrounding its banks. The tracts south of the hills are well supplied with tanks, fed by streams which ultimately unite to form the Shimsha. The country around Tumkur is very fertile and highly cultivated ; to the westward it is less fruitful. The undulating nature of the country being favourable to the formation of tanks, there are extensive gardens of areca-nut and cocoa-nut, as well as the usual paddy cultivation. The streams, though none of them large enough to supply channels, are yet of great assistance to agriculture, the water after the rains being distributed from them to the adjoining fields by *Yāta* and *Kapile* wells.

The revenue settlement was introduced in 1871 and the revision settlement in 1910-11 and 1922-23. The area of the taluk at the time was thus distributed :—

Culturable :—

Dry	1,43,037		
Wet	17,235	.. ..	1,65,409
Garden	5,137		

Unculturable :—

(Roads, Tanks etc.) 74,290

The revenue demand for 1923-24 was as follows :—

Demand	Collection	Balance
Rs. a. p.	Rs. a. p.	Rs a. p.
2,92,373 14 10	2,60,658 6 11	31,715 7 11

The Bangalore-Poona railway runs through the taluk from east to west, with stations at Hirehalli and Tumkur. The Bangalore-Shimoga road is close alongside the railway. From Tumkur there are trunk roads north-west to Chitaldroog and north-east to Madhugiri and Pavagada ; with a road south to Kunigal, connecting at Hebbur with one from Gubbi on the west.

Tumkur.—The chief town of the district, situated in 113° 20′ N. lat., 77° 9′ E. long., 43 miles north-west of Bangalore, with which it is connected by rail and road. Tumkur.

Population in 1921	Males	Females	Total
Hindus	5,948	5,344	11,292
Muhammadans	461	971	2132
Christians	372	245	617
Jains	118	87	205
Total ..	7,599	6.647	14,246

It is prettily situated at the north-western base of the Dēvarāyadurga group of hills, on elevated ground near the

waste weir of a large tank. Owing to the successive droughts from the year 1905-06, which appeared periodically, the Tumkur tank rarely filled and the garden and wet cultivation n and around the town cannot be said to be quite prosperous as in the good old days of plentiful rainfall. The place is getting drier and drier, so much so that there is dearth for water almost throughout the year. The Mydala tank is now fixed as the source of water supply to the town and the municipality of Tumkur proposes to get water supply from this tank. The town has enlarged itself by extensions in the west, north and south. A couple of rice mills, slate pencil and tile factories have since come into existence.

In recent years, owing to the opening of one more Munsiff's Court, District Normal School, Panchama and other schools and to the raising of the local High School into a Collegiate High School and the establishment of Special Magistrates' Courts, the floating population of the town has greatly increased.

Tumkur is said to have originally formed part of a territory whose capital was Kaidala, now an insignificant village three miles to the south of it. Its name is said to be derived from *Tumuku*, a small drum or tabret, the place having been granted to the herald or tom-tom beater of the Kaidala Rāja. But the earliest form of the name, as given in an inscription of the tenth century is *Tummegūru*. It formed part of the Ānebiddajari district. Kante Arasu, one of the Mysore family, is said to have formed the present town, consisting of a fort, the walls of which have now been levelled, and a *pete* to the east of it.

The Deputy Commissioner's court is a conspicuous circular building of three storeys. The town contains the usual District offices, a High School, and other public buildings. It is the residence of a European Missionary of the Wesleyan Society, who have here a chapel and several schools.

The Lakshmikānta temple at this place which faces east, is a Dravidian structure consisting of a *garbhagriha* or adytum,

a *sukhanāsi* or vestibule, a *navaranga* or central hall, a *mukhamantapa* or front hall and a *prakāra* or enclosure. The *navaranga* has a second entrance on the north. The god Lakshmikānta is a seated figure, about 4½ feet high, with the goddess seated on his left thigh. The temple appears to be older than A. D. 1560, as evidenced by an inscription on the wall to the right of the *navaranga* entrance (*E. C. II. Tumkur* 4), which records a grant to it in that year by Jagannāthadēvamahā-arasu, a subordinate of the Vijayanagar king Sadāsiva-Rāya.

Ten miles to the east of this place is the hill station of Dēvarāyadurga, about 3,000 ft. above the sea-level. (*q. v.*) A good road connects it with the Railway Station. The drive is up to the seventh mile wherefrom from a bridal path leads to the summit. Twenty-four miles from Tumkur railway station almost due south, is the Kunigal Stud Farm maintained by Government. (*q. v.*)

Turuvekere.—A sub-taluk in the south-west. Contains the following *hōblis*, villages and population:— Turuvekere.

Hobli	Village	Population
1. Mayasandra	72	19,097
2. Turuvekere	83	20,440

Benakanakere 1,098; Mayasandra 1,165; and Turuvekere 1,936. Principal places with population.

Turuvekere.—A town in the Tiptur Taluk 8 miles south of the Banasandra Railway-Station. Headquarters of the sub-taluk of the same name, and a minor municipality. Turuvekere.

Population in 1921	Males	Females	Total
Hindus	898	848	1,746
Muhammadans	91	89	180
Christians	3	3	6
Jains	1	3	4
Total ..	993	943	1,936

Its ancient name is said to have been Narasimhapura. It contains three fine temples, in two of which, dedicated to Chennigarāyasvāmi and Vīrabhadra, are inscriptions making gifts of *agrahāras* in the time of the Hoysala king Narasimha, of whose queen Lōkamma or Lōkāmbika it appears to have been the native place (see below). Facing the temple of Gangādharēsvara is a recumbent bull of large size, elaborately carved in black hornblende from Karekal-gudda, and still retaining a brilliant polish. About 30 years after its foundation, Turuvekere appears to have been captured by the Hagalvādi chief named Sal Nāyak, who committed the government to his brothers Chikka Nāyak and Anne Nāyak. By them the outer fort was built, the tank enlarged and other improvements made. In 1676 it was taken by Chikka Dēva Rāja of Mysore and has ever since been a part of the Mysore territory. Lingāyats form a principal part of the population. The inhabitants depend for water entirely on the tank, which is fed by a stream called the Nāga and contains much lotus.

The eastern end of this place shows a number of house-sites in ruins and there is a Basava temple with a frame work in stone in front of it. This frame work is called *Chintalukambha* (weighing balance) and consists of two pillars fixed side by side and a cross beam with iron rings over them. It is said that Turuvekere was once a great cotton centre and that this part of the town was called Aralepete. All the cotton sent out was being weighed in front of the temple and the weighment made on each bale here was accepted as the hall-mark of accuracy throughout the cotton world.

The Bēterāya temple is the most important of the temples at this place and has been briefly noticed in para 9 of the *Mysore Archæological Report* for 1916. On the door lintel of the *mahādvāra* of the temple, which is in the Dravidian style, Krishna with a ball of butter in his hand is carved. The entrance *mantapa* has got a raised platform (Jagali) on either side. The pillars of the Jagali have got Vēnugōpāla and Kālingamardana carved on them. On the outer jambs of the inner doorway of this mantapa are carved Hanumān and Garuda. As already noticed, Varada Bēterāya is carved on the pillar facing the temple. The

temple faces the east. Besides the entrance *mantapa*, it consists of *Garbhagudi*, *sukhanāsi*, *navaranga*, and a front veranda about eight feet deep. There is a small portico attached to the north wall of the *navaranga* and to the south wall of the same there is a small room for keeping the *Utsava-vigraha* (processional image). In front of the verandah and on a lower level is the *Pātālankana* consisting of 9 *ankanas* and supported by 12 pillars. These latter are of two kinds. Six are octagonal, and the remaining six are sixteen-sided. These are elegant in design and look decent for the height which is 14′ 0″ from the ground to the bottom of the ceiling. The shrine of the goddess is at the south-west corner of the compound and consists of *garbhagudi*, *Sukhanāsi*, *navaranga* and an open varanda. In front of the last, there is a *Pātālankana* of fifteen *ankanas*. Altogether the temple is a pretty large structure with a *prakāra* or enclosure and a lofty *mahādvāra*, or outer entrance. It faces east. On the left inner pillar of the *mahādvāra* is sculptured a figure, about 4½ feet high, with folded arms which is said to represent Chaudappayya, afterwards known as Varada-Bēterāya, who erected the temple. His lineal descendants are still the *sthānikas* or managers of the temple. These consisting of 4 or 5 families, though Smārta Brāhmins, wear *nāmam* on the forehead like the Srīvaishnavās. The god Bēterāya is a good figure, about 4 feet high, with 4 hands, holding a discus, a conch and a mace in three hands, the remaining hand being in the *abhaya* or fear removing attitude. According to the Purānic account of the place contained in a long roll of paper styled *Rāyarēkhe* which is in the possession of Bēte Rangappa, a descendant of the above Varada-Bēterāya and the Pārupatyagār or Superintendent of the temple, the god acquired this name because he came here at the entreaty of the demi-gods in the Dvāpara-Yuga to hunt *Rākshasas* or demons in the shape of wild beasts. The *Utsava Vigraha* or metallic image of the ruined Chennakēsava temple is also kept here for safety.

The Bēterāya temple above mentioned, has an old ornamental wooden cot used for the repose (*sayanōtsava*) of the god, which is said to have been presented to the temple by Katte Gōpāla-rāja-arasu, a Mysore general who lived about the middle of the 18th century. Tradition has it that the general was using the cot when encamped at this place, that on trying to remove it when he was about to leave the place it could not be moved,

and that on being told by the god in a dream that it was required for his use, the general gladly left it behind and went his way. The processional image of the Kēsava temple in the front is kept here. The car festival takes place in the month of *Phālguna* (March). The Mūle-Sankarēsvara temple is mostly similar to the Sadāsiva temple at Nuggihalli in the formation of its tower and outer walls (see below). There is a tradition that the interior of the temple was once set on fire by the Muhammadans, which appears to derive some support from the injured state of the pillars and beams, now replaced by rough ones.

Turuvekere appears to have been founded as an *agrahāra* or rent-free village about the middle of the 13th century under the name of Sarvajna-Srīvijaya-Narasimhapura after the Hoysala king Narasimha III by his general Sōvanna-dannāyaka, the same that established Somanathpur in T.-Narsipur Taluk and built the celebrated Kēsava temple in it in A.D. 1268. The town has two small but neatly built temples in the Hoysala style of architecture, mostly similar in design and execution, dedicated to Vishnu and Siva; judging from the inscriptions found in them, it may be presumed that both of them came into existence about the middle of the 13th century during the reign of the Hoysala king Narasimha III and that most probably his general Sōvanna-dannāyaka caused them to be built. One of them, the Chennakēsava temple which faces east, consists of a *garbhagriha* or adytum, a *sukhanāsi* or vestibule, a *navaranga* or central hall, and a small porch with verandas at the sides. Of the 9 ceilings in the *navaranga* 8 are about 1½ feet deep with lotus buds: while one in front of the *sukhanāsi* entrance is flat with 9 blown lotuses. The *garbhagriha*, *sukhanāsi* and porch have also deep ceilings with lotus buds. The *sukhanasi* entrance has plain perforated screens at the sides. The god Chennakēsava is a fine figure about 4½ feet high, flanked by consorts. The *Prabhāvali* or halo has the ten incarnations of Vishnu sculptured on it. The outer walls have pilasters alternating with miniature turrets, and the *garbhagriha* is surmounted by a good stone tower with uncarved blocks. Altogether the temple presents a very neat appearance. The other temple in the Hoysala style, called the Mūle-Sankarēsvara, is in most respects similar in plan to the Chennakēsava temple, only it has the entrance and porch on the south instead of on the east, though the *linga* faces east. The tower, however, differs from

that of the other temple in design, having rows of turrets from the bottom to the top at the angles. To the right in the *navaranga* are figures of *Saptamātrikah* and Ganapati and opposite to the entrance figures of Bhairava, Vīrabhadra and Subrahmanya. There is also a finely carved, but badly mutilated, seated figure, about 2 feet high, with tusks. It is not clear what this represents. There is no figure sculpture on the outer walls but only pilasters with intervening turrets. On the basement were found four short inscriptions giving the names of the sculptors who built the temple. These are Sarōja, Jakanna, and Isvara. The second name occurs twice. These sculptors must have lived about the middle of the 13th century, that being, as stated above, the period of the temple.

A few other details of the *Rāyarēkhe* may also be noticed here. In the *Dvāpara-yuga*, a sage of the name Krikandu, who resided in Badari-Kshētra, came to the south on a pilgrimage to holy places and finding this spot peculiarly sacred owing to the presence of 5 self-manifest *lingas*, namely, Sambhu-Linga, on the bank of the Naga river to the east, Brahma-linga at Aralikere to the south-east, Kallēsvara at Chikka Turuvekere to the west, Sankarēsvara at Anekere to the north-west, and Mallēsvara at Toremavinahalli to the north, took up his residence on the bank of the Naga river near Turuvekere and performed penance. God appeared to him and at his request resided there under the name of Bēterāya; and having subsequently granted salvation to him, disappeared into the Pakshivāhana pond, saying that he would again manifest himself to the devotees in the Kali age. The pond was so called because Brahma used to bathe in it everyday in the shape of a swan. We are then introduced to the Kali-Yuga. King Parikshit and after him Janamējaya, Makutavardhana, Rājēndra, Kshēmake, Sāranga and other kings ruled at Hastināvati. After the lapse of 3034 years of the Yudhīshthira era, Vikramāditya began to rule at Ujjain, and after 145 years of his era and 3179 years of the *Kaliyuga*, Sālivāhana began his rule. He was born of a potter woman by a brahman father at Hale (or old) Tandaga to the south-west of Turuvekere. At the age of 12 years he routed the army of Vikramāditya who had marched to the south to kill him, chased it as far as the Godavari, and ascended the throne of Ujjain. Then began the Sālivāhana era. In this era a Chōla King, who caused a Brāhman to die

of a broken heart by forcibly seizing the philosopher's stone which was in his possession and who in order to expiate his sin, built temples in holy places all over the country, came to Turuvekere and erected the Chennigarāya and Sankarēsvara temples. Afterwards Sōvanna-dannāyaka made Turuvekere an *agrahāra* and fortified it. Subsequently, during the reign of Vīra-Narasinga-Rāya of Vijayanagar, the God Bēterāya who had disappeared into the Pakshivāhana pond in the Dvāpara-Yuga appeared in a dream to Chaudappayya, the Hebbaruva of Turuvekere, and directed him to put on *nāmam* on his forehead and devote himself to his service. Thereupon, Chaudappayya changed his name into Varada-Bēterāya, erected a stone temple and set up the god in it. Vīra-Narasinga-Rāya made a present of the metallic images in the possession of his daughter to the temple, erected the front *mantapa* of three *ankanas* and made a grant of five villages of the revenue value of 300 *varahas* for the god, while his queen Lōkamma granted to the temple the village Hosuru naming it Lokammanahalli after herself. Subsequently several villages were granted to the temple by successive rulers such as Sankanna Nāyaka, Krishna Dēva Rāya, Narasanna Nāyaka of Mayisamudra during the time of Rāma-Rajaiya and Hiri-Bhairē Nāyaka, ruler of Hagalvādi, Chiknayakanhalli, Honnavalli, Turuvekere, and Kadaba. A village was also added during Malik Rihān's governorship of Sira under the Bijāpur Sultāns. Turuvekere was then captured by the Mysore king Kantīrava-Narasa-Rāja-Wodeyar and the endowments of the temple continued intact till A.D. 1,686 when some of the endowments in the name of the Sthānikas were ordered to be resumed. Thereupon a petition was made to the queen of Mysore in A.D. 1705 through Tirumalaiyangar and Perumālaiya which resulted in the cancellation of the order of resumption. In 1784, however, Tīpu resumed all the endowments; and during Pūrnaiya's regency a small money grant was sanctioned which was subsequently reduced. When in 1831 Krishna-Rāja Wodeyar III, having set out to punish the insurgents, was encamped near the Malaghata tank, the Sthānikas made petition to him through Lingammāji of Toremavinahalli near Turuvekere, who was a lady of the king's harem, and procured for the temple an annual money grant of 120 Kanthirāya *Varahas* which was subsequently reduced to 100 *varahas* by Dāsappāji Arasu. So ends the *Rāyarēkhe*. The

statement that Sālivāhana was born near Turuvekere is rather curious. It is, however, clear that the Bēterāya temple came into existence during the rule of the Vijayanagar king Vīra-Narasimha, son of Narasa.

The other Dravidian temple at Turuvekere is the Gangādharēsvara, a good structure facing north. Opposite to the temple, outside the enclosure stands a lamp pillar on which are sculptured figures of a man and a woman with folded hands, which are said to represent the Palegār Ayyanna-Nāyaka, the builder of the temple, and his wife. In a fine *mantapa* in the Pātālankana (or front hall on a lower level than the central hall) of the temple is a beautifully carved Nandi of black stone, about 7 feet long, 4½ feet broad, and 7 feet high, which though several centuries old still retains a brilliant polish. It deserves to be preserved from harm by putting up a railing around it. The *navaranga* has also an entrance on the east with a fine porch supported by two well carved pillars with lions and riders. To the right in the *navaranga* is a figure of Ganapati with arms too slender for its size. The Utsava-Vigraha or metallic image of the god is flanked by two consorts known as Pārvati and Dākshāyani, the latter holding what looks like a Kundala or ear-ornament in the right hand. This peculiarity is accounted for by the statement that Dākshāyani thus held the ornament when about to enter the sacrificial fire at Dakshā's sacrifice. The *linga* in the temple is a very fine piece of work. The *jata* or matted hair is beautifully shown with a seated figure of Ganga on the tiara holding a rosary in the right hand. In a shrine in the *prakāra* is the goddess of the temple, a well-carved figure, about 4½ feet high, holding a noose, an elephant-goad and a rosary in three hands, the remaining hand being in the *abhaya* or fear-removing attitude. These attributes are usually associated with Sarasvati, but the pedestal bears the lion emblem which is Pārvati's. Though the figure does not represent the usual form of Pārvati, it represents a peculiar form of that goddess known as Ādhārasakti, which is given these attributes in Hindu works on iconography. In this shrine are also kept the metallic images of the Mūle-Sankarēsvara temple. Vīra-rāja Arasu, father of Sīta-Vilāsa-Sannidhāna, one of the queens of Krishna Rāja-Wodeyar III, served as an officer at Turuvēkere for some time; and from this circumstance his descendants are known as Turuvēkere Arasus.

Municipal Funds	1919–20	1920–21	1921–22	1922–23	1923–24
Income ..	2,655	2,473	4,676	4,420	5,327
Expenditure.	1,995	2,208	2,597	2,743	3,298

Vignasante.

Vignasante.—A village in Tiptur taluk. Population 512.

The Lakshminarasimha temple at this place is a good building in the Hoysala style. It is a *trikūtachala* or three-celled structure facing north. The main cell, which alone has a *sukhanāsi* and is surmounted by a tower, enshrines Kēsava, the left cell Lakshminarasimha, and the right Vēnugōpāla. All the figures are well carved, their *prabhas* being sculptured with the ten incarnations of Vishnu. The door-lintels of the *garbhagriha* and *sukhanāsi* of the main cell have Gajalakshmi and Lakshminārāyana respectively; that of the left cell Yōga-Narasimha and that of the right cell Vēnugōpāla. At the sides of the *sukhanāsi* doorway are figures of Ganapati and Mahishāsuramardini. The temple has a small porch and the remains of a *mukha-mantapa* at some interval. The *navaranga* pillars together with the beams over them are elegantly carved with bead and scroll work. The ceiling of the porch and the central ceiling of the *navaranga*, about 3 feet deep, are domed and adorned with fine lotus buds; while the others, about 1½ feet deep, are square with small lotus buds. The porch is supported by two beautifully carved pillars, the capitals too being sculptured and adorned at the corners over them with lions attacking elephants. The inscription stone (*Tiptur* 40) in the porch has at the top miniature figures of Kēsava in the middle, Vēnugōpāla to the right and Narasimha to the left, the last standing like the others, though inside the god is a seated figure. The outer walls have no figure sculpture, but only a row of flowers of various patterns as in the *basti* at Heggere with here and there a few turrets and elegant pilasters. The plinth has several mouldings with rows of lions, bead work, etc. There are some figures and carvings over the caves all round. The tower is carved from top to bottom and has rows of four figures one over the other in the four directions and rows of *kalasas* or finials at the angles. From the inscription referred to above we learn that the temple

was built in 1286 during the reign of the Hoysala king Narasimha III by his generals Appayya, Gōpāla and Mādhava, who were brothers and sons of the general Mallidēva. The village is named Igganasante. The temple deserves conservation. There is a crack in the south wall of the Kēsava cell which demands immediate attention. The Bālalingēsvara temple is a plain Hoysala building with a stone tower adorned with four figures one over the other in the four directions and a Hoysala crest in front. The *navaranga* has only one ceiling in the centre with a lotus bud. The *garbhagriha* and *sukhanāsi* have also similar ceilings. The front hall appears to be a later addition. The Banasankari temple has a well carved, though mutilated, figure, about 3 feet high, of the goddess, seated in *lalitāsana* with eight hands, several of which are broken, the attributes now visible being a trident, a drum, a sword and a shield. The Bhairava shrine has a panel carved with two goddesses, one larger than the other, seated in *lalitāsana* and bearing the usual attributes, a trident, a drum, a sword and a cup.

Yediyur.—A village in the Kunigal taluk, 12 miles south-west of the kasba, on the Bangalore-Hassan road. Head-quarters of the Yediyur hobli. Population 511. Yediyur.

A large festival, called Siddēsvara *jātre*, is held here for five days from *Chaitra Suddha* 7th, at which about 10,000 people assemble.

MYSORE DISTRICT.

SECTION 1—DESCRIPTIVE.

SITUATION, AREA AND BOUNDARIES.

Situation.

The Mysore District forms the southernmost portion of the State, and is situated between 11° 36′ and 13° 35′ north latitude, 75° 55′ and 77° 20′ east longitude. The greatest length from east to west is about 97 miles; from north to south, the extreme distance is about 102 miles.

The area of the district is 5,497.82 square miles of which 2,074 square miles are under cultivation and 1,895 square miles not available for cultivation and the rest are culturable waste.

Boundaries.

It is bounded on the north by the Hassan and Tumkur Districts; east by the Bangalore District and the Coimbatore Collectorate; south by the Nilgiri and Malabar Collectorates; and West by Coorg.

PHYSICAL ASPECTS.

The river Cauvery besides forming the boundary for some distance both on the western and eastern sides, traverses the district from north-west to east, receiving the tributaries Hemavati, Lōkapavani and Shimsha on the north, and the Lakshmanatirtha, Kabbani and Honnu Hole or Suvaranāvati on the south. At Kannambadi, North-West of Mysore City, a dam has been thrown across the Cauvery and the Krishnarajasagar with a maximum water spread of 16.02 square miles has been formed which forms an important new feature in the landscape and physical environment.

Lofty mountain ranges covered with vast forests, the home of the elephant, shut in the western, southern and some parts

of the eastern frontier. The only break in this mighty barrier is to the south-east, where the Cauvery takes its course towards the Ghāts and hurls itself down the falls of Gagana Chukki and Bar Chukki at the island of Sivasamudram. The principal range of hills within the district is the Biligirirangan in the Yelandur Jāgīr at the south-eastern extremity, rising to a height of 5,091 feet above the level of the sea. Next to these, the isolated hills of Gopalaswami in the south near Gundlupet, 4,770 feet above sea level, and of Bettadpur in the north-west (4,389 feet), are the most prominent heights with Chamundi hill (3,489 feet) south of Mysore. The French Rocks (2,882 feet), to the north of Seringapatam, are conspicuous points of a line culminating in the sacred peak at Melkote (3,589 feet). Short ranges of low hills appear along the southern parts of the district, especially in the south-west. On the east, in Malvalli Taluk, are encountered the hills which separate the valleys of the Shimsha and Arkāvati among which Kabbal-durga (3,507 feet) has gained an unenviable notoriety.

An undulating table-land, fertile and well watered by perennial rivers, whose waters, dammed by noble and ancient *anicuts*, enrich their banks by means of canals; such has the Mysore District been described. Here and there granite rocks rise from the plain, which is otherwise unintermittent and well wooded. There is a gradual fall in the level of the country from west to east, Yelwal being 2,826 feet above the sea, Mysore 2,525, and Seringapatam 2,337. The extreme south forms a terai of dense and valuable but unhealthy forest, occupying the depression which runs along the foot of the Nilgiri mountains, the lowest part of which is the remarkable long, steep, trench-like ravine, sometimes called the Mysore ditch, which forms the boundary on this side, and in which now flows the Moyar.

Geology.

Rocks.

The southern portion of the Mysore district, differs in its geological features from the other three districts noted

before in the absence of any big body of Dharwar Schists, and in the occurrence of fairly wide areas composed of charnockite series of rocks, one of such being at the eastern border of the district to the east of Yelandur, constituting the Biligirirangan range of hills and the other forming a portion of the western border of the district from Fraserpet to near Hanagod (Hunsur Taluk). The intervening ground consists essentially of granite gneiss and gneissic granites, with thin beds, lenses and elongated runs of various hornblendic rocks, pyroxenites and dunites containing chromite and magnesite, and members of the basic granulites of the charnockite series. To the west of Chattanhalli the gneissic ground to an average width of 6 to 8 miles is characterised by the occurrence of bands of highly altered rocks of the nature of Kyanite-Staurolite-siliceous schists, biotite-steatite-graphite schists and also bands of limestone and quartzites, associated and sometime interbanded with hornblende granulites, amphibolites and pyroxenites and occasionally dunites. The original nature of these metamorphic siliceous schists is still an open question ; but they are of economic importance since in the former rocks are found graphite, corundum and garnets. They run from near Bilikere in a S & S. S. W. direction for nearly 25 to 30 miles up to very nearly the southern borders of the State.

The region north of the line joining roughly Periyapatna and Malvalli, forming the northern portion of the district constitutes essentially a gently undulating gneissic plain in which stand out abruptly ranges of granitic hills like those at Tannur, Melkote, Shindghatta and Narayandurga. The one noticeable feature in the gneissic plain especially in the Krishnarajpet Taluk is the occurrence of a number of long sinuous ridges of unctuous talchloritic amphibolites and bands of dark hornblendic rocks of varying characteristics. These apparent dyke-like exposures of the amphibolites in the gneiss are believed to be older remnants of the Dharwar schists, which are explained to have been cut out and enclosed in that fashion ; it is not yet known if the

same explanation holds good for the darker hornblendic bands.

Apart from these isolated bands of schists, there are three well defined zones of Dharwar rocks, described under the names of Bellibetta, Hadnur and Sitapur belts respectively. The Bellibetta belt forms the westernmost patches of these schists, and runs for a length of about 15 miles with varying widths. The maximum width of these schists is attained in the region of Bellibetta and Hemagiri, while narrowing southwards they terminate near the northern bank of the Cauvery river.

The second belt runs to a distance of 25 miles to the east of Krishnarajpet passing through the village of Hadnur and Shindghatta, and near Bukinkere. The belt scarcely attains a width of more than half a mile anywhere.

The third belt is situated on the northern banks of the Cauvery to the east of the village of Sitapur.

In the first and portions of the second belt, the dark, hornblendic runs make a very small feature forming only narrow fringes while the bulk of the rock consists of unctuous talcose tremolitic rocks, the altered amphibolites or pyroxenites with some patches of altered peridotites. The southern portion of the Hadnur belt and the Sitapur belt consists mostly of dark hornblendic rocks of varying texture. Apart from these, there are other isolated hornblendic runs, which appear to consist of memoirs of different series, some being of Dharwar age, others forming the hornblende granulites of the charnockite series, while a few appear to be crushed later dykes.

Dyke rocks:—Hornblendic dykes and epidiorites occur near Chattanhalli, Mysore Taluk.

Hornblende and pyroxene granulites of charnockite affinities are found in the region of Sagarkatte, and hypersthene granulites of varying texture occur in many places. Felsites and Porphyry dykes of quite a great range of texture and colour outcrop conspicuously in the Seringpatam and Mandya Taluks. When cut and polished, they form

ornamental building stones; and some varieties have been used in the construction of the new palace at Mysore.

Dolerites are seen in large numbers to the west of Hunsur and also to the west of Gundlupet and in Malvalli Taluks.

Building Stones.

Granite is quarried in many parts of the district, chief among which being the quarries near Chinkurli from where slabs and stones are carted to Mysore. Felsites and porphyries form beautiful ornamental stones but they are not utilised to any considerable extent.

Clay.

Black clayey soil is found near Sargur and also in parts of Chamarajnagar Taluk where it is mixed with nodular kankar. They are only locally utilised by potters.

Minerals.

The Mysore district has shown the occurrence of a great range of minerals, but very few of them have been found profitably productive on a large scale.

Asbestos.

Asbestos has been reported to occur near Mandya, at Konur (Nanjangud Taluk), Tirukanambi, Chettanhalli and at a number of points in the Hadnur and Bellibetta belts of schists. In all these places, the outcrops consist of hard brittle stained fibres of very little tensible strength. None of them have been prospected excepting the thin chrysotile veins near Chattanhalli which was found to be of very small extent.

Corundum.

Corundum occurs in groups of deposits in the Hunsur, Heggaddevankote, T.-Narsipur and Mandya Taluks. The quality and appearances vary. Ruby corundum is found near Kupya (T.-Narasipur Taluk). These deposits excepting the few in the Mysore Taluk, are not regularly worked. The loose crystals are annually picked up by local people and sold to corundum contractors usually at the rate of 1½ to 2 annas per measuring seer.

Garnet occurs as embedded crystals in the various hornblendic graunlites. Near Sargur and Chattanhalli the disintegrated and transported crystals are segregated to a small extent in the *nullas* flowing through these regions. Such crystals are usually granular and are translucent, varying in colour from pale rose red to deep pinkish red. Garnet.

In the Amble and Valgere areas (Nanjangud Taluk), the reefs occurring in a thin band of hornblende schist were prospected for gold and after a considerable amount of development work were abandoned as unprofitable. There are also old workings near Hemagiri, Chinkere, Hunjankere and other places in the district. Gold.

Small flakes of crystalline graphite are found disseminated evenly in the siliceous gritty schists in some of the bands in the zone of metamorphism already mentioned. The deposits were prospected to a small extent near Sargur and Mavinhalli with the result that the former place showed a very poor concentration of the mineral in the rock, the percentage of distribution seldom exceeding 1 to $1\frac{1}{2}$; while the latter, though containing the mineral to the extent of 17 per cent of the rock, was found to be confined only to the margins of a very small lense of an enstatite-peridotite, the graphite bearing portions of which were estimated to be less than 3,000 tons. Graphite.

Ferruginous quartzites occur at a number of places in the S.-W. portion of the Mysore district and also near Halagur in the Malvalli Taluk. There are indications of ancient smelting in these places, and especially the Malvalli ores seem to have attracted attention till recently. Iron Ores.

Kankar occurs in a group of isolated deposits in the vicinity of Krishnarajasagara, chief amongst which being the Jettihundi deposit. Similarly, near Dodkanya, on the banks Kankar and Limestone.

of the Gundal river, and in parts of Mandya Taluk, the nodules are collected and burnt into lime.

Limestone is found in two or three places in small bands. To the east of Undavadi is a small run, while about 6 or 7 miles west of Chattanhalli (Mysore Taluk) are two fairly big bands of magnesian limestone.

Magnesite and Chromite.

The important groups of deposits of these minerals are found between Kadakola and Chettanhalli. They occur in the weathered ultrabasic rocks probably dunites, which are in isolated lenses in the gneisses running with a north and south strike.

Magnesite.

The following are the different areas where magnesite has been worked :—

Shinduvalli, Solepur, Dod Kattur, Chick Kattur, Dod Kanya, Chick Kanya, Talur, Nachanhalli, Gurur, Choganhalli, Masanbayinhalli, Kiralu, Sathahalli, Nadanhalli, Chattanhalli.

The total quantity of magnesite extracted from 1913 to 1914 is 13,957 tons, of which 10,203 tons have been exported.

Chromite.

Chromite has been worked chiefly in the following areas :— Shinduvalli, Dodkanya, Dod Kattur, Talur, Gurur, Nachanhalli and Waddarpalya.

The total quantity of chrome ore extracted in this district from 1907 to 1924 is 39,213 tons, of which 28,855 tons have been exported, the Shinduvalli Mine being the chief producer.

Mica.

In many places, the pegmatites of this region bear small books of muscovite. Large pits were sunk in the Tagadur and Chinnamballi blocks but the license terminating in the year 1918, it has not been renewed and consequently work has been abandoned. At Vadesamudra near French Rocks, some mica has been won and during 1922-23 about 3,500 lbs. of rounds were obtained. No work has been done during 1923-24.

Apart from these, at a number of other points, some work was done in the mica bearing pegmatites; but they, being found unproductive, were abandoned soon. The total quantity of mica extracted in this district from 1911 to 1924 is 35,353 lbs. of which 25,042 lbs. have been exported.

Soapstone.

Coarse varieties of soapstone are found in patches in parts of the Bellibetta and Hadnur schists and also in distinct bands in the vicinity of Sagaur and Manhalli (Heggaddevankote Taluk). Near Varnua, the material is quarried and carved into utensils.

Earth-salt and Earth-soda.

Saline earth is found along the banks of Suvarnāvati and Mugur rivers in the Chamarajnagar Taluk from which after lixiviating and evaporation common salt is obtained locally.

Earth-soda is found to a large extent in the Mandya and Chamarajnagar Taluks. At the former place, experiments were conducted by the Mysore Geological Department during 1917-18 with a view to test the possibility of manufacturing sodium carbonates on a large scale. The results arrived at show that it could be worked profitably on a small scale. The deposits have been scattered about and earth will have to be collected and extracted at a central place which is being done at present by private agency.

Kaolin.

Kaolin is found to a small extent at Melkote where the material after washing and levigation is pressed into small balls or sticks and used by some people for their caste marks.

Indications are also found of the existence of iron pyrites, arsenical pyrites and sulphides of metals in the southern parts of the district.

BOTANY.

(a) Vegetation.

The District has some of the largest and most valuable timber yielding forests in the State. The forest belt beginning in the west of the Hunsur Taluk, spreads along the frontier into the south and passes to the north becoming

thinner. In this State, it goes into the Malvalli Taluk in about the eastern boundary of the District. The thickest and richest forests of Bisalvadi, Kakankote, Begur and Ainur-Marigudi, are in the Heggaddevankote Taluk, which is also the most important field of Khedda operations in the State. The District is split into two forest divisions. The extent of the State Forest and plantations in each is as given below :—

	Mysore West Division	Mysore South Division
	Sq. Miles.	Sq. Miles.
State Forest	320	329
Plantations	5·3	1

The principal species are Teak, Honne, Nandi, Rosewood and Dindiga. Karachi is found in Basavanabetta Hill in Malvalli Taluk. Jalari is found near Melkote.

(*b*) Arboriculture.

In the Mysore Taluk, there are several planted topes of mangoes and banyans, and the Jamun-tree grows well in many parts. Some thriving cocoa-nut and areca-nut gardens are scattered throughout the taluk. The taluk of Seringapatam is well irrigated by channels, and grows much rice and sugar-cane as does the taluk of T.-Narasipur in the east ; but trees, except in planted groves, are scarce. Yedatore, another rice growing taluk, is also bare of forest or large tracts of jungle. The taluk of Mandya is very thinly wooded, and Maddur tracts are not much better. Gundlupet and Chamarajnagar in the south are well off in this respect. The latter is a well-watered land, full of paddy fields and rich gardens strongly fenced in. The Nanjangud taluk is also of the same type. Several very fine specimens of mangoes, tamarinds and banyans grow round the villages in the Hunsur Taluk where the rainfall is comparatively heavy. Parts of Periyapatna are covered with thousands of date-palm growing in the waste lands.

Kanarese	Botanical	English
Cereals.		
Baragu ..	Panicum miliaceum ..	Common millet
Bhatta ..	Oryza sativea	Paddy
Godhi ..	Triticum aristatum ..	Wheat
Haraka ..	Panicum semiverticillatum ..	..
Jola ..	Holcus sorghum ..	Great millet
Kambu ..	Holcus spicatus ..	Spiked millet
Navane ..	Panicum italicum ..	Italian millet
Ragi ..	Eleusine corocana ..	Ragi
Same ..	Panicum frumentaceum ..	Little millet
Pulses.		
Avare ..	Dolichos lablab ..	Cow gram
Chennangi ..	Lens esculenta ..	Lentil
Hesaru ..	Phaseolus mungo ..	Green gram
Hurali ..	Dolichos uniflorus ..	Horse gram
Kadale ..	Cicer aritinum ..	Bengal gram
Tadugani ..	Dolichos catiang ..	..
Togari ..	Cajanus indicus ..	Pigeon pea, dhal
Uddu ..	Phaseolus minimus ..	Black gram
Oil Seeds.		
Achchellu ..	Sesamum orientale ..	Gingelli
Huchchellu ..	Guizotea oleifera ..	Wild Gingelli
Haralu ..	Ricinus communis ..	Castor-oil
Miscellaneous.		
Arale ..	Gossypium indicum ..	Cotton
Kaphi ..	Coffea arabica ..	Coffee
Hoge soppu ..	Nicotina ..	Tobacco
Kabbu ..	Saccharum officinale ..	Sugar-cane
Sanabu ..	Crotolarea juncea ..	Country hemp
Uppu nerle ..	Morinda ..	Mulberry

(*c*) Crops.

The crops both wet and dry are classed under two heads, according to the season in which they are grown, *hainu* and *karu*. The season for sowing both wet and dry hain crops opens in July, that for sowing kar wet crops in September, and that for kar dry crops in April. It was not uncommon in former times for the raiyats to obtain annually both hain and kar crops from their wet lands, the hain being

the better of the two. It may however be doubted whether their aggregate out-turn in the year was greater than it is at present, as, without plentiful manuring, two crops a year tax wet land very severely. Now, owing to the yearly repair of the channels, and also in part to want of water, it is only under a few rain-fed tanks in the east of the District that both hain and kar crops are obtained on the same wet lands in one year.

On dry lands, it is usual to grow two crops in the same year, the latter being a minor grain if the land is fertile enough to admit of it. Thus horse gram, Kadale, hesaru, etc., are often put in immediately after jola has been reaped. But of grains which form the staple food of the people, such as ragi and jola, the land will only admit of one crop a year as a rule; consequently, the raiyats are obliged to choose between a hain or kar crop. In the northern taluks, Yedatore, Mysore, Seringapatam, Mandya and Malavalli, hain crops are preferred, because their growth is then more influenced by the monsoon. But in the southern or Malnad taluks, the raiyats generally find kar crops more desirable because while their jungle springs and the rain, which there falls more frequently, afford them a tolerable supply of water all the year round, the south-west monsoon, which falls with greater force on the forest land, would render ploughing operations in June laborious.

The kar crops of paddy are further divided into Tula kar, Kumbha kar crop and Mesha kar. When the raiyats are well supplied with bullocks and labour, then the Kumbha kar crop is sown at the most favourable season, that is at the end of September. But sometimes, owing to deficiency of the aforementioned requirements, part of the crop is sown before and part after the proper season. The former is known as Tula kar and the latter as Mesha kar. The Tula kar is an inferior crop. Under rain-fed tanks especially, which require sometime to fill, the rice harvest is often very late, for many raiyats are averse to trusting to future rain, and will not put in their seed until the tank is full.

All crops can be grown as either hain or kar with the exception of certain sorts of paddy, cotton, wheat, gram, (which however is sometimes grown as manure for a wet crop,) haraka, bargu, jirige, kadale, tadagani, huchchellu, coriander, chillies and turmeric, which are grown as hain only.

The extensive system of irrigation channels gives special prominence to paddy and sugar-cane cultivation and other wet crops. Owing to the richness of the soil, a liberal crop usually rewards the raiyat without that constant manuring which is necessary in most other districts. The following is a list of varieties of rice known in the district; dodda bhatta, or dappa bhatta, kembhatta, kesari, putraj bhatta, chambe, kavadaga, kari bhatta, punuguraj, bol mallige, ganda sarige, chinna sarige kendalu, sukadas, bile bhatta, kare karu, jirige sanna, haladi sanna, arisina sanna, kar sanna, kaliyur sanna, salaki sanna, gobi sanna, saklati sanna, bangar kaddi, munduga or murduga (bara bhatta). The last named is grown by bengar or dry cultivation, and only needs a moist situation and a fair supply of rain. It has been found impossible to define exactly the season at which each is grown on account of the different observances of each taluk in this respect. The usual period which elapses before the paddy arrives at maturity is six months, but two or three varieties, kare karu, for instance, require only 3½ months, while others, such as dodda bhatta and mundaga require seven months. The sanna paddy is of superior quality to the others, and from it table rice is cooked.

As is the case throughout India, there are three methods of rice cultivation, both in *hain* and *kar*, the barbhatta or punaji, in which the seed is not sown dry on the field, the mole bhatta, in which the seed is not sown until it has sprouted through being soaked in water and packed in leaves; and the nati, by which method the seed is first sown very thick in a small plot of ground and transplanted into the field when the shoots are a foot high. The last is the most common and yields the best crop.

All the varieties of rice can be cultivated according to the *nati* or transplantation mode, with the exception of one, that one the coarsest of all, which is known in different taluks under the several names of mundaga, muradaga, kannel bhatta and bara bhatta, being subject to the rules laid down for the bara bhatta (broad cast) or punaji method.

Ragi (*eleusine corocana*) is the staple food of the District. The poorer classes and those who gain their bread by manual labour are here greatly prejudiced against rice, and fully appreciate the strengthening qualities of ragi. The varieties of ragi are kempa or yelchegan, hulupare, kari, boliga, hasargambi, kari banduga, bili banduga and kari kadi. Of these, the two first are the most esteemed and the two last held in least repute. The different kinds are not usually separated, three or four being often sown in the same field. Owing to the exhaustive nature of ragi, the land on which it is sown will not ordinarily support another crop during the same year. There are, however, exceptions to this rule. Ragi straw is reckoned the best fodder for cattle, and they will thrive and work on it alone without requiring gram, which is not the case with respect to paddy straw. It also supplies a very nourishing but too heating fodder for horses when grass is scarce. This grain thrives best on a rich red soil, and grows either in the hain or kar season.

Tobacco is grown extensively in Hunsur and Yedatore taluks and is of a superior quality at Bettadpur. Cotton is grown in the rich black soil which is most abundant in Chamarajnagar, Nanjangud, Tirumakudlu Narsipur and Mandya. Coffee cultivation has been tried but apparently with most success in the region of the Biligirirangan hills. Much attention was paid to promoting mulberry cultivation in the eastern taluks for the support of silk worms but the same fatality for long, attended the efforts to rear healthy insects as in other parts. This has now been overcome.

(1) Principal Crops.

The following figures show the number of areas cultivated in 1923 with the chief crops in the several taluks of the district :—

Extent cropped in 1923	Rice	Ragi	Jola	Horse-Gram	Sugar-cane
Mysore ..	3,6000	35,600	38,500	28,600	10
Yedatore ..	25,024	22,232	3,403	28,221	12
Hunsur ..	9,163	89,642	1,432	20,947	..
Heggadevanakote	4,356	34,260	3,572	22,750	..
Nanjangud ..	10,380	25,620	40,366	20,016	54
Gundlupet ..	1,341	22,830	51,572	26,440	42
Chamarajnagar	9,120	24,220	41,513	23,696	400
T.-Narsipur ..	11,982	24,252	23,426	14,504	900
Seringapatam ..	17,895	15,422	5,952	10,879	1,522
Krishnarajapet	16,212	50,667	1,761	18,824	1,185
Nagamangala ..	6,750	50,000	1,232	14,100	420
Mandya ..	13,424	70,904	5,085	19,550	503
Malvalli ..	5,715	53,817	18,624	18,537	565
Total ..	1,34,962	5,19,466	2,36,438	2,67,064	6,135

(2) Garden Produce.

Details of fruits and vegetables grown in the District and the area under fruit cultivation and under garden produce, are given in the following table :—

	Mysore	Yedatore	Hunsur	Heggad-devan-kote	Nanjangud	Gundlupet	Chamaraj-nagar
1	2	3	4	5	6	7	8
1. Mangoes ..	200	112	173	16	210	67	47
2. Potatoes ..	..	12	..	..	..	..	..
3. Areca-nut ..	..	396	2,208	7	34	74	334
4. Others ..	..	372	172	13	976	612	49
5. Cocoa-nut ..	1,010	99	402	..	2,880	1,030	2,526

	T. Narsipur	Seringapatam	Krishnarajapete	Nagamangala	Mandya	Malvalli	Total
	9	10	11	12	13	14	15
1. Mangoes ..	154	239	148	10	660	320	2,338
2. Potatoes ..	..	..	..	..	..	..	12
3. Areca-nut ..	..	..	168	165	..	17	3,403
4. Others ..	1,076	849	1,336	1,030	3,390	173	10,048
5. Cocoa-nut ..	104	..	395	1,180	924	323	10,813

REMARKS :—Fruits and Vegetables including root crops are Items Nos. from 1 to 4, Garden produce are Items Nos. 3 and 5.

FAUNA.

Wild animals.

The range of elephants extends through nearly the whole belt of jungle which fringes the south and part of the east and west of the District. They are supposed to breed chiefly in the Biligirirangan hills. In former years, they were a constant source of ruin to the raiyats in most of the southern taluks, and even now they sometimes cause considerable damage to the crops in Heggaddevankote, Hunsur and Chamarajnagar. But their numbers were found to be decreasing so fast, owing to increased cultivation, that extinction appeared imminent, and on the recommendation of Colonel Elliot, C. B., Commissioner of Ashtagram, the indiscriminate killing and snaring of elephants was provided against by an order of the Chief Commissioner which appeared

in the year 1868. It is now illegal to destroy elephants unless they prove destructive to the crops, in which case a special license must be obtained. An account of the Khedda department formed in 1874 for the capture and taming of elephants, and of the operations under this head since, has been given in Volume 1. Notwithstanding all the captures made, the numbers do not seem to diminish so much as might be expected.

Tigers are most numerous in the Heggaddevankote and Hunsur Taluks, in the former being met with everywhere. But, except in some portions of the north, they are found wherever there is sufficient jungle to give them cover. Their numbers have greatly decreased within the last 100 years owing to the spread of firearms among the inhabitants and increase of cultivation. Buchanan gives a curious account of Periyapatna in this respect. In his time, tigers had taken possession of the inner fort, and especially of the temples, to such an extent that it was unsafe to enter it even in the day time, and the inhabitants of the outer fort were compelled to shut themselves up at sunset.

The usual method of destroying tigers is to mark one down in a thick patch of jungle, and surround it with a strong net about 300 yards in circumference. It is then easily despatched. Great skill is shown by the *shikaris*, who are generally of either Bedar or Uppaliga caste in following this plan. Another way is to hang up a loose net across where the tiger is expected to go. He is then driven towards it and, as it falls on him as soon as touched, gets entangled in its folds, when he is killed with spears.

Panthers are common all over the District. Bisons are abundant throughout the ranges frequented by elephants. Bears are found in the highlands but not now in very great numbers. Sambar are not uncommon, and spotted deer are numerous in the south of the District. Antelopes are now scarce owing to the great numbers shot and snared, and it is to be feared that unless preserving is restored, this animal will become extinct in the District.

Birds. Peafowl and jungle fowl are common in most of the jungles; and bustad on the plains.

Fish. The following are the Kannada names of the larger fish found in the District; Kurab, or handi, gende, bale, beli, kochal, muchal, ravu, avul, havu, argin, kal-kove, kal-korma, giral, kun, godle, chani, kotu, kari, kechal, charl, chupped, and bachanige. Most of these make good eating; some are found only in particular localities, but many are found in rivers and tanks as well.

Domestic animals. The Amrut Mahal, Hallikar and Madesvara betta cattle, a full description of which has been given in Volume 1, are met with in this District. The rearing of Hallikar cattle receives special attention in the Nagamangala Taluk, particularly in about Kardihalli. The finest specimens of this variety are to be met with at Ganjam in Seringapatam Taluk.

The ordinary cattle seen in villages are of a poor description. This is partly owing to want of care and to starvation, and partly to the indiscriminate system of breeding in vogue. Special efforts are now being made to improve the breed of cattle through the help of the Live Stock Expert. Buffaloes, sheep, goats, swine and asses are numerous.

CLIMATE AND RAINFALL.

Climate. This district is hotter than the Bangalore District, the excess of the annual mean temperature being nearly 1.5°. During the past 31 years, the temperature during the day exceeded 100° only four times during summer and only once the thermometer registered 50° in winter. The relative humidity ranges from 68 per cent in February to 82 per cent in November. Rainfall is over 25 inches over the whole district except in the south-eastern part of it. The following tables give the mean and extreme values of the various weather elements obtained at the Mysore Observatory since 1893:—

TABLE I.—Mean values of Meteorological records obtained at Mysore :—

Month	Pressure inches at 8 A.M. read to 32°	Temperature in degrees Fahrenheit.				Humidity
		Maximum	Minimum	Mean	Range	Aqueous vapour Pressure in inches
1	2	3	4	5	6	7
January ..	27·522	84·1	60·3	72·2	23·8	·489
February ..	27·502	89·0	63·7	76·3	25·3	·506
March ..	27·473	93·5	67·3	80·4	26·2	·581
April ..	27·429	94·3	70·1	82·2	24·2	·669
May ..	27·397	91·7	69·7	80·7	22·0	·673
June ..	27·351	84·5	68·1	76·3	16·4	·652
July ..	27·355	82·3	67·0	74·7	15·3	·635
August ..	28·385	83·2	66·5	74·9	16·7	·631
September ..	27·408	84·1	66·5	75·3	17·6	·631
October ..	27·445	84·1	66·6	75·3	17·5	·646
November ..	27·478	82·2	64·3	73·3	17·9	·589
December ..	27·513	81·8	60·5	71·1	21·3	·511
Year ..	27·438	86·2	65·9	76·1	20·3	·601

Month	Humidity	Wind		Rain		Cloud per cent
	Relative Humidity per cent	Velocity in miles per day	Direction	Rainfall in inches	No. of rain days	
	8	9	10	11	12	13
January ..	72	147	N 71°E	0.12	0	31
February ..	68	125	S 60°E	0.18	0	27
March ..	69	124	S 37°W	0.44	1	22
April ..	73	127	S 60°W	2.51	4	41
May ..	76	159	S 73°W	5.27	8	56
June ..	80	228	S 65°W	2.83	6	78
July ..	81	228	S 65°W	2.66	7	83
August ..	81	204	S 66°W	3.19	7	80
September ..	81	162	S 71°W	4.65	8	73
October ..	82	116	S 72°W	6.43	9	70
November ..	76	128	N 67°E	2.55	4	58
December ..	75	159	N 63°E	0.34	1	40
Year ..	76	159	..	31.17	55	55

TABLE II.—Extreme values of Meteorological records obtained at Mysore:—

Month	Pressure in inches read to 32 F.		Temperature degrees Fahrenheit.		Relative Humidity per cent lowest
	Maximum	Minimum	Maximum	Minimum	
1	2	3	4	5	6
January	27·682	27·238	91·2	51·7	9
February	27·641	27·206	95·4	54·1	6
March	27·610	27·212	99·0	57·9	2
April	27.576	27·151	100·9	61·3	10
May	27·518	27·181	100·4	60·4	15
June	27·478	27·136	97·6	62·0	19
July	27·531	27·118	91·9	62·8	31
August	27·503	27·147	93·0	62·0	32
September	27·553	27·188	91·9	59·3	27
October	27·583	27·216	91·2	57·4	20
November	27·600	27·194	88·2	52·6	18
December	27·723	27·248	88·8	50·0	14
Total ..	27·723	27·118	100·9	50·0	2

	Wind Velocity in miles per day.		Heaviest rainfall in inches	No. of days over last at 10 and 16 hours	No. of cloudless days at 10 & 16 hours
	Highest	Lowest			
	7	8	9	10	11
January	321	7	1·02	2	8
February	277	6	2·34	1	7
March	266	14	1·87	2	7
April	264	4	5·25	2	1
May	411	40	3·50	4	1
June	444	57	2·70	11	0
July	435	32	2·82	12	1
August	390	54	3·75	10	0
September	395	32	3·71	7	0
October	314	19	5·17	5	1
November ..	293	1	4·14	4	2
December	360	10	1·25	3	5
Total ..	444	1	5·25	63	33

April is the hottest month in the year with a mean maximum temperature of 94·3° and the highest temperature on record since 1893 is 100·9° registered on the 16th April 1906. January and December are the coldest months in the year, the mean minimum temperature for these months being respectively 60·3° and 60·5°. During the past 31 years, the temperature has not fallen below 50°, the lowest temperature on record being 50·0° registered on the 12th December 1895. The diurnal range of temperature is greatest in the month of March and least in July. The highest monthly and annual ranges obtained till now are respectively 39·8° and 48·1°. Temperature.

The mean annual rainfall is 28·16 inches distributed over 49 days. In a normal year, good showers can be expected in the months of May, September and October, the total for these months being over half the annual mean. The rainfall from December to March is only 1·15 inches. The yearly aggregate for the Hunsur and Heggaddevankote taluks is over 30 inches and the total for Kakankote is nearly 51 inches. The annual total falls below 25 inches in parts of the Chamarajnagar and Gundlupet taluks; this is probably due to the interception of the monsoon winds by the Western Ghats and the Nilgiris. The heaviest fall in 24 hours was 80·50 inches registered at Kakankote on the 16th October 1916. Since 1893 the deficiency in rainfall in no year exceeded 30 per cent of the normal and the deficit ranged from 15 to 30 per cent in 6 years. Rainfall.

The subjoined table gives the mean monthly and annual rainfall of the various rain-gauge stations in the Mysore district:—

TABLE III.—Normal rainfall in inches at the rain-gauge

Stations	No. of years	January	February	March	April	May	June
1	2	3	4	5	6	7	8
Mysore Taluk							
1. Mysore ..	42	0·12	0·16	0·40	2·20	5·30	2·59
Chamarajnagar Taluk.							
2. Chamarajnagar	40	0·17	0·16	0·39	1·81	4·82	1·51
3. Udigala ..	10	0·20	0·16	0·52	1·81	3·10	2·04
4. Santhemarhalli	9	0·03	0·27	0·20	1·01	3·82	2·00
5. Attagulipur ..	9	0·20	0·12	0·89	2·19	3·42	1·76
Seringapatam Taluk.							
6. Seringapatam	40	0·16	0·13	0·47	1·61	5·32	2·30
7. Melkote ..	14	0·15	0·19	0·32	1·58	4·65	2·20
8. French Rocks	27	0·12	0·19	0·45	1·47	4·96	2·19
Hunsur Taluk.							
9. Hunsur ..	40	0·10	0·14	0·40	2·38	5·58	3·50
10. Periyapatna ..	19	0·21	0·11	0·34	1·87	5·31	4·84
Yedatore Taluk.							
11. Yedatore ..	40	0·07	0·11	0·40	1·76	4·80	2·22
12. Saligrama ..	10	0·16	0·13	0·82	0·51	3·95	2·66
13. Bherya ..	10	0·09	0·13	0·54	1·46	4·45	2·12
Heggaddevankote Taluk.							
14. Heggad-devankote. ..	40	0·20	0·21	0·54	2·55	4·76	3·88
15. Kakankote ..	22	0·20	0·20	0·55	3·63	5·21	8·65
16. Hampapura ..	10	0·27	0·32	0·66	1·82	3·57	3·38
17. Sargur ..	3	0·02	0·10	0·51	3·77	5·86	2·94
Gundlupet Taluk.							
18. Gundlupet ..	40	0·22	0·09	0·62	2·57	4·50	2·04
19. Begur ..	28	0·17	0·13	0·47	2·09	4·56	2·26
20. Bandipur ..	10	0·59	0·17	0·81	2·20	4·64	4·05

stations in the Mysore District.

July	August	September	October	November	December	Annual	Station
9	10	11	12	13	14	15	
2·27	2·94	4·39	6·50	2·25	0·43	29·55	Mysore.
1·24	2·40	4·10	5·60	2·73	0·55	25·48	Chamarajnagar.
2·28	0·89	5·48	4·50	3·59	0·60	25·17	Udigala.
1·78	1·49	6·23	5·89	3·29	0·29	26·30	Santhemarhalli.
2·53	2·22	6·15	5·25	3·82	0·27	28·82	Attagulipur.
1·91	2·47	4·23	6·17	2·48	0·50	27·65	Seringapatam.
2·52	2·86	4·10	6·02	4·49	0·18	29·26	Melkote.
1·78	2·46	4·84	5·96	3·06	0·42	27·90	French Rocks.
3·42	2·72	4·10	6·05	2·32	0·47	31·18	Hunsur.
5·92	2·97	3·16	6·36	3·28	0·64	35·01	Periyapatna.
2·27	2·10	3·86	5·94	2·74	0·45	26·72	Yedatore.
3·03	1·73	3·80	5·15	3·23	0·26	25·43	Saligrama.
2·57	1·45	4·66	5·56	3·83	0·10	26·96	Bherya.
5·64	3·23	3·54	4·98	2·89	0·43	32·85	Heggaddevankote.
12·45	6·57	4·35	6·06	2·50	0·57	50·94	Kakankote.
4·52	2·44	4·10	5·16	3·71	0·35	30·30	Hampapura.
5·05	2·47	2·87	2·38	6·15	0·13	32·25	Sargur.
1·71	1·90	2·92	5·47	2·55	0·49	25·08	Gundlupet.
1·78	2·00	2·96	5·50	2·24	0·57	24·73	Begur.
5·54	2·34	3·21	6·19	3·22	0·38	33·34	Bandipur.

Table

Station	No. of years	January	February	March	April	May	June
Nanjangud Taluk.							
21. Nanjangud ..	40	0·12	0·16	0·37	2·46	4·93	2·19
22. Kaulandi ..	11	0·17	0·19	0·32	1·82	4·11	2·00
23. Hura ..	9	0·46	0·42	0·63	2·26	3·72	2·58
24. Billigere ..	10	0·09	0·00	0·27	1·84	3·61	2·26
T.-Narsipur Taluk.							
25. T.-Narsipur ..	38	0·11	0·21	0·33	2·18	4·85	2·31
Malvalli Taluk.							
26. Malvalli ..	38	0·11	0·22	0·44	1·80	4·33	1·82
Mandya Taluk.							
27. Mandya ..	40	0·22	0·13	0·37	1·39	5·05	1·88
28. Lingaraja-Chatram. ..	27	0·19	0·20	0·32	1·37	4·65	1·90
29. Basaralu. ..	25	0·12	0·19	0·20	1·51	4·03	1·42
30. Koppa ..	28	0·11	0·18	0·26	1·37	4·26	1·99
31. Maddur ..	28	0·11	0·16	0·29	1·61	4·21	2·13
Krishnarajpet Taluk.							
32. Krishnarajapet	30	0·12	0·16	0·25	1·62	4·97	2·81
33. Chinkuruli ..	28	0·19	0·13	0·28	1·57	5·17	2·11
34. Kikkeri ..	7	0·09	0·17	0·24	1·60	3·40	2.82
Nagamangala Taluk.							
35. Nagamangala	41	0·11	0·20	0·29	1·60	4·38	1·74
36. Nelligere ..	20	0·16	0·13	0·34	1·32	3·74	1·67
37. Honakere ..	18	0·25	0·07	0·39	1·05	4·14	2·12

II—*contd.*

July	August	September	October	November	December	Annual	Station
2·34	2·51	3·83	5·61	2·67	0·40	27·59	Nanjangud.
2·36	1·58	4·21	7·08	3·02	0·23	27·09	Kaulandi.
3·14	1·96	3·81	4·62	3·05	0·19	26·84	Hura.
1·48	1·65	3·72	3·84	2·39	0·11	21·26	Biligere.
1·48	2·80	4·91	5·90	2·22	0·56	27·86	T.-Narsipur.
1·60	3·26	5·51	5·44	2·67	0·30	27·50	Malvalli.
1·52	3·28	5·53	6·06	2·74	0·47	28·64	Mandya.
1·62	2·93	5·32	5·42	2·43	0·34	26·69	Lingarajachatram
1·12	2·91	6·15	5·38	3·07	0·31	26·41	Basaralu.
1·72	2·85	6·72	5·70	2·25	0·24	27·65	Koppa.
1·94	3·72	7·20	5·95	2·68	0·38	30·38	Maddur.
2·49	2·23	4·83	6·13	2·92	0·27	28·80	Krishnarajpet.
1·82	2·36	4·58	5·74	2·91	0·43	27·29	Chinkuruli.
2·62	2·43	5·02	4·52	4·61	0·28	27·78	Kikkeri
1·29	2·76	5·25	6·50	2·86	0·35	27·35	Nagamangala.
1·88	3·54	5·49	5·81	2·64	"0·33	27·05	Nelligere.
1·66	"2·74	4·42	5·28	3·73	0·52	26·37	Honakere.

Rainfall at Mysore.

The best years on record are 1852 and 1903, the totals for these years being respectively 52·58 and 51·02 inches. The rainfall was below the normal in 48 out of 88 years and the precipitation was less than 20 inches during 5 years, the worst years on record being 1839 and 1875 when the total was as low as 11·70 and 15·90 inches respectively. During recent years, the driest year was 1914 with only 21·12 inches.

The following table gives the actual rainfall at Mysore from 1837 to 1924 :—

TABLE IV.—Showing the annual rainfall at Mysore from 1837 to 1924.

Year	Inches	Year	Inches	Year	Inches
1837 ..	22.70	1867 ..	28.50	1897 ..	38.60
1838 ..	20.20	1868 ..	27.56	1898 ..	30.21
1839 ..	11.70	1869 ..	21.03	1899 ..	20.08
1840 ..	15·80	1870 ..	21.38	1900 ..	26.12
1841 ..	33.10	1871 ..	17.73	1901 ..	32.43
1842 ..	23.80	1872 ..	20.96	1902 ..	30.97
1843 ..	22.60	1873 ..	21.89	1903 ..	51.02
1844 ..	34.60	1874 ..	24.21	1904 ..	25.92
1845 ..	34.10	1875 ..	15.90	1905 ..	20.89
1846 ..	27.20	1876 ..	22.01	1906 ..	27.94
1847 ..	25.40	1877 ..	26.64	1907 ..	25.57
1848 ..	26.90	1878 ..	31.86	1908 ..	26.27
1849 ..	25.40	1879 ..	26.80	1909 ..	39.08
1850 ..	36.70	1880 ..	45.98	1910 ..	42.64
1851 ..	22.60	1881 ..	26.47	1911 ..	35.14
1852 ..	52.80	1882 ..	42.76	1912 ..	28.34
1853 ..	37.80	1883 ..	44.87	1913 ..	26.84
1854 ..	20.50	1884 ..	23.40	1914 ..	21.12
1855 ..	33.90	1885 ..	29.01	1915 ..	43.40
1856 ..	26.80	1886 ..	32.76	1916 ..	43.41
1857 ..	30.30	1887 ..	37.33	1917 ..	27.55
1858 ..	30.20	1888 ..	19.30	1918 ..	28.45
1859 ..	27.80	1889 ..	36.37	1919 ..	33.88
1860 ..	30.70	1890 ..	27.28	1920 ..	27.58
1861 ..	30.20	1891 ..	24.80	1921 ..	30.19
1862 ..	35.90	1892 ..	34.91	1922 ..	30.76
1863 ..	31.40	1893 ..	30.94	1923 ..	23.37
1864 ..	32.20	1894 ..	29.32	1924 ..	26.92
1865 ..	30.60	1895 ..	33.17		
1866 ..	35.40	1896 ..	30.39		

THE PEOPLE.

Population. The total population of the District according to the census of 1921 composed of 6,59,148 males and 6,60,220 females, excluding the Mysore City in which there are 43,783 males and 40,168 females.

Density. (2) There are 240 persons to a square mile. The following table indicates the density of population in the several taluks of the district.

Name of Taluk	*Population per Square Mile* 1921
1. Mysore City	8837
2. Mysore Taluk	225
3. Yedatore	374
4. Hunsur	165
5. Heggaddevankote	94
6. Gundlupet	145
7. Chamarajnagar	256
8. Nanjangud	319
9. T.-Narsipur	422
10. Seringapatam	349
11. Mandya	303
12. Nagamangala	201
13. Krishnarajpete	266
14. Malvalli	308
15. Yelandur (Jagir)	315

The population of the City of Mysore which numbers 83,951 slightly affects the result; excluding this, we obtain 226 persons per square mile. T.-Narasipur is the most densely populated taluk containing 422 persons to the square mile; the rate in Yedatore is 374, in Seringapatam 349, in Yelandur 315.

Inter-censal variations.

The table of comparative figures for the last five censuses is as follows :—

Nos.	Taluk	1921	1911	1901
1	2	3	4	5
1	Mysore City	83,951	71,306	68,111
2	Mysore Taluk	67,961	64,872	67,007
3	Yedatore	88,797	84,513	82,330
4	Hunsur	1,09,162	1,18,435	1,15,928
5	Heggaddevankote ..	58,554	63,795	61,416
6	Gundlupet	79,524	78,135	74,897
7	Chamarajnagar ..	1,21,487	1,14,197	1,10,196
8	Nanjangud	1,20,727	1,13,169	1,06,895
9	Seringapatam	95,749	83,509	88,691
10	T.-Narasipur	95,162	92,373	87,680
11	Mandya ..	1,36,204	1,27,939	1,15,574
12	Nagamangala	80,667	80,032	76,581
13	Krishnarajpet ..	1,12,551	1,07,515	1,02,816
14	Malvalli	1,20,689	1,08,216	1,01,779
15	Yelandur Jagir ..	32,134	34,065	35,271

Nos.	Taluk	1891	1881	1871
		6	7	8
1	Mysore City	74,048	63,363	60,312
2	Mysore Taluk	61,750	58,183	59,980
3	Yedatore	74,262	61,358	66,370
4	Hunsur	1,13,271	1,13,334	1,16,632
5	Heggaddevankote ..	61,226	63,794	55,703
6	Gundlupet	62,627	54,089	58,312
7	Chamarajnagar ..	95,840	78,854	86,255
8	Nanjangud	95,081	83,046	91,578
9	Seringapatam	85,242	77,671	77,548
10	T.-Narasipur	80,452	69,004	69,846
11	Mandya	99,783	79,640	99,873
12	Nagamangala	69,265	54,615	74,825
13	Krishnarajpet ..	91,453	74,188	84,512
14	Malvalli	85,910	71,852	75,603
15	Yelandur Jagir ..	31,754	28,103	27,459

The following table shows the number under the principal religious heads :— By Religion.

S. No.	Religions	Above 15.	
		Males	Females
1	2	3	4
1	Hinduism	3,91,167	3,95,242
2	Muhammadanism	12,902	10,912
3	Jains	721	734
4	Christians	723	548
5	Others	1,336	1,223
	Total ..	4,06,849	4,08,659

S.No.	Religions	Under 15.		Total
		Males	Females	
		5	6	7
1	Hinduism ..	2,42,353	2,42,429	12,71,191
2	Muhammadanism.	8,314	7,584	39,712
3	Jains ..	401	438	2,294
4	Christians ..	412	386	2,069
5	Others ..	806	717	4,082
	Total ..	2,52,286	2,51,554	13,19,348

The following table shows the distribution of population in the district according to occupation :— By Occupation.

S.No.	Occupation	Number
1	Agricultural	2,84,220
2	Extraction of minerals	17
3	Industry	30,189
4	Transport	3,102
5	Trade	18,843
6	Public Force	2,883
7	Public Administration	6,133
8	Professions and liberal arts	7,532
9	Persons living on their income	1,174
10	Domestic Service	3,644
11	Insufficiently described occupations	4,258
12	Unproductive	2,246
13	Dependents	10,39,070

Towns and Villages. Towns.

The district contains 23 towns with population of 179,387. The following are the towns with the population of each :—

S.No.	Name of the Town	Population
1	Mysore	83,951
2	Nanjangud	7,453
3	Malvalli	7,400
4	Seringapatam	7,217
5	Chamarajnagar	6,934
6	Melkote	6,307
7	Mandya	4,887
8	T.-Narsipur	4,768
9	Ramasamudra	4,748
10	Gundlupet	4,594
11	Hunsur	4,463
12	Bannur	4,458
13	Talkad	4,115
14	Saligrama	3,909
15	Mugur	3,540
16	Nagamangala	3,474
17	Krisnharajpet	3,226
18	Periyapatna	3,108
19	Maddur	2,816
20	French-Rocks	2,407
21	Sargur	2,265
22	Yedatore	2,105
23	Heggaddevankote	1,242

Villages.

The total number of *asali* or primary villages in 1922-23 was 3,202, to which were attached 1,292 *Dakhali* or secondary

villages or hamlets. Of the former, 2,718 were populated and 484 were depopulated. Of the latter, 1,108 were populated and 184 were depopulated. Government villages numbered 2,866 and Inam villages 336, namely, Sarvamanya 224, Jodi 76, and Kayam Gutta 36.

No.	Taluk	Populated		Depopulated	
		Villages	Hamlets	Villages	Hamlets
1	Mysore	138	49	29	51
2	Yedatore	148	83	33	1
3	Hunsur	320	162	96	..
4	Heggaddevankote ..	180	52	99	7
5	Gundlupet	127	45	28	5
6	Chamarajnagar ..	146	63	45	6
7	Nanjangud	170	97	19	29
8	T.-Narsipur	128	83	3	4
9	Seringapatam	188	15	26	..
10	Mandya	284	128	18	81
11	Nagamangala ..	340	159	27	..
12	Krishnarajpet ..	335	53	40	..
13	Malvalli	214	119	21	..
	Total ..	2,718	1,108	484	184

No.	Taluk	Classified				Total
		Government	Sarvamanya	Jodi	Kayamgutta	
1	Mysore ..	137	25	2	3	167
2	Yedatore ..	153	26	2	..	181
3	Hunsur ..	384	15	10	7	416
4	Heggaddevankote ..	266	8	1	4	279
5	Gundlupet ..	154	..	..	1	155
6	Chamarajanagar ..	163	23	5	..	191
7	Nanjangud ..	159	24	4	2	189
8	T. Narsipur ..	95	20	14	2	131
9	Seringapatam ..	195	13	5	1	214
10	Mandya ..	279	11	2	10	302
11	Nagamangala ..	341	2	21	3	367
12	Krishnarajpet ..	333	34	5	3	375
13	Malvalli ..	207	23	5	..	235
	Total ..	2,866	224	76	36	3,202

Stock and Dwellings. Stock.

The agricultural stock in 1922-23 consisted of 57,623 carts and 2,07,356 ploughs. The manufacturing stock included 3,012 looms for cloth, 1,434 for Kambli and 60 for girdles. There were also 912 wooden oil mills. The following table gives details of stock distributed according to the several taluks :—

No.	Taluk	Agricultural Stock		Manufacturing stock (looms for)	
		Carts	Ploughs	Cloth	Kumbli
1	2	3	4	5	6
1	Mysore ..	4,524	13,000	..	..
2	Yedatore ..	3,476	12,110	54	..
3	Hunsur ..	3,887	20,692	71	86
4	Heggaddevan-kote.	2,605	11,595	140	..
5	Nanjangud ..	7,067	16,443	306	216
6	Gundlupet ..	5,633	11,213	240	143
7	Chamarajnagar	8,511	17,965	447	22
8	T.-Narsipur ..	5,620	12,658	115	57
9	Seringapatam..	2,722	7,312	50	10
10	Krishnarajpet..	2,432	19,855	118	86
11	Nagamangala..	1,616	15,313	18	48
12	Mandya ..	3,960	32,175	1,124	700
13	Malvalli ..	5,570	17,026	329	66
	Total ..	57,623	2,07,356	3,012	1,434

No.	Taluk	Wooden oil Mills			
		Girdles	Goni	Carpet	
		7	8	9	10
1	Mysore	..	..	6	9
2	Yedatore	..	..	..	56
3	Hunsur	..	..	..	67
4	Heggaddevankote ..	..	..	..	51
5	Nanjangud	..	..	..	45
6	Gundlupet	..	..	..	37
7	Chamrajnagar ..	..	..	..	23
8	T.-Narsipur	..	..	..	70
9	Seringapatam.. ..	..	..	..	66
10	Krishnarajpet ..	..	..	..	154
11	Nagamangala ..	..	..	..	93
12	Mandya	60	..	..	128
13	Malvalli	..	..	..	113
	Total ..	60	..	6	912

Dwellings.

The dwellings of the people in 1922-23 consisted of 2,65,539 houses excluding the Mysore City, of which 2306 were terraced, 1,89,858 tiled and 73,375 thatched. The taluks of Mysore Mandya, Hunsur, Nanjangud, T.-Narasipur and Seringapatam contain the largest number of first and second class houses.

Festivals, etc.

The principal concourse of people occurs at the following religious festivals, necessary particulars about which is given in the following table :—

Place	Name of Jātra or Festival	Time of Jātra	No. of People attending the Jātra	Number of Cattle
Seringapatam Tk.				
Seringapatam ..	(1) Rathasapthami Utsavam.	In January.	20,000	..
Do	(2) Brindāvanōtsava	In October or Nov.	10,000	..
Do	(3) Voorus of Tīpu Sultān.	In June or July.	5,000	
Ganjam ..	Karighatta Jātra ..	In Feb. or Mar.	20,000	..
Melkote ..	Vairamudi Utsavam	For 12 days from Phalguna or Chaitra Suddha.	25,000	..
Mandya Taluk.				
Sante Kasatgere	Chandēsvara Jātra	In March	12,000	..
Holulu ..	Patnadammana Jātra.	In February.	6,000	
Satnu. ..	Bere Dēva Jātra ..	Held once in 4 or 5 years.	3,000	..
T.-Narsipur Tk.				
Bettihalli or Mudukdere.	Mallikārjunasvāmi Jātra.	For 15 days in Jan. or Feb.	20,000	..
Boppagandanpura. ..	Matesvāmi Jātra ..	In March or April.	4,000	..

Place	Name of Jātra or Festival	Time of Jātra	No. of people attending the Jātra	No. of Cattle
Mugur ..	Tibba Dēvi Jātra ..	For 10 days in Dec. or January.	2,000	..
Talkad ..	Panchalinga Darsana Jātra. ..	For about a week once in 20 years.	1,00,000	..
Yedatore Taluk.				
Chunchun Katte.	Jātra	In January.	20,000	..
Kapadi ..	Jātra ..	For 20 days.	10,000	..
Nagamangala Tk.				
Chunchungeri ..	Gangadharēsvara .. Jātra.	For 15 days in Palghuna Suddha	10,000	..
Somanhalli ..	Ammana Jātra ..	For 15 days in Margasira Suddha.	4,000	..
Malvalli Taluk.				
Marhalli ..	Narasimhasvāmi .. Rathōtsavam.	For 15 days in May.	3,000	..
Mysore City.				
Mysore ..	Chāmundēsvari .. Ammana Rathothsavam.	In October.	4,000	..
Krishnarajpet Tk.				
Hemagiri ..	Gōpālakrishna- .. svāmi Rathotsavam.	In January.	20,000	15,000
Nanjangud Tk.				
Nanjangud ..	Srīkantēsvarasvāmi Dodda Jātra.	For one day in March.	20,000	..
Do ..	Āridra Darshana ..	January	5,000	..
Gundlupet Tk.				
Gundlupet ..	Himavadgōpāla- .. svāmi Rathōtsavam.	March ..	4,000	..
Yelandur Taluk.				
Yelandur ..	Biligiri Ranganāthasvāmi Jātra.	Chaitra	10,000	..

The largest weekly fairs are the following :— Fairs.

Place	Taluk	Day	No. of visitors
Santhemarahalli	Chamarajnagar.	Tuesday ..	10,000
Terukanambi ..	Gundlupet ..	Thursday ..	10,000
Periyapatna ..	Hunsur ..	Saturday ..	5,000
Nidughatta ..	Mandya ..	Wednesday ..	2,000
Bannur ..	T.-Narsipur ..	Sunday ..	2,000
Ganganur ..	Do ..	Thursday ..	2,000
Hirod ..	Seringapatam ..	Thursday ..	2,000
Mandya ..	Mandya ..	Thursday ..	1,000
Malvalli ..	Malvalli ..	Friday ..	1,000
Nagamangala ..	Nagamangala	Friday ..	2,000
Hemmaragala ..	Nanjangud ..	Monday ..	2,000
Saligrama ..	Yedatore ..	Saturday ..	1,500

Vital Statistics.

The number of births registered in the District during the year 1925 was 2185 ; this gives a birth rate of 15·03 per mille.

The number of deaths registered in the District during the same year was 25,535 ; the death rate was thus 18·02 per mille. The mean rate of deaths per 1,000 during the previous 5 years was 13·39.

Of the total number of deaths, 1,351 were from Plague, 1,140 from small-pox, 1,481 from fevers, 509 from Diarrhoea, dysentery and other bowel complaints, 230 from respiratory diseases, 26 from suicide, 21 from snake-bite, 100 from other injuries and accidents, and 4,381 from all other causes.

Diseases.

The most prevalent disease in the District is malarious fever. It is usually of the intermittent type, and, in the great majority of cases, tractable. In the most feverish taluks, however, splenic enlargement and visceral congestions are not unfrequent. Attacks are most common and severe in the cold season and when the wind is easterly.

The outbreak of cholera seems generally to commence early in the year, about April. It is very rare to hear of a case in the cold season.

CASTES AND OCCUPATIONS.

Castes.

The following table shows the castes or classes among the Hindus numbering over 10,000 :—

No.	*Caste or class*	*Number*
1	Vokkaliga	3,59.368
2	Holaya	2,01,336
3	Lingayet	1,91,907
4	Kuruba	1,34,778
5	Bestha	1,09,909
6	Brahmin	50,190
7	Uppara	49,054
8	Panchala	42,184
9	Madiga	26,404
10	Agasa	22,524
11	Banajiga	18,399
12	Kumbara	18,275
13	Ganiga	18,158
14	Vadda	11,305
15	Nainda	10,814

Occupation.

The following table shows the population in the District according to occupation :—

Occupation	Total including dependents			Actual Workers		
	Males	Females	Total	Males	Females	Total
1	2	3	4	5	6	7
Population ..	7,02,931	7,00,388	14,03,319	2,91,323	72,918	3,64,241
1. Agriculturists	..	..	..	2,28,833	55,387	2,84,220
2. Extraction of minerals.	..	..	..	12	5	17
3. Industry ..	..	..	..	23,878	6,311	30,189
4. Transport ..	..	..	..	2,903	199	3,102
5. Trade ..	..	..	..	12,570	6,273	18,843
6. Public Force.	..	..	..	2,773	110	2,883
7. Public Administration.	..	..	..	5,774	359	6,133
8. Professions and liberal Arts	..	..	..	6,775	757	7,532
9. Persons living on their income.	..	..	..	913	261	1,174
10. Domestic service.	..	..	..	2,631	1,013	3,644
11. Insufficiently described occupations.	..	..	..	2,826	1,432	4,258
12. Unproductive	..	..	..	1,435	811	2,246

Occupation	Dependents			Percentage of actual workers to total population	Percentage of dependents to total population
	Males	Females	Total		
	8	9	10	11	12
	4,11,608	6,27,470	10,39,078	25·95	74·04
1. Agriculturists ..	..	..	..	..	..
2. Extraction of minerals. ..	..	..	..	..	..
3. Industry ..	..	..	..	..	..
4. Transport ..	..	..	..	..	..
5. Trade ..	..	..	..	..	..
6. Public Force ..	..	..	..	..	..
7. Public Administration. ..	..	..	..	..	..
8. Professions and liberal Arts. ..	..	..	..	..	..
9. Persons living on their income. ..	..	..	..	..	..
10. Domestic service. ..	..	..	..	..	..
11. Insufficiently described occupations. ..	..	..	..	..	..
12. Unproductive. ..	..	..	..	..	..

Christian Missions.

The Roman Catholic Mission maintains a Church and a school at Mysore with 87 pupils. There are two Orphanages separately for European and Indian girls with 148 and 62 orphans respectively. At Settihalli there is an Orphanage and a Hospital and Dispensary. There is an Industrial School for boys maintained by the Mission at Mysore. The Head stations in the District are Mysore, Settihalli, *etc.*, with a number of sub-stations. The Roman Catholic Mission.

The Wesleyan Mission maintains 9 Day Schools (including a Collegiate High School), and 2 Night Schools for boys with a total of 2,000 scholars. There are 7 Day Schools for girls with 750 scholars. The Holdswoth Memorial Hospital was opened in 1906 and is one of the largest Mission The Wesleyan Mission.

Hospitals in India. The Mission Press publishes a weekly Newspaper, *the Vrittanta Patrika*. The Hardwicke College is a Boarding School for Christian boys. Evangelistic and educational work is carried on at Mandya, French-Rocks, Nanjangud and Hunsur. In these towns there are 3 Boys' Schools and 3 Girls' Schools.

SECTION II.—HISTORY AND ARCHÆOLOGY.

A. HISTORY.

Legendary History.

A District traversed by the sacred stream of the Cauvery is assuredly not wanting in *puranic* legends, associated with every rapid, bend, island and hill in its course. Next to the Pāndu expedition sent by Yudhisthira, and Sahadēva's attack on Mahishmati, described with such singular details in the *Mahābhārata*, one of the oldest legends of an historical character, and not connected with the Cauvery, relates to a city named Manipura, in Kannada Haralukōte, the site of which is pointed out three miles south-east of Chāmārajnagar. It is stated to be the Manipura mentioned in the *Mahābhārata*, the princess of which named, Chitrāngada, was married by Arjuna, one of the Pāndu princess (*Ādi Parva*, 7826-7883). Babhruvāhana, the son of this marriage, in course of time became king of Manipura. A fight afterwards took place between father and son, owing to the horse destined by Yudhishthira for the *asvamēdha*, the defence of which devolved on Arjuna, having in the course of its wanderings to the Dakshina or south country came to Manipura (*Asvamēdhika Parva*, 2303-2431). Babhruvāhana, according to the local account ruled the country wisely and all his people were happy. The rains fell at the right seasons and the crops were abundant. Thus was Manipura equal to Indraprastha. This prosperity invited an attack from two giants named Nivāta and Kavacha, who bore a grudge against Arjuna. But Babhruvāhana applying to his father for assistance, the latter came to the rescue and destroyed

them. He then appointed Ānjanēya or Hanumantha as guardian of the place and set up his image at each of the gates. The city is said to have been six miles square, with a gate on every side, the position of each being still indicated by an image of Ānjanēya. The inscriptions at the place are of the Hoysala kings, 800 years old.

The earliest mention of Mysore or Mahishur is referred to the time of Asoka in 245 B.C., when on the conclusion of the third Buddhist convocation, a *therō* was despatched to Mahishamandla, as to Banavāsi and other countries, for the purpose of establishing the religion of Buddha. Of other events of those early times, so far as they are connected with this District, we have no certain knowledge until the rise of the Gangas. But an old Jain work of the 10th century says that Bhadrabāhu, when he came to the south in the 3rd century B.C., with Chandra Gupta, and died on the journey at Srāvana Belgōla, was on his way to the Punnata country. This must be the Punnād described below and corresponds with the Pounnata mentioned by Ptolemy, whence beryl was obtained in the Roman period.

Gangas.

The Ganga dynasty appears to have been established in the 2nd century, and the Ganga kings ruled over the greater part of Mysore till about 1004, their principal territory being known as the Gangavādi Ninety-six Thousand. They claim Kuvalāla or Kolar as their original City in this country, but tradition credits them with a capital called Skandapura, which is supposed to have been at Gajalhatti, on the Moyār, near its junction with the Bhavāni, beyond the south of the Chamarajnagar taluk, west of Satyamangalam. However, in the 3rd century the capital was established at Talkad on the Cauvery, in Tirumakudal Narsipur taluk. At this period, the south of the Mysore District was occupied by a kingdom called the Punnād Ten Thousand whose capital was at Kittipura, identified by Mr. Rice with Kitur on the Kabbani, in Heggaddevankote taluk. This Ten Thousand country may correspond with the Padi-nād

or Ten-nād country of later times, of which the name survives in Hadinād. In the 5th century the Ganga king Avinīta married the daughter of the Punnād Rāja, Skandavarma, and his son Durvinīta seems to have absorbed Punnād into the Ganga dominions. Though Talkad continued to be the Ganga capital, the royal residence was apparently removed to Makunda (Channapatna taluk) in the 7th century, and in the 8th century to Manne (Nelamangala taluk).

Early in the 9th century the *Rāshtrakūtas*, whose capital was Manyakheta (Malkhad in the Nizam's Dominions), seized and imprisoned the Ganga king, and appointed their own viceroy to administer the Ganga territories. An inscription of the Rāshtrakūta prince Kambharasa, or Ranavaloka, probably the first viceroy, occurs in Heggaddevankote taluk.

Eventually the Ganga king was restored to power, and in the 10th century there were matrimonial alliances and the greatest intimacy between the Gangas and the Rāshtrakūtas. This was especially the case in the time of Būtuga, who married the Rāshtrakūta king's sister and whose son married the Rāshtrakūta king's daughter. He had secured the Ganga throne by putting to death the rightful heir, Rāchamalla, his brother, or half-brother. But an inscription in Heggaddevankote taluk shows that the chiefs of Bayal-nād and other parts refused to recognize his claims and fought for Rāchamalla. At this period the Chōlas were at war with the Rāshtrakūtas, and, led by their king Rājāditya, apparently entered the Mysore country in order to attack them, when Būtuga killed the Chōla king at a place called Takkōla (near Arkonam) and brought the war to an end. This was in 950 A.D.

Chōlas.

But in about 1004 a formidable invasion by the Cholas took place under the command of Rājēndra Chōla, son of the reigning king Rājarāja. They succeeded in capturing Talkad and overthrew the Ganga power, which had ruled over Mysore for nearly a thousand years. Giving to Talkad the name of Rājarājāpura, the Chōlas speedily possessed

themselves of all the country in Mysore south of the Cauvery together with that east from Seringapatam, along with the Bangalore and Kolar Districts. In accordance with their usual policy, they imposed their own names on the conquered provinces, and the south of the Mysore District thus became the Mudikonda Chōla-mandala, the part in which Talkad was situated being called the Rājēndra Chōlavalanād. Towards the west, partly in Mysore and partly in Coorg, they subdued the Changālva kings of Nanjarāyapattana and Piriyapattana, who in consequence received the name Kulōttunga-Chōla-Changālva.

Hoysalas.

Meanwhile the Hoysalas, whose capital was at Dōrasamudra (Halebīd in the Belur taluk), had been gradually increasing in power. Vinayāditya who came to the throne in 1047, subdued the Malapas or hill-chiefs, who may be identical with the Danāyaks of Bettadakōte (on the Gōpālswāmi hill, Gundlupet taluk). From the account given in Vol. II *Historical*, it will be seen that during the confusion that ensued on the break-up of the Ganga power, nine brothers, called the Nava Danāyak, established themselves at Bettadakōte, and after splitting into two hostile parties, the four victorious ones got possession of Nanjangud and overran all the hill region from the south of Coorg to Goa, and from Satyamangala to the Bisale Ghat.

But soon after 1104, the Hoysalas gained a much greater accession of power under Bitti Dēva (afterwards called Vishnuvardhana), who retook Talkad and drove the Chōlas out of Mysore. The capture of Talkad itself was effected by his general Ganga Rāja, who was a representative of the old Ganga kings. Vishnuvardhana recovered all the Ganga dominions and took the title of Vīra Ganga. In 1117, he claims to be ruling over a territory extending from Nangali (Mulbagal taluk) in the east to Barkanūr (in south Kanara) in the west, and from Kongu (Salem and Coimbatore), Chōra (Travancore) and Anamale (the hills of that name) in the south to Sāvimale (in Dharwar) in the north. The career

of the Hoysalas is given in detail in the general chapter on *History*. It will suffice here to say that on the final destruction of Dorasamudra by the Muhammadans in 1326, it was to Tondanūr (Tonnūr in Seringapatam taluk) that the Hoysala king retired.

Vijayanagar.

In the 14th century, the Hoysala dominion came to an end, and the Vijayanagar sovereigns next became paramount throughout the south. Narasa, the founder of the third dynasty, captured Seringapatam in about 1495. A viceroy known as Srī Ranga Rāya, who ruled from Srirangapattana (Seringapatam) the seat of his government, levied tribute in their name on the neighbouring chiefs and had under his direct jurisdiction the districts of Patna Ashtagrām and Mysore Ashtagrām, with outlying territories to the west. In the 16th century, Jagadēva Rāya of Channapatana (Bangalore District) held sway over the eastern and some of the northern parts of the District. At the same time, a line of kings was ruling Padinād, in the south of the District, with a city at Yelandur. There were also chiefs at Ummattur, Mugur and other places.

Mysore Rajas.

Among the feudatory chiefs, the Rājas of Mysore, the account of whose origin is given in the Second Volume of this work, rapidly rose to a position of independence. After evading the payment of tribute on various pretexts, Rāja Wodeyar, in 1610, succeeded in gaining possession of Seringapatam. The mode in which this was accomplished is involved in some obscurity. "The prevailing tale states that the viceroy Tirumal Raj, or Sri Ranga Rāya, as he is sometimes called, being afflicted with the *Rājpora*, or royal boil, the disorder most fatal to opulent and luxurious Indians, retired to the holy temple of Talkad, with the view of being cured by the interposition of the idol, or breathing his last before the sacred shrine ; and that previously to his departure he had selected Rāja Wodeyar of Mysore for the confidential trust of administering the government in his absence ; and

in the event of his death, of transferring it to his kinsman and heir, the Wodeyar of Ummattur. But on adverting to the animosities and jealousies which had prevailed for many years between these two persons, and the recent attempt of the viceroy, only three years before, to remove Rāja Wodeyar by assassination, we must reject as contrary to all probability the tale of this singular bequest of confidence and friendship. Seventy-six years had now elapsed since the subversion of the empire from which the viceroy had derived his original powers. This sinking and fugitive State, foiled in the attempt to re-establish its government at Penukonda, had now renewed its feeble efforts at Chandragiri. The viceroy himself was worn down with age and disease; his government long destitute of energy, had fallen into the last stage of disorganization, faction, and imbecility; it is not improbable that, foreseeing its impending destruction he concluded the best compromise in his power with his destined conqueror; and the manuscript of Nagar Pootia even details the names of the persons, probably of his own court, who had combined (as it is stated, with the permission of Vēnkatapati Rāya, who then reigned at Chandragiri) to compel him to retire. All that can be determined with certainty is, the quiet retirement of Tirumal Rāja to Talkad, where he soon afterwards died; and the peaceable occupation by Rāja Wodeyar of the fort of Seringapatam, which thenceforth became the seat of the government of his family. It is certain that until this period the Rājas of Mysore openly professed the religion of the Jangam; but many circumstances afford room to conjecture that it was about this time that they adopted the insignia and ceremonies of the sect of Vishnu; and as the whole of the old court had been of that persuasion, it is highly reasonable to suppose that the real or ostensible conversion of the new Rāja was one of the fundamental conditions of their conspiring to depose the viceroy." (Wilks, *Hist. Sk.* I. 27)

The extensive possessions of Jagadēva Rāya of Channapatna were absorbed in 1630 and the subsequent conquests of the

Mysore Rājas speedily brought within their dominion, a territory which, at the death of Chikka-Dēva-Rāja in 1704, extended from the Palni hills, south of the Coimbatore country to Midagesi in the north of the Tumkur District, and from the borders of Coorg to Vaniambadi and Karnātic Ghur. That sovereign had with judicious policy maintained a friendship with Khāsīm Khān, the Mughal general from whom he had purchased Bangalore, now governor of Sira, and through him with the court of Aurangzeb. On the death of Khāsīm Khān, in 1699, he sent an embassy to the emperor, then at Ahmednagar, with the view of obtaining a recognition of his extended authority, on which occasion it is alleged that the privileges were conferred of sitting on an ivory throne and of using a signet bearing the title of *Jagat Dēva Rāja.*

It is unnecessary in this place to follow the fortunes of the royal family throughout their subsequent career up to 1761, the date of Haidar Alī's usurpation of power ; or to describe the conquests whereby this ruler enlarged the Mysore territories, including that of the rich capital of Bednur; the various wars in which he and his son Tīpu Sultan engaged ; the siege of Seringapatam by the British in 1792 ; its capture in 1799, the fall of Tīpu and the restoration of the Hindu Rāj. These events have found full and able historians and will be found briefly described elsewhere, in Volume II.

After 1799, Mysore became the capital in place of Seringapatam. In 1809, owing to the increasing unhealthiness of the latter, the British troops were removed to Bangalore. A native regiment was quartered at Hirōd, or the French Rocks, a healthy spot a few miles to the north until 1867, when it was removed to a new cantonment at Mysore. But the site chosen for this, about three miles to the north, proved so feverish that the troops reverted to French Rocks, until the regiment was withdrawn altogether, in 1881.

The District formed at first part of the Patnada Rāyada or Subāyana, and afterwards of the Ashtagrām Faujdāri. The latter, in 1862, merged in the Ashtagram Division, which

included the Districts of Mysore and Hassan. Divisions had been abolished before the Rendition in 1881, and the island of Seringapatam was then made over to Mysore. In 1882 the District was extended by the addition of several taluks from the Hassan District, which was also abolished. There were thus fourteen taluks and three sub-taluks, besides Yelandur *jāgīr*, included in the Mysore District, of which five taluks and one sub-taluk were formed into the French Rocks Sub-Division. In 1886 the Hassan District was restored, but the limits of the Mysore District remained as they now are, embracing, the French Rocks Sub-Division.

B. Archæology.

The inscriptions relating to this District are included in *E. C. Mysore District, Parts I and II*, and in the *Mysore Archaeological Reports* from 1900 to 1926. Among Hoysala temples of note are that at Basaralu, Kikkeri, Govindanhalli, Somanathpur and Hosa Holalu. These are referred to at length in Vol. II Chapters V and VI. The Mahalingēsvara temple at Varuna, in the antique Jaina style, is also described in those chapters. The more famous among temples in the Dravidian style are those of Srīranganātha at Seringapatam the Nanjundēsvara at Nanjangud and the Chāmundēsvari on the Chāmundi Hill at Mysore. The temple of Terakan-āmbi also belongs to this style. They will be found referred to at length in Vol. II, Chapters V and VI. The more notable Muhammadan buildings include the Gumbaz of Haidar at Ganjam and the Summer Palace in the Darya-Doulet. These are also described in Vol. II, Chapter VI. The deserted image of Gommatēsvara at Sravanagutta, near Yelwal, in Mysore Taluk, is also deserving of notice. It stands on the top of a small rocky hill and seems nearly 20 feet high. It probably belongs to the 14th century (see Vol. II, Chapter V).

SECTION III.—ECONOMIC.

GENERAL AGRICULTURAL CONDITION.

Of the total extent of 13,39,433 acres under cultivation in this District during 1922-23, 87,571 acres or 6·5 per cent are irrigated by the channels drawn from the Kaveri and its tributaries and they are relatively speaking more independent of the variations in the seasonable distribution of rainfall than the other lands. Of the remaining extent, 36,802 are commanded by tanks and 12,15,060 acres depend entirely on timely rains.

The District depends on three seasonable rains, the Mungar in March and April, important for preliminary ploughing, and also for a catch of crop of Ragi and Jolum, the south-west monsoon in June and September, yielding the freshes and floods in the rivers and also facilitating the sowing and growth of paddy, ragi and other grains and the north-west monsoon in October and November sustaining and bringing the crops to maturity. The District average for three rains are 1·02 inches 6·92 inches,, and 12·72 inches respectively in 1922.

Agricultural stock is better than average in quality, and there is generally no lack of food or fodder for cattle, except in parts of Malvalli, Mandya and Nagamangala Taluks. Manurial facilities exist and leaf manure is resorted to for the rice fields, as also green manuring by growth and ploughing of manurial crops under river channels.

The average out-turn of the principal crops per acre ranges from 4 pallas in Heggaddevankote Taluk to 14 pallas in Mandya for paddy, from 1½ pallas in T.-Narsipur to 4½ pallas in Mandya for Ragi and from 1 palla in Chamarajnagar to 4 pallas in Gundlupet for jolum.

Chief Agricultural statistics and principal crops.

(1) The following table shows the statistics for the three years 1922-23 to 1924-25 :—

	1922-23	1923-24	1924-25
Area of the District ..	35,17,486	36,00,303	35,34,116
Area available for cultivation ..	16,21,660	15,58,234	15,65,861
Cultivable waste not in occupancy	1,40,819	77,424	79,424
Cultivable area under occupancy	14,80,841	14,80,810	14,86,437
Current fallows	1,41,408	1,45,265	1,40,563
Net area cropped ..	13,39,433	13,35,545	13,45,874

(2) The following table shows the area of different crops that were raised during the three years 1922-23 to 1924-25 :—

	1922-23	1923-24	1924-25
Food grains and pulses ..	13,71,403	13,29,635	13,30,098
Oil seeds	95,641	91,521	89,796
Condiments and spices ..	18,266	16,675	14,406
Sugar	5,613	5,348	5,319
Fibre	4,693	4,263	4,403
Dyes	..	..	..
Drugs and narcotics ..	14,459	15,041	16,218
Fodder crops	11,385	7,188	5,462
Miscellaneous	71,564	64,479	60,448
Total ..	15,93,024	15,34,160	15,26,150

(3) A table showing the number and extent of different holdings under cultivation in the District during 1922-23, 1923-24 and 1924-25 is given below.—

Year	Holdings not exceeding one acre in extent		Exceeding 1 acre and not exceeding five acres		Exceeding 5 but not exceeding ten	
	No.	Extent	No.	Extent	No.	Extent
1	2	3	4	5	6	7
1922-23 ..	19,754	16,803	98,968	2,69,479	65,499	4,13,695
1923-24 ..	20,198	16,828	1,22,234	2,91,500	73,158	4,87,319
1924-25 ..	20,397	17,119	1,33,553	3,75,374	67,144	4,47,987

Year	Exceeding 10 but not exceeding 50		Exceeding 50 but not exceeding 100		Exceeding 100 but not exceeding 500		Above 500 acres	
	No.	Extent	No.	Extent	No	Extent	No	Extent
	8	9	10	11	12	13	14	15
1922-23	61,973	6,61,009	1,166	76,506	111	..	2	1,469
1923-24	32,646	5,50,499	1,223	86,658	123	25,824	3	2,164
1924-25	28,445	5,09,347	1,220	73,976	424	59,589	3	2,164

The following table gives the number of holders classified according to the amount of revenue paid during 1922-23, 1923-24 and 1924-25.—

Years	Holders paying assessment or Jodi of Rs. 5 and under		Holders paying assessment exceeding Rs. 5 but not Rs. 25.	
	No.	Amount paid	No.	Amount paid
1	2	3	4	5
1922–23 ..	1,04,351	2,58,463	1,08,266	7,28,439
1923-24 ..	86,444	2,51,798	1,15,745	7,17,015
1924–25 ..	93,338	3,47,148	1,23,028	8,96,907

Years	Holders paying Rs. 25 but not exceeding Rs. 100		Holders paying Rs. 100 but not exceeding Rs. 500		Holders paying above Rs. 500	
	No.	Amount paid	No.	Amount paid	No.	Amount paid
	6	7	8	9	10	11
1922–23 ..	23,285	5,47,921	898	1,64,875	8	6,057
1923–24 ..	25,207	5,00,136	1,070	1,76,987	13	8,915
1924–25 ..	21,491	5,17,282	851	1,42,655	8	8,390

AGRICULTURAL LOANS.

Different kinds of loans granted in the District are (1) Land Improvement Loans (2) Takavi Loans (3) Subsistence Loans and (4) Loans for irrigation wells.

The following table shows the amount of loans granted for different purposes during the years 1920-21, 1921-22 and 1922-23 :—

Year	Takavi Loan. Amount sanctioned	Subsistence Loans. Amount sanctioned	Loan for irrigation wells		
			Amount sanctioned	No. of Appns.	Amount sanctioned
1920–21 ..	2,825	1,180	505	..	..
1921–22 ..	4,050	2,000	..	..	..
1922–23 ..	4,125	500	..	..	..
1923–24 ..	4,410	3,046	..	..	..
1924–25 ..	39,017	28,807	..	..	1,000

IRRIGATION.

There are 191 Major tanks and 1274 Minor tanks in the District and the area irrigated by each is 62,809 and 23,312 acres respectively.

The following table gives details of the various means of irrigation in the District :—

Taluk	Tanks in action					
	Major			Minor		
	No.	Extent Irrigated		No.	Extent Irrigated	
		A.	G.		A.	G.
Mysore ..	11	1,010	21	86	554	3
Hunsur ..	22	1,568	15	535	857	34
Heggad-devankote.	9	1,995	2	49	517	18
Yedatore ..	3	484	12	92	1,185	4
Gundlupet ..	7	915	0	38	494	18
Nanjangud ..	4	1,705	37	4	143	11
Chamaraj-nagar.	25	8,884	15	15	648	29
T. Narsi-pur. ..	9	2,457	17	28	1,110	20
Seringa-patam. ..	6	1,331	31	30	275	17
Nagaman-gala. ..	23	3,853	19	64	1,615	27
Krishna-rajpet. ..	13	2,857	9	147	2,967	10
Mandya ..	50	32,175	8	133	11,413	0
Malvalli ..	9	3,564	6	53	1,533	1
Total .	191	62,808	32	1,274	23,311	32

The following table shows the number of major and minor tanks in the District including private enterprise tanks and the number of tanks which are restored out of them :—

Taluk	No. of major tanks			No. of minor tanks			Total	
	Restored	Un-restored	Total	Restored	Un-restored	Total	Restored	Un-restored
Mysore ..	4	7	11	19	67	86	23	74
Yedatore ..	3	..	3	15	77	92	18	77
Hunsur ..	13	9	22	26	509	535	39	518
Heggad-devankote.	8	1	9	4	45	49	12	46
Gundlupet..	5	2	7	4	34	38	9	36
Nanjangud.	3	1	4	2	2	4	5	3
Chamara-jnagar.	20	5	25	9	6	15	29	11
T. Narsipur.	6	3	9	9	19	28	15	22
Seringa-patam.	5	1	6	12	18	30	17	19
Krishna-rajpet.	2	11	13	35	112	147	37	123
Nagama-ngala.	23	..	23	21	43	64	44	43
Mandya ..	40	10	50	44	89	133	84	99
Malvalli ..	9	..	9	42	11	53	51	11
Total ..	141	50	191	242	1,032	1,274	383	1,082

The following table gives the particulars of Government tanks classified according to Revenue under each of them :—

Taluks	Number of tanks with a revenue of—					
	Less than Rs. 300	Between 300 and 500	Between 500 and 1000	Between 1000 and 5000	Above Rs. 5000	Total
Mysore ..	23	6	..	2	..	31
Yedatore ..	65	2	..	1	..	68
Hunsur ..	535	11	5	6	..	557
Heggad-devankote.	25	1	6	2	1	35
Gundlupet ..	27	3	2	1	..	33
Chamaraj-nagar.	15	7	5	11	2	40
Nanjangud .	4	1	1	2	..	8
T. Narsi-pur.	33	2	..	1	1	37
Seringa- .. patam.	30	..	1	4	..	35
Krishna- .. rajpet.	147	4	3	6	..	160
Nagaman-gala.	64	10	4	9	..	87
Mandya ..	110	13	17	12	1	153
Malvalli ..	53	2	3	3	1	62
Total .	1,131	62	47	60	6	1,306

The following table gives the names of important tanks with a revenue of Rs. 5,000 and above :—

Name of Taluk	Name of Tank	Total area irrigated under the tank	
		A.	G.
Malvalli ..	Doddarasinakere .. (Sulekere) tank.	1,365	20
T.-Narsipur ..	Doddakere of Ban- .. nur.	1,486	14
Chamarajnagar ..	Honganur Hirikere ..	2,038	21
Do.	Ramasamudra Dod-dakere.	1,202	8
Heggaddevankote ..	Karagala Tank ..	936	7
Mandya	Maddur Tank ..	1,062	10
Total ..		8,091	0

(16) Forests. See under 4 (*a*).

(17) Mines and Quarries. See under 3 Geology.

ARTS AND MANUFACTURE.

Manufactures. The articles manufactured in the district are cotton cloths, Camblis, Woollen Rugs and coatings, essential oils, bricks and tiles. Other industries which are being carried on a small scale are, manufacture of furniture, silk reeling, manufacture of steel trunks and asbestos boards. There are many rice mills working in the district.

A Government Sandalwood Oil Factory has been established in Mysore for the distillation of oil out of the wood found in the State. There is also a silk filature at Mysore under Government management. The Essenflour Products of Mysore have established a reputation for the manufacture of essential oils which have been finding a large sale in the foreign countries. The Krishnarajendra Mill Ltd., at Mysore is the largest textile concern in the district.

The following statements give the large industrial establishments in the District and in Mysore City :—

List of Large Industrial Establishments in *Mysore City and the Mysore District* :—

Name of Establishment	Class or Description of Industry	Average number of persons employed daily	Whether worked by mechanical power or by hand power	Remarks
Mysore City.				
1. Government Sandalwood Oil Factory.	Manufacture of sandalwood oil.	150	Mechanical power.	Owned by Govt.
2. Messrs. Van Ingen, Van Ingen.	Taxidermists ..	60	Hand Power.	
3. The Wesleyan Mission Press.	Printing ..	86	Mechanical Power.	
4. Government Branch Press.	Printing ..	95	do	Owned by Govt.

List of Large Industrial Establishments in *Mysore City and District.*

Name of Establishment	Class or Description of Industry	Average number of persons employed daily	Whether worked by mechanical power or by hand power	Remarks
Mysore City—*contd.*				
5. Mysore Railway Workshop	Loco and Carriage Works.	244	Mechanical Power.	Owned by Govt.
6. Sri Krishnarajendra Mills, Ltd.	Spinning Mills	1,087	do	
7. The Essenflour Products, Ltd.	Manufacture .. of essential oil.	45	do	
8. Government Silk Filature.	Silk Reeling ..	110	do	do
9. Mysore City Brick & Tile Works.	Manufacture of Bricks & Tiles.	51	do	
10. Mr. Brahmappa Thavanappanavar's Oil Mill.	Extraction of oil.	40	do	
11. Messrs. Theobald Brothers.	Taxidermists ..	40	do	
12. Cauvery Rice Mill.	Rice milling ..	26	do	
13. Sri Chamundy Rice Mill.	do ..	20	do	
14. Kasi Viswanatha Rice Mill.	do .	40	do	
15. Chikveeranna's Rice Mill.	do .	20	do	
16. Mr. M. K. Ebrahim's Rice Mill.	do ..	20	do	
17. Hanuman Rice Mill.	do ..	20	do	
18. Srinivasa Rice Mill.	do ..	25	do	
19. Lakshmipathy Rice Mill.	do ..	25	do	
20. Sri Krishna Rice Mill.	do ..	20	do	
21. Mysore Saw Mills & Furniture Factory.	Sawing timber	20	do	
22. The Asbestos Products, Ltd.	Manufacture .. of asbestos sheets.	30	do	

List of Large Industrial Establishments in the *Mysore City and District.*

Name of Establishment.	Class or Description of Industry	Average number of persons employed daily	Whether worked by Mechanical Power or by Hand Power	Remarks
Mysore City—*concld.*				
23. The Crown Electric Press.	Printing ..	20	Mechanical Power.	
24. G. T. A. Press	do ..	20	do	
25. The Rayankere Dairy Farm.	Dairy Farm ..	60	do	Owned by Govt.
MYSORE DISTRICT.				
Hunsur.				
26. The Hunsur Works.	Coffee curing ..	50	do	
French-Rocks.				
27. P. S. C. Madar Sahib Rice Mill.	Rice Milling ..	24	do	
28. Mr. Ramalaxman Setty's Rice Mill.	do ..	25	do	
29. Mr. Lakshmiah's Rice Mill.	do ..	20	do	
Gunjam.				
30. Ananda Rice Mill.	do ..	25	do	
Mandya.				
31. Sangappa's Dyeing Factory.	Dyeing ..	30	Hand Power.	
31. Dharmappa's Dyeing Factory.	do ..	20	do	
Sivasamudram.				
33. Hydro-Electric Works.	Generating electricity. ..	200	Mechanical Power.	Owned by Govt.

(*b*) Rural Industries.

The articles manufactured in the District are cotton cloths, *kamblis*, earthenware and jaggory both cane and date. A little silk-weaving is also carried on. Coarse country paper used to be made at Ganjam and Yedatore, but the manufacture has long ceased. The cloths of the

best quality are made in Mysore and Ganjam, but in nearly every village the ryots manufacture sufficient to supply their own wants. At Hunsur, country carts are built. The old Government tannery here is now in private hands, while a leather factory is turning out boots, knapsacks, etc., of good quality, which are much in demand. Excellent *kamblis* also continue to be made at this place, though foreign competition has tended to throw them out of the market.

Commerce and Trade.

Exports and Imports.

The principal exports of the district are rice, ragi, jola, chenna, horse-gram, betel-leaves, oil-seeds, silk, tobacco, hides, sugar, sandalwood and sheep; and the imports: hardware, piece-goods, ghee, cotton, wheat and salt. But this list is liable to variation every year as the seasons are bad or good. There is a great demand for grain from the west coast and Coimbatore, and the Nilgiri market derives a portion of its supplies from the Mysore District. There is also considerable trade with Bangalore and Madras, and to some extent with Bombay. Commerce is not confined to any one caste and a large number of the traders are Muhammadans; there are also a great many Lambanis employed principally on the Nilgiri road. There is a great demand for Mysore teak, especially for use at the Kolar Gold Fields.

The large merchants are chiefly residents in the town of Mysore; and are for the most part of the Kunchigar caste. They may employ agents throughout the district to purchase up the grain, in many cases giving half the price in advance before the harvest is reaped. By this means a few men of large capital are able, in a certain minor degree, to regulate the market.

Much of the trade of the country is carried on by means of weekly fairs or *santes*, which are largely resorted to, and at Chunchankatte in the Yedatore taluk there is a great annual fair, which lasts for a month. It is upon these that the rural population are mainly dependent for their supplies.

Accounts maintained by Railway authorities show that goods weighing from about eight to nine lakhs of maunds are annually received into Mysore City and about as much despatched from it. The value of these exports and imports is estimated approximately at about Rs. 55 to 65 lakhs.

Marts.

The largest weekly fairs are the following :—

Place	Taluk	Day	No. of visitors
Santemarahalli ..	Chamarajnagar. ..	Tuesday ..	3,000
Satanur ..	Malvalli ..	do ..	1,000
Nidugatta ..	Mandya ..	Wednesday ..	2,000
Ganganur ..	Tirumakudlu-Narsipur.	Thursday ..	1,000
Hirod ..	Seringapatam ..	do ..	2,000
Mandya ..	Mandya ..	do ..	1,000
Terakanāmbi ..	Gundlupet ..	do ..	3,500
Malvalli ..	Malvalli ..	Friday ..	1,000

MEANS OF COMMUNICATION.

(1) Railways.

The Mysore State Railway, Metre gauge, runs through the district for about 117 miles. The Mysore-Bangalore section entering east of Maddur, passes on south-west through Mandya, Yeliyur and French-Rocks Stations, where it turns south and continues through Seringapatam, Paschimavahini, Mysore, Chamarajpuram and Kadakola, to Nanjangud. In the Arasikere-Mysore Section, entering Mandagere, it passes through Akkihebbal, Hosa-Agrahar, Hampapura Yedatore, Lalandevanhalli, Sagarkatte, Belagula to Mysore.

Provincial Roads.—The following table shows the names of provincial roads with miles and annual cost of maintenance:— (2) Roads.

Particulars of Roads	Miles	Annual cost of maintenance
1. Madras-Cannanore Road	82	33,400
2. Maddur-Sivasamudram Road ..	30	5,250
3. Bangalore-Nilgiri Road	61	32,600
4. Mysore-Yelwal Road	12	7,200
5. Mysore-Manantoddy Road ..	56	22,400
6. Nanjangud-Hasanur Ghat Road ..	45	9,000
7. Gundlupet-Sultan Battery Road ..	22	5,680
8. Bangalore-Mangalore Road *via* Mercara.	22	8,800
9. Periyapatna-Siddapur Frontier Road ..	6	2,400
10. Bangalore-Mangalore Road *via* Hassan & Manjarabad Ghat. ..	18	3,150
11. Gordon Park Road	4½	765
12. Mysore-Belagula Road	6	1,800
13. Seringapatam Railway Station-Gumbaz Road	3½	700
14. Punjur, Bedagalli, Hondarabal, Chamarajnagar Road. ..	9	450
15. Direct Road to Krishnarajasagar Works. ..	3	500
16. Roads in the shooting Camp at Kharapur.	1	350
17. Maintenance of the newly opened road from 7/43 of Mysore-Manantoddy road to Gaddige.	6	600
Total ..	387	1,35,045

District Fund Roads.—The statement below shows the names of District Fund Roads, their length in miles and the annual cost of maintenance:—

Particulars of Roads	Miles	Annual Cost of maintenance
1. Bangalore-Mysore Road *via* Kankanhalli. ..	44½	4,595
2. Seringapatam-Sosale-Sivasamudram Road. ..	42	3,780
3. Yedatore-Ramanathapur Road ..	20	3,020
4. Hunsur-Yedatore Road	14	2,800
5. Gundlupet-Chamarajnagar Road ..	20	4,000
6. Kowlande-Kollegal Road	15	2,250
7. T.-Narsipur-Chamarajnagar Road ..	21	5,250
8. Mysore-Talkad-Sivasamudram Road ..	33	4,500
9. Hunsur-Begur Road	46	4,070
10. Nanjangud-T.-Narsipur Road ..	17	2,550
11. Channapatna-Halagur Road	6	240
12. Maddur-Koppa Railway Feeder Road . Road.	12	480
13. Mandya-Nagamangala Road	25	1,250
14. Mandya-Bannur Road	16	900
15. Mandya-Melkote Road	6	150
16. Lingarajachatra-Kalhalli Road ..	31	1,395
17. French-Rocks Station-Nelligeri Road ..	36	4,500
18. Jankkanahally-Melkote Road ..	4	400
19. Sosale-T.-Narsipur Road	2	160
20. Seringapatam-Channarayapatna Road.	37	5,550
21. Krishnarajpet-Melkote Road ..	12	600
22. Krishnarajpet-Nagamangala Road ..	25	875
23. Kikkere-Ippiah Road	6	240
24. Yelwal-Hassan Road	26	3,900
25. Yedatore-Tippur Road	4½	180
26. Hampapura-Ramanathapur Road ..	18	1,350
27. Bherya-Saligrama Road	6	240
28. Hunsur-Hanagode Road	9	270
29. Palahalli-Kalasavadi Road	2	200
30. Mysore-Mahadevapura Road ..	10½	540
31. Road from Hangala to the foot of Himavat Gopalaswami Hills. ..	3⅜	725
32. Fraserpet-Bettadapura-Hadya Road ..	10	400
33. Yediyur-Tippur Road	3	150
34. Nelligeri-Sira Road	6	360
35. Bellur-Boumanahalli Road	2	70
36. Hassan-Periapatna-Cannanore Road ..	21	1,260
37. Tumkur-Maddur Road	10	2,000
38. Mysore-Subarban Road	6	600
Total ..	627⅞	67,920

Dak Bungalows and Musafirkhanas.

For the accommodation of travellers, Dak Bungalows or Rest Houses of the class specified below have been built at the following stations :—

Statement showing the names of Travellers' Bungalows, Musafirkhanas and Rest Houses in the District.

Name of the Taluk	First class travellers' Bungalow	Second class travellers' Bungalow	Third Class travellers' Bungalow	Name of the Musafirkhana
Mysore ..	..	..	Kadakola, Chatnahalli, Elwala.	Chamundi Hills
Yedatore..	..	..	Yedatore, Saligrama, Chunchankatte.	Yedatore, Saligrama, Chunchanakatte, Hanasoge.
Hunsur ..	Hunsur	Periapatna. ..	Panchavally, Bilikere, Periyapatam. ..	Hunsur, Bilikere, Chilkunda, Bettadapura, Panchavally, Periyapatana.
Heggaddevankote.	Kakankote.	Antharasanthe.	Heggaddevankote Bheemanahalli, Saragur, Hampapur.	Heggaddevankote, Karapur, Saragur, Kakankote, Hampapur, Gudamanahalli. (Rest House.) Thambasoge.
Gundlupet.	Bandipur (circuit house.)	Gundlupet. ..	Begur .. Maddur.	Terakanāmbi, Maddur, Begur Gopalaswami Hills, Gundlupet Bandipura, Hanumantharāyanagudi.
Chamarajnagar.	..	Chamarajnagar. ..	Attigulipura. ..	Chamarajnagar, Santhe Marahalli, Ummattur, Attigulipura, Panjur Udigala.
Nanjangud.	..	Nanjangud.	Hediyala..	Kalale, Nanjangud, Doddakowlande, Kupparavalli Lodge.

Statement showing the names of Travellers' Bungalows, Musafirkhanas and Rest Houses in the district.—*concld.*

Name of the Taluk	First class travellers' Bungalow	Second class travellers' Bungalow	Third class travellers' Bungalow	Name of the Musafirkhana
T.-Narsipur.	..	..	T.-Narsipur, Bannur, Talakad, Mudakatore.	T.-Narsipur, Bannur, Talkad Mugur, Sosale.
Seringapatam.	Seringapatam.	..	Melkote ..	French-Rocks, French Rocks Railway Station.
Mandya ..	..	Mandya ..	Basaral, Somanahalli.	Sivapura, Yeliur Lodge, Hunakere Lodge, Nundy Rest House,
Malvalli ..	..	Malvalli ..	Halagar ..	Malvalli.
Krishnarajpet.	..	Krishnarajpet.	Chinkurli, Kikkeri.	Hemagiri Rest House, Krishnarajpet Rest House.
Nagamangala.	..		Nagamangala, Nelligere, Honakere.	Tiruganahalli, Honakere, Nagamangala.

FAMINES.

Since the year 1891-92, there has been no famine declared of a serious nature. Now and then there has been failure of rains affecting the out-turn of crops and resulting in high prices of food grains and scarcity of fodder for cattle and water for both men and cattle. The years marked with failure of rains as above are 1891-92, 1898-99, 1901-02, 1908-09, 1918-19 and 1922-23. The Mysore District has decided advantages over other districts in matters of irrigational facilities under the channels drawn from the Cauvery and its tributaries. The distress or scarcity was not therefore at any time wide-spread and when present was confined chiefly to the dry taluks of Mandya, Nagamangala, Krishnarajpet and Malvalli.

In the year 1891-92, the North-East monsoon failed with the result that the later crops suffered severely, fodder supply failed and the water-supply became scanty. The outlook at the end of 1891 and the early part of 1892 was very gloomy and fears of a severe distress, if not famine, were entertained. Prompt measures were taken under the orders of Government to alleviate the anticipated distress. Village relief works costing in all Rs. 4,550 were carried out in the taluks of Mysore, Gundlupet, Chamarajnagar, Nanjangud, Mandya and Malvalli which consisted chiefly of earth work to tank bunds. State Forests and Amrut Mahal Kavals were thrown open for free grazing of cattle and as a means of enabling the raiyats to provide themselves with food grains, tank-beds wherever applied for were given for cultivation in the taluks of Chamarajnagar, Nanjangud, Mandya and Krishnarajpet and water was allowed in the channels till after the 10th January for raising quick growing crops on wet lands. Relief was also afforded by grant of loans to the Weavers of Melkote, Mysore and Chamarajnagar, the products being purchased by Government, feeding the indigent classes in Mysore at the Maharaja's Chattram and providing labour to the cooly classes in the collection of Tangadi bark and bamboos in Government jungles.

The next years of inadequate rains 1898-99, 1901-02 and 1908-09 did not affect the condition of the people to any great extent and the situations were relieved by the rains immediately following. In the taluks of Mandya, Nagamangala and Krishnarajpet, however, there was a certain amount of scarcity of water and fodder.

As the result of the Great War, the prices of certain necessaries of life considerably increased requiring Government interference. An Officer to control their supply and process was therefore appointed in 1917. Coupled with this, the adverse and very unfavourable seasonal conditions in the following year and the prevalence of Influenza seriously affected the markets and the condition of the poor was anything but satisfactory. Thanks to the prompt and

wholesome measures adopted by Government, the situation was tided over without much difficulty and the rains towards the close of the year brought a thorough change for the better.

The distress of 1922-23 was restricted to Nagamangala Taluk and that too to the 9 villages of Anche Chittanahalli, Cholasandra, Ankasapura, Mullakatte, Tyapanahalli, Ramadevanahalli, Sri Ramanhalli, Takkanahalli and Kelagere. It was only temporary in nature and relief measures were adopted in the shape of grant of Takavi and Land Improvement Loans, grant of tank-beds for cultivation, sinking of temporary wells to overcome water difficulty, throwing open of State Forests for free grazing of cattle, establishment of fodder depôt at Nagamangala and starting of relief works which consisted chiefly of tank maintenance and Village Improvement Works.

SECTION IV.—ADMINISTRATIVE.

DIVISIONS.

The district is composed of 13 Taluks and one Jagir. There are three Sub-Divisions. Four Taluks, Nanjangud, Chamarajnagar, Gundlupet, and T.-Narsipur form the Nanjangud Sub-Division and Mysore, Hunsur, Heggaddevankote and Yedatore go to form the Mysore Sub-Division. The remaining 5 Taluks, *viz.*, Seringapatam, Mandya, Malvalli, Nagamangala and Krishnarajpet Taluks form the French-Rocks Sub-Division. Maddur which was formerly a Sub-Taluk is only a hobli under Mandya; and French-Rocks till recently another Sub-Taluk is part of Seringapatam Taluk.

The following table shows the names of Taluks, Hoblis etc. :—

Taluk	Area in Sq. Miles	No. of Hoblis	No. of villages and Towns		Population in 1921	Population per Sq. Mile
			Govt.	Inam		
1. Mysore (including City). ..	312	5	137	30	1,51,912	487(Mysore Taluk 225.
2. Yedatore ..	237	8	153	28	88,797	374
3. Hunsur ..	660	7 and 1 Spl. hobli.	384	32	1,09,162	165
4. Heggaddevanakote. ..	621	5	266	13	58,554	94
5. Gundlupet ..	544	4	154	1	79,524	145
6. Chamarajnagar. ..	474	6	163	28	1,21,487	256
7. Nanjangud ..	379	5	159	30	1,20,727	319
8. T.-Narsipur ..	226	5	95	36	95,162	422
9. Seringapatam ..	274	8	195	19	95,749	349
10. Mandya ..	449	7	279	23	1,36,204	303
11. Nagamangala ..	401	5	341	26	80,667	201
12. Krishnarajpet ..	425	6	333	42	1,12,551	266
13. Malvalli ..	391	5	207	28	1,20,689	308
14. Yelandur ..	102	3	..	28	32,134	315
Total ..	5,495	80	2,866	364	14,03,319	240

JUDICIAL.

(1) Civil Courts.

There is one District Judge's Court and one Subordinate Judge's Court in the Mysore City and there are four Munsiffs' Courts, one at Seringapatam, one at Nanjangud and two at Mysore. All these Courts try cases of a civil nature.

(2) Criminal Courts including Bench Courts.

Administration of criminal justice.—The District Judge tries all the criminal cases committed to sessions.

The Deputy Commissioner, being the Chief Executive Officer of the District, is the District Magistrate, who supervises and controls the work of all other subordinate Magistrates. He exercises appellate powers.

There is one City Magistrate, with First Class powers whose jurisdiction extends over the whole City area. He also exercises appellate powers.

The Special First Class Magistrate of Mysore, who has his jurisdiction over the Taluks of Mandya, Malvalli, Nagamangala, Seringapatam and Krishnarajpet, also exercises appellate powers. He also exercises II and III Class powers over the Taluk of T.-Narsipur.

There are four special Second Grade Courts at Hunsur, Nanjangud, Mandya and French-Rocks. Of these, the first two courts exercise the powers of the Magistrate of the 1st Class.

All the three Sub-Division Officers are *ex-officio* First Class Magistrates by virtue of their offices. The District Treasury Officer, Mysore, is also an *ex-officio* First Class Magistrate.

All the Amildars, fourteen in number, are *ex-officio* Second Class Magistrates. But the Amildar of the Yelandur Jagir is a Magistrate of the third class.

The Amildar Magistrates of Chamarajnagar and Hunsur Taluks are empowered to try cases coming under the Breach of Contract Act.

There are 15 Bench Courts, one in each of the Taluks and one at French Rocks.

Village Panchāyets.

There are no Village Panchāyets in this district, exercising judicial powers. But there are 44 Village Munsiffs' Courts which try cases of a Civil nature. These are presided over by a committee consisting of 5 or 7 persons, the Patel of the village being the Village Munsiff of the Court.

Land Revenue.

The statement below gives particulars of demand, collection and balance for the last 5 years under the several heads:—

Year	Total demand	Remissions	Net recoverable demand	Actual collections	Balance	Percentage of collections
1918–19..	20,96,400	2,805	20,93,595	18,15,375	2,78,220	86·71
1919–20..	20,69,295	1,296	20,67,999	18,97,090	1,70,909	91·74
1920–21..	20,41,328	4,656	20,36,672	17,74,838	2,61,834	87·17
1921–22..	20,54,062	5,581	20,48,481	18,57,435	1,91,046	93·60
1922–23..	19,87,479	6,677	19,80,802	18,17,780	1,63,022	94·10
1923–24..	20,42,217	6,588	20,35,624	17,48,374	2,87,255	87·50
1924–25..	22,13,918	24,152	21,89,766	19,44,017	2,45,749	90·00

Miscellaneous Revenue.

The following is the relevant statistics for the last 7 years :—

Year	Total Demand	Collections	Balance
1918–19..	2,26,918	1,21,744	1,05,174
1919–20..	3,05,397	1,95,380	1,10,017
1920–21..	3,73,592	2,59,229	1,14,363
1921–22..	4,22,474	3,21,414	1,01,060
1922–23..	4,32,584	3,26,606	1,05,978
1923–24..	3,85,210	2,68,962	1,16,248
1924–25..	4,34,711	3,03,465	1,31,246

Local and Municipal Boards.

District Boards and Taluk Boards.

There is one District Board and 13 Taluk Boards with 220 Village Panchāyets in the Mysore District.

The District Board of Mysore has got a strength of 48 members as noted below :—

1. 7 *Ex-officio* members.
2. 33 Elected members.
3. 8 Nominated members.

The strength of the Taluk Boards varies from 16 to 20 and each Taluk Board consists of *ex-officio*, elected and nominated members.

There is no appointment of non-Official Presidents for the Local Boards in the District but all the Local Boards have got their elected non-Official Vice-Presidents.

The strength of the Village Panchāyets varies from 5 to 7, the Patel of the village being the *ex-officio* member of each Village Panchāyet.

The District Board has got jurisdiction over the local area placed under the charge of the Deputy Commissioner for the revenue administration of the district.

Each Taluk Board has got jurisdiction over the Taluk which has been declared as such under the Mysore Land Revenue Code and includes the Sub-Division of a Taluk notified by Government in the *Mysore Gazette* including the Municipal area.

Each Village Panchāyet has got a local area recognised by Government as a village for purposes of collecting the land revenue excluding the area constituted into a Municipality.

The total area of Local Boards excluding the municipal limits is 5,357 square miles. This total area includes also the jurisdiction of the Village Panchāyets.

Functions of Local Boards.

The functions of the District Boards are :—

(*a*) The construction, repair and maintenance of public roads and other means of communication.

(*b*) The establishment, management, maintenance and visiting of schools, hospitals, dispensaries, markets, travellers' bungalows, musafirkhanas, rest-houses and other public institutions and the construction and repair of all buildings connected with these institutions.

(*c*) The planting and preservation of trees on the sides of roads and on other public grounds.

(*d*) The construction and repair of public wells, tanks and water works, the supply of water from them and from other sources and the preservation from pollution of water for drinking and cooking purposes.

(*e*) The establishment and maintenance of such relief works in times of famine or scarcity as may be entrusted to the charge of the District Board by the Government.

(*f*) The establishment and management of cattle pounds including such functions of the Government and the Magistrate of the District under the Cattle Trespass Act 1871 as amended by Regulation VIII of 1892 as may be transferred to the District Board by the Government.

(*g*) The management of such public ferries as may be entrusted to its charge.

(*h*) The maintenance of any building or other property which is vested under the Local Boards Regulation in the District Board or may be placed by the Government under the management of that Board.

(*i*) Any other local works or measures likely to promote the health, comfort, convenience, interest or welfare of the public.

The functions of Taluk Boards are :—

(1) Subject to the control of the District Board and to such rules as may be framed by Government in this behalf, every Taluk Board shall within the area subject to its authority have the control and administration of all purely local road works and buildings maintained at its cost and also of all local services and institutions except such as the District Board may think fit to take under its own direct control and administration.

(2) In respect of roads, works, buildings, services and institutions in the control and administration of the District Board every Taluk Board shall, if the District Board so desires, be the Agent of the District Board and as such agent, shall exercise such authority and perform such duties as the District Board may from time to time in writing delegate to it under the rules framed by the Government in this behalf.

The functions of the Village Panchāyets are :—

(*a*) The construction, repair and maintenance of village roads including cart-tracks.

(*b*) The planting and preservation of trees on the sides of roads and public grounds.

(*c*) The lighting of the public roads.

(*d*) Cleansing the public roads, drains, tanks, wells and other public places in the village.

(*e*) Carrying out the improvement works such as :—

(*i*) Constructing and repairing such tanks and wells and other works as will supply the inhabitants of the village with a sufficient supply of water for domestic use.

(*ii*) Taking of measures tending to the economic improvement of the village in matters of education, agriculture, rural industries and trade.

(*iii*) Providing facilities for travellers.

(*iv*) Any other matter which the Government may declare to be fit and proper to be taken under the control and administration of the Village Panchāyets.

The following table shows the particulars of receipt and expenditure of the Local Boards of the district for the last 5 years :—

	1918–19	1919–20	1920–21	1921–22	1922–23
Receipts.					
1. Local Cess.	99,295	1,12,818	1,10,901	1,14,362	1,13,381
2. House Tax	79,743	84,501	83,391	80,279	75,857
3. Tolls and ferries.	18,040	18,480	18,761	18,129	20,640
4. Fees Fines etc.	16,945	23,479	22,090	44,565	36,255
5. Contri- . butions.	1,792	3,755	427	9,718	11,956
Total ..	2,15,815	2,43,033	2,35,470	2,67,053	2,58,089
Expenditure.					
1. Public works by P. W. D.	66,601	99,329	1,06,692	99,650	84,743
2. Do by Civil Dept.	20,390	13,013	11,385	11,586	16,580
3. Administration and collection.	18,022	21,699	21,611	30,983	29,906
4. Public health safety and convenience.	59,039	71,086	85,924	70,453	78,490
5. Miscellaneous.	625	..	1,67,164	10,641	3,258
Total ..	1,64,677	2,05,127	3,92,776	2,23,313	2,12,977

Municipalities.

1. There are three town Municipal Councils in the district excluding the Mysore City Municipality (this has been explained separately under Mysore).

1. Nanjangud.
2. Chamarajnagar.
3. Seringapatam.

II. There are 19 Minor Municipalities, *viz.*, Yedatore, Saligrama, Hunsur, Periyapatna, Heggaddevankote, Saragur, Gundlupet, T.-Narsipur, Bannur, Mugur, Talkad, Mandya, Maddur, Malvalli, Krishnarajpet, Nagamangala, French-Rocks, Melkote and Ramasamudra.

The strength of the Municipal Councils varies from 9 to 18 and the total area of all the town and minor Municipalities is 36·25 square miles.

The Sub-Division Officers of Nanjangud and French-Rocks Divisions are the Presidents of Nanjangud and Seringapatam Town Municipalities, respectively, and the latter is the President of the French-Rocks Municipal Council also. The Taluk Amildars are the Presidents for all the remaining Municipalities.

Excepting the Mugur, Ramasamudra, Periyapatna, Bannur and Talkad Municipalities, the remaining Municipal Councils have their elected non-Official Vice-Presidents. At Bannur and Periyapatna, the local Medical Officers are the Vice-Presidents and the Municipal Councils of Mugur, Talkad and Ramasamudra have nominated non-official Vice-Presidents.

The following table shows the receipts and expenditure of the Municipalities in the district, in total, for the years 1918-19, 19-20, 20-21, 21-22 and 22-23 :—

Year	Receipts	Expenditure	Total
1918–19	82,855	1,08,406	1,17,491
1919–20	1,05,495	1,03,786	1,16,855
1920–21	1,02,704	91,138	1,29,057
1921–22	1,07,845	1,00,537	1,36,365
1922–23	1,16,902	1,17,083	1,36,184

POLICE AND JAILS.

Police.

The District consists of two circles, *viz.*, Mysore, and French Rocks administered by the District Police Superintendents. There is one Assistant Superintendent of Police appointed to look after the administration of the Mysore City area.

Strength of the Police.

The following statement shows the sanctioned strength of the Police in each of the circles during 1923-24 :—

Name of the circle	Officers	Men
District Superintendent of Police, Mysore ..	77	418
Do do French Rocks ..	45	272
Assistant Superintendent, Mysore City ..	47	275
Total ..	169	965

In the administration of the sanctioned strength of the Force in the French Rocks Circle, there is a temporary force stationed at Krishnarajasagara works consisting of one Sub-Inspector, 3 Daffedars, and 25 men. Four Constables have been given to the Bluff for guarding the Treasury.

Two Prosecuting Inspectors and 2 Daffedars and 14 constables are attached to the Special Courts situated in each of the circles, *viz.*, French Rocks and Mysore.

Cost of the Force.

The total cost of the force with District Police work in rural parts amounted to Rs. 2,80,367 in the year 1923-24 as detailed below :—

	Rs.
Mysore Circle	1,23,927
French Rocks	84,843
Mysore City	71,597
Total ..	2,80,367

Jails.

There is one District Jail situated in the Mysore City and 14 Lock-ups in the District, one in each Taluk Head Quarter and one in French Rocks.

The following table shows the number of persons admitted in the lock-ups in the District during 1923 and also the daily average number of each class.

Name of class	Admitted during 1923.			Daily average number of each class admitted		
	Males	Females	Total	Males	Females	Total
Convicts ..	435	10	445	163·87	2·80	166·67
Under trial ..	192	5	197	20·77	0·51	21·28
Civil	82	..	..	5·06	..	5·06

EDUCATION.

Schools and Scholars.

This is the largest of all the Districts in the State in respect of extent and consequently of the number of schools and scholars also, having 1,890 schools and 62,910 pupils. This is one of the two Districts, which contain all grades of Educational institutions in them, Bangalore being the other. Of the schools, 3 were in 1923-1924, Oriental Colleges and 1 a Training College 9 High schools of which 7 were English and 2 Kannada. Again, of the 9 High schools, 2 were for girls and 7 for boys, 109 Middle schools, 1,482 Primary schools, 28 Special schools and 258 Village Indigenous schools, both for boys and girls. From the figures furnished, it will be seen that each school in the District served 2·9 square miles, 1·4 villages and 696 population. A table showing the numbers and grades of the several institutions is given below :—

	Sq. miles.	
Area	5,497·82	
Inhabited Villages	2,730	
Males		6,59,148
Females		6,60,220
Population Total ..		13,19,368

Name of school	No. of Schools	Boys	Girls	Total
Colleges	4	216	Nil	62,910
High Schools	9	2,060	63	
Middle Schools ..	109	5,348	660	
Primary Schools ..	1,482	38,632	11,135	
Special Schools ..	28	1,017	135	
Village Indigenous Schools	258	3,344	300	
Total ..	1,890	50,617	12,293	

No. of Sq. miles served by a school 2·9
No. of villages do do 1·4
No. of persons do do 696

INSPECTING OFFICERS.

Designation of the Inspecting Officer	Territorial Jurisdiction	Head-Quarter	Kinds of schools under control
Mysore District.			
District Inspector	Mysore District	Mysore City	All middle and I. C. M. schools
Assistant Inspectress of Hindustani girls' Schools.	Mysore, Tumkur, Hassan and Kadur.	Mysore City	All Hindustani and Middle Primary Girls' Schools,
Assistant Inspector, Malvalli.	Malvalli and T. Narsipur taluks.	Malvalli ..	Primary schools
Assistant Inspector, Mandya. Mandya.	Mandya ..	Mandya ..	do
Assistant Inspector, Nagamangala.	Nagamangala and Seringapatam taluks.	Nagamangala	do
Assistant Inspector, Krishnarajpet.	Krishnarajpet and Yedatore taluks.	Krishnarajpet.	do
Assistant Inspector, City Range.	Mysore City and Taluk.	Mysore City	do
Assistant Inspector, Chamarajnagar.	Chamarajnagar and Yelandur.	Chamarajnagar.	do
Assistant Inspector, Nanjangud.	Nanjangud and Gundlupet.	Nanjangud	do

Designation of the Inspecting Officer	Territorial Jurisdiction	Head-quarter	Kinds of schools under control
Assistant Inspector, Urdu Primary schools.	Mysore District.	Mysore City	All Urdu Primary schools in the District.
Assistant Inspector, Kannada Primary schools, Hunsur.	Hunsur and Heggaddevankote.	Hunsur ..	do
Assistant Inspectress of Kannada girls' schools	Mysore District	Mysore City	Primary schools for girls.

There is a school for deaf mutes and the blind in Mysore City. This institution was founded in 1901, and is managed by a local committee with substantial aid from Government. Mysore City is the Head-quarters of the Indian Association of Workers for the Blind, which was started in 1917.

Medical.

This District stands next to Bangalore in regard to facilities for medical aid. The important major institutions situated in the City of Mysore are the Krishnarājēndra Hospital, the Palace Dispensary, and the Princess Krishnājammanni Sanatorium. The other institutions situated in the City are :—the old Agrahar Dispensary, the Ērangere, the Nazarbād and the Weaver's Line Dispensaries and the E. D. Hospital, Mysore. The Female Dispensaries are the Wesleyan Mission Hospital, Mysore and the Vāni Vilās Hospital.

There are Local Fund Dispensaries in all the Taluk Head-Quarters and other important stations, their number being 24.

There were on 31st December 1925, thirty-eight dispensaries in the district as a whole, the total number of patients treated in them during the year being 4,98,361, both in-door and out-door, as against 4,68,543 in 1924. The total expenditure incurred in 1925 (calendar year) on establishment, medicine etc., was Rs. 2,77,385 as against Rs. 3,01,078 in 1924.

VACCINATION.

The control over the Vaccination Department in the District is exercised by the Presidents of District Boards under advice by the Sanitary Commissioner. The establishment for the purpose consisted of 28 Vaccinators during the Calendar year 1924. The total number of persons vaccinated during the year was 26,799 and the total expenditure incurred Rs. 10,303.

SECTION V.—GAZETTEER.

Agara.

Agara.—Agara, a village in the Yelandur taluk in the Mysore District. Population 4,261. It has four old temples dedicated to Rāmēsvara, Narasimha, Varadarāja and Durga all of which are in a dilapidated condition except the Narasimha which has been recently renovated.

In the Tamil inscriptions, the village is named Durgaiyār-agaram and in the Kannada Durgāgrahāra, thus showing that it derived its name from the goddess Durga of the place, though latterly the first portion was left out and the place came to be known as merely Agara. It will be seen from the Kannada and Tamil names of the village as given in the inscriptions that *agara* is only a Tamil corruption of the Sanskrit *agrahara*. But the *Sthalapurāna* gives a different derivation. It says that a king of the name of Vishnusarma, who, when on a visit to the place, was bitten by a cobra, got rid of the poison by his prayers to the deities Rāmēsvara and Narasimha, and that thenceforward the village became known as Agara (free from *gara* or poison). Of the four temples in the village, the Narasimha appears to be the oldest. The goddess in the Durga temple is a standing figure, about four feet high, with four hands, the upper holding a discus and a conch, the right lower in the *abhaya* attitude and the left lower hanging by the side. Outside, the base is decorated with a frieze of what look like *yālis*. In the recently restored Narasimha temple, the *garbhagriha* and *sukhanāsi*, which appear to belong to the original structure, are of an oval shape (*samputākāra*). The *navaranga* has two entrances with porches on the west and north, and opposite to the north entrance

is a cell in which the metallic image of the god is kept. Narasimha is a fine figure, about four feet high with *prabhāvali* or halo, seated in the posture of *yōga* or meditation. The image is said to represent five kinds of Narasimha, a peculiarity not found elsewhere ; it represents Yōga-Narasimha being seated in the *yōga* posture, Lakshmi-Narasimha by reason of having a figure of Lakshmi sculptured in its chest, Ugra-Narasimha on account of the presence of a third eye on the forehead, Jvāla-Narasimha as having flames represented near the ears, and Prahlāda-Narasimha on account of the presence of a figure of Prahlāda at the side. The god in the Varadarāja temple, about four feet high, holds in the upper hands a discus and a conch, the right lower being in the *abhaya* attitude and the left lower placed on the waist. In the *navaranga* of the Rāmēsvara temple, which has two entrances with porches on the east and south, are kept figures of Surya, Ganapati, Chandēsvara, Vīrabhadra, Nārayana and Dakshināmūrti. The last is a seated figure, about two feet high, bearing a snake, an antelope and a book in three hands, the remaining hand being in the *abhaya* attitude. In a shrine in the *prākāra* is the goddess of the temple, known as Parvatavardhini, a standing figure, about five feet high, with four hands, the upper holding a noose and an elephant-goad, and the lower in the *varada* and *abhaya* attitudes. This goddess is similiar to the one in the Gangadharēsvara temple at Turuvekere.

There are nearly fifty Tamil inscriptions in the four temples at Agara. During the restoration of the Narasimha temple, many inscribed stones have been broken or chiselled out, several have been displaced and some more left on the site in an injured condition, so that there is scarcely any epigraph at the temple which is complete. One of the fragments mentioning the god, which may on palæographical grounds be assigned to the close of the 10th century, bears testimony to the antiquity of the temple. There are also other fragments recording grants to the temple by the Hoysala king Vishnuvardhana and the general Vishnu-dandādhīpa. The car mantapa to the right of the temple has also a large number of fragments built into it in different places. The Rāmēsvara temple has also several inscribed slabs scattered in the compound, and several more built into the roof of the shrine of the goddess. Fragments which have fallen from the walls have been replaced by others, thus adding considerably to the difficulty of decipherment. The displacement

of the stones, even of the basement in some places, leads to the conclusion that the temple must have undergone restoration at some former time. The oldest record here seems to go back to the 11th century. All the walls of the Durga temple are engraved from the top to the bottom, but many slabs have fallen from the walls and are now scattered here and there or are buried in the *debris*. The earliest record here belongs to Kullōttunga-Chōla I. At the Varadarāja temple, several stones of the inscribed basement have been removed from their places and thrown here and there.

There are at this place a number of private libraries containing valuable palm-leaf manuscripts. A good many of them are written in Grantha and Nāgari characters. Some of them have been examined by the State Archæological Department.

Agrahāra-Bachahalli.

Agrahara-Bachahalli.—A village in Krishnarajpet Taluk. Population 397.

To the south-east of the Hunisēsvara temple at this place stand three pillars, each about twelve feet high, bearing on their capitals figures of elephants. The elephants are about two feet high and face north. Each of them has a figure of Garuda seated on the frontal globes, which is shown as engaged in a tussle with a male figure seated on the back with some figures behind it. The male figure on the middle pillar has a female figure seated behind it, while those on the other two pillars have three male figures seated behind them. The pillars bear at their bases the inscriptions *E.C.* IV Krishnarajpet 9 and 10 and a new one discovered, all of the 13th century, which relate metaphorically how a line of chiefs who were the faithful servants of the Hoysala kings took upon themselves a vow not to survive their masters and at the decease of the successive kings committed suicide along with their wives and servants, male and female. The chiefs are said to have fought with Garuda and fulfilled their vows. The idea appears to be that these men thought that they were not in any way inferior to Garuda in their devotion to their masters, Garuda, the servant of Vishnu, being generally supposed to be a type of such devotion. One of the inscriptions is on a *vīragal* which is figured on Plate IX in the Mysore Archæological Report for 1914-15 as a specimen of this class of memorial

stones. The two lower panels represent battle scenes. In the third the hero who fell in battle is represented as being conveyed in a celestial car with due honours, and in the fourth, as engaged in worship near the linga.

Algedu.—A village near T.-Narsipur. Population 2161. Algedu.

The Gargyēsvara temple at Gargēsvari and the Janārdana, Honnādēvi and Vīrabhadra temples at Sōsale bear no inscriptions on them. The Mysore Archæological Department has copied many in the villages in this vicinity including Benakanahalli, and Nilsoge. In the Siddhēsvara temple at Algedu, two slabs containing old records of the Ganga period, one of them of Srīpurusha, are found built into the ceiling. In the Chennigarāya temple, an old inscription is to be seen on the basement. The image of Chennigarāya or Kēsava is well carved, the prabhāvale or glory being sculptured with figures of the ten *avatars* of Vishnu. Lithic inscriptions are to be seen near the tank, one on the sluice and another on a pillar. One of these, registered as *T.-Narasipur* 69 is incomplete, breaking off abruptly in the middle of a verse. Below the inscription are sculptures representing a battle between two chiefs seated on elephants. Algedu appears to be a place of considerable antiquity seeing that almost all the epigraphs discovered here, though fragmentary, are engraved in characters of the Ganga period.

Ankanhalli.—A village in Krishnarajpet Taluk. Popu- Ankanhalli.
lation 204. At this place are to be seen three *mastikals*, one of white granite and the other two of black stone. The former is in the form of a post from which projects a woman's arm with the hand raised. The other two have well carved female figures, about two feet high, richly dressed and ornamented.

Ashtagram.—Before the Rendition, this was the name Ashtagram.
of a Division, which included the Mysore and Hassan Districts. Till 1882 it was also the name of a Taluk, then changed to Seringapatam.

There were formerly two-taluks Pattana Ashtagram and Maisur Ashtagram, each of which originally contained eight villages or townships bestowed upon the Brāhmans as

charitable inams, whence the name *ashta-grama*, eight villages. The tract north of the Kaveri was called Pattana Ashtagrama, as attached to Seringapattana (Seringapatam) and that south of the Kaveri, Maisur Ashtagrama, from its connection with the City of Maisur (Mysore).

Attikuppa.

Attikuppa.—The name of a taluk and town changed in 1891 to Krishnarajpet. (See Krishnarajpet).

Balagola.

Balagola.—A village in the Seringapatam taluk. Population 2,051.

At the ruined Janārdana temple here, many inscriptions have been discovered by the State Archæological Department. To the south-west of the temple is a small shrine of some architectural merit, dedicated to Bhaktavatsala, a form of Vishnu. The structure is circular, about six feet in diameter and ten feet high, ornamented with three projecting bases and two cornices above, the whole once surmounted by a dome in brick and mortar similar to that of the main temple. Outside the latter is lying in a mutilated condition a huge Ganesa ; and in front of it stands a lofty stone pillar, known as *Garudagamba*, about 40 feet high, with two iron windlasses placed within a cage-like iron structure on the top. The windlasses were apparently intended for hauling up lamps from below. An inscription on a similar pillar to the east shows that it once stood in front of a Kailāsēsvara temple which is no longer in existence. On two pillars in front of the shrine of the goddess are sculptured a male and a female figure with folded hands which appear to represent either Pradhān Subbā Pandita, who built the front *mantapa*, and his wife, or some royal personage and his queen. The Nāga stones below the pipal tree here are very fine specimens of their class, several of them having a dancing figure of Krishna or a *linga* within the top coil.

Badanavalu.

Badanavalu.—A village in Nanjangud Taluk. Population 1,344.

At this place is lying mutilated a Jain figure about 3½ feet high, with a well carved *prabha*, adorned with a mukkōde or triple umbrella and flanked by male chauri-bearers. Near the Siddappa temple to the west is also lying a figure, about 3½ feet high, of Nambi-Nārāyana. These figures bear

evidence to the existence at one time of a Vishnu temple and a Jain *basti* here.

Bannur.—A municipality in the Mysore District, about 12 miles almost due east of Mysore City. Population 4,457. Bannur.

Among the temples here are the Kōsalēsvara, Hanumantēsvara, Janamējaya and the Sarōvarānjanēya. The first temple is in ruins. There is a Tamil inscription on its south wall. The *Kalyāna-mantapa* to the west is a fine structure, though now in a dilapidated conditon. The Hanumantēsvara temple appears to be the oldest in the village, because on its basement we have an inscription (T.-Narasipur No. 122) of the Chōla king Rājarāja who began to rule in 985 A.D. The Tamil introduction is written in Kannada characters. Tradition has it that the *linga* of this temple was set up by Hanumān, the monkey-god. The name 'Janmānjanēya temple' is accounted for by the statement that the Ānjanēya of the temple was set up by the Madhva guru Vyāsarāyaswami who was born on the very spot where the temple now stands. The Sarōvarānjanēya temple is so called because it is situated near a pond. The Rāma temple is the largest in the place. T.-Narsipur Nos. 129—131 are said to be found in a Janārdana temple which is no longer in existence. Not a vestige of it is now to be found on the site which is locally pointed out as the one on which the temple once stood.

Bannur seems to be a place of considerable antiquity. It was apparently the residence of the Ganga king Srīpurusha about the middle of the 8th century A.D. (T.-Narsipur 115). Though called *Vahnipura* in modern inscriptions, its name in old Kannada inscriptions is given as *Banniyūr* and in the Tamil ones as *Vanniyūr*. It is likewise called Jananāthachaturvēdi-mangala.

The *jātre* of the goddess Hēmādramma is celebrated here. The goddess is a four-handed gold image, about 15 inches high with glory, holding a discus and a conch-shell in two hands, while the other two are in the boon-conferring (*varada*) and fear-removing (*abhaya*) attitudes. Tradition has it that the original image of the goddess was being worshipped by Vidyāranya who, on becoming a *sanyāsi* handed it over to a Vijayanagar king. But, about a century ago, the original image having been stolen, the present one was substituted. The image is kept in the Taluk Treasury and is handed over to the party concerned at the time

of the annual *jātre*. The *jātre* commences on the 13th lunar day of the bright fortnight of Magha and continues for five days. One curious incident in the *jātre* is worthy of note. The goddess is worshipped by the Brāhmans, but, on a formal invitation attended with great ceremony by the Holeyas on the 14th lunar day, the goddess is carried in procession on the full-moon day to the Holeya-quarters to accept the offerings of rice prepared by them with great ceremonial purity. The goddess is, however, purified on the following day by the Brahmans. This privilege of the Holeyas is said to have been procured thus :—The goddess had taken her abode at a place about five miles from Bannur, and on being invited to go to Bannur, agreed to do so on condition that a head was offered to her at every step. Naturally people hesitated to accept this condition, but the Holeyas, nothing daunted, came forward ready to offer the desired heads ; and as soon as the first head was cut off, the goddess, being pleased with the sincere devotion of the Holeyas, directed, out of her mercy, that tender cocoanuts might be offered in place of the heads. In this manner, she was brought to Bannur. When directed to ask for a boon, the Holeyas begged of her to accept offerings of rice at their hands once a year. This was agreed to.

The following table shows the income and expenditure of the municipality for 1921-22 and 1922-23 :—

Year	Income	Expenditure
1921–22	3,270	2,166
1922–23	3,054	2,905

Basarhal.

Basarhal.—A village about 15 miles to the north of Mandya. Population 1,203.

The Mallikārjuna temple here is a good specimen of Hoysala architecture, built in the 13th century, during the reign of the Hoysala king, Narasimha II. It resembles in many details the Būchēsvara temple at Kōramangala, Hassan Taluk, and is in a good state of preservation. At the two entrances in the north and south, there are two elephants and two small tower-like structures in front, with several screens on either side on the walls. There is only one *dvārapālaka* left at the south entrance, while at the north both are missing. We have on the outer walls

the usual horizontal rows of elephants, horsemen, etc., in succession. Then comes the tower resembling that of the Būchēsvara temple in design and execution; only a few tiers below the *kalasa* are not sculptured. There is also in front of the tower the sculpture representing Sala in the act of stabbing the tiger as at Kōramangala, but the workmanship is decidedly inferior. Every one of the images on the outer walls has suffered mutilation. Fortunately, the images inside the temple, Nārāyana, Ganapati, Sarasvati, Chāmundēsvari, *Saptamātrikah*, etc.,—are left intact. The ceiling panels in the *navaranga* show good work, the central one being the best of the lot. The temple is a three-celled one, Trikūtāchala, with the *linga* facing east, Nārāyana facing north and Krishna (so they say, but there is no image now) facing south. The temple is thus described in one of the inscriptions there:—'With wonderful painted sculptures from the bottom to the pinnacle, with representations of pleasant scenes from the *Bhārata* and other works, the Mallikārjuna temple is an object of wonder as if it were mount Mēru itself studded with images on all sides.' To the south of the temple is a large *mantapa* with a big ceiling panel containing in their proper positions figures of the *ashtadikpālakas*, (*i.e.*, the regents of the eight points of the compass). To the east of the temple stands a round pillar, about 16 feet high, on the capital of which at the south and north ends stand respectively the figures of a man and a woman, both mutilated, the former appearing to attempt a fall to the ground. This pillar, though uninscribed, may be similar to the one near the Hoysalēsvara temple at Halebīd, around the base of which is engraved an inscription (*Belur* 112) recording the self-immolation of prince Lakshma. A similar incident is also recorded in *Shikarpur* 152 of 1060 A.D. It is stated that there is a similar pillar at Machalagatta, Nagamangala Taluk.

Rao Bahadur R. Narasimhachar has described this temple at length in one of his Archæological Reports. He writes.—

The temple faces east and has three cells, the main cell alone having a *sukhanāsi* and a fine stone tower with the Hoysala crest in front. This main cell has a linga and the right cell a figure of Surya. The left cell, though now empty, must have had a figure of Vishnu as indicated by the figure of Garuda on the pedestal left in the cell and by the *dvārapālakas* on the jambs

of its doorway. The *garbhagriha* of the main cell measures 6′ by 6′ and the *sukhanāsi* 6′ by 5′, which is also the measurement of the side cells. The height of the building inside is only 6½ feet. All the cells as well as the *sukhanāsi* have artistically executed dome-like ceilings. The doorways are well carved, the *sukhanāsi* doorway having also perforated screens at the sides. At the sides of the latter are two fine niches containing, as usual, figures of Ganapati and Mahishāsuramardini. There are likewise Saptamātrikah to the right and fine figures of a Nāga and a Nāgini to the left. Two more niches facing each other on the north and south have both figures of Sarasvati, the one in the south niche being exquisitely carved. The *navaranga* measures 15′ by 15′ with an inner porch or passage measuring 10′ by 8′ attached to it. There are 9 domed ceilings in the *navaranga* and one in the inner porch. The central ceiling, the best of the lot, has recently been removed with the object of admitting light. All the ceilings are well carved, one differing from the other in design, and some showing traces of having been coloured once. The four central pillars of the *navaranga* which are well carved have each an elegantly sculptured piece above the capitals. There are also two smaller pillars in front of the side cells, which appear to have been subsequently set up to support the broken lintels above. Beyond the side cells runs a veranda all round with perforated screens above on both sides of the inner porch. The stylobate on either side of the inner porch has three well carved pillars, so that the number of pillars in the *navaranga* is in all 14. The *navaranga* doorway has a figure of Tāndavēsvara on the lintel and *dvārapālakas* at the sides. The porch in front of the *navaranga*, measuring 10′ by 5′, has also a good ceiling and two entrances on the north and south with perforated screens at the sides. The *dvārapālakas* at the sides of the north entrance are missing, while at the south entrance only the right *dvārapālaka* is left. The front porch has, attached to it, a Nandi-shrine, measuring 10′ by 8′, supported by 4 pillars with a fine domed ceiling above. The shrine contains a beautiful Nandi and has verandas with perforated screens above on the three sides, the front being left open. The horns of the Nandi are joined to the head by iron nails inserted inside. The north and south entrances of the porch have two fine elephants at the sides in front and a little distance beyond two fine pavilions. The latter had once images in them, but they are now empty except the left

one at the south entrance which has a mutilated figure of Subrahmanya. A *jagati* or railed parapet runs below the perforated screens around the front face of the temple and around the Nandi-shrine, though portions of it are now gone. It has from the bottom upwards these friezes—(1) elephants, (2) horsemen, (3) lions with warriors at intervals, sometimes a warrior being represented as stabbing the lions on both his sides, (4) Purānic scenes, (5) *makaras*, (6) swans, (7) miniature turrets and (8) a rail with occasional indecent figures as usual. It will be noted that the third frieze here has lions instead of the usual scroll work. Around the walls occur the same six friezes from the bottom, above which comes a row of large images surmounted by a fine cornice. Above this again we have miniature turrets over single or double pilasters surmounted by the eaves. There are also figures above the eaves all round over the roof. Before noticing in detail the row of large images, it has to be mentioned here that repairs recently done to the temple have well-nigh destroyed its beauty. Eight huge sloping buttresses of brick and chunam, measuring 9′ x 9′ x 2′, have been built around the temple, concealing a good number of the sculptures, blocking the view and disfiguring the structure. Many carvings over the roof have been overlaid with chunam. A temporary stair of brick and mud to get to the roof also hides a number of figures on the south wall. Among the gods and goddesses respresented are Vishnu 3, the same as Narasimha 2, as Kāliyamardana 2, as Rāma 1, as Vēnugōpāla 1, as Trivikrama 1, as Sūryanārāyana 1, as Vithala 1, as Lakshmīnarayana 1, and as Varāha 1; Brahma 3; Siva 5, the same as Umāmahēsvara 22, as Tāndavēsvara 1, and as Gajāsuramardana 1; Ganapati 1; Bhairava 3; Hanumān 1; Harihara 1; Sarasvati 3; Durga 2 and Mōhini 1. One of the figures of Brahma has for its attributes a goad, a noose, a rosary and a bird. Sarasvati has either 4, 8 or 10 hands and Durga 4 or 16 hands. There are also three female figures with four hands, holding a goad, a noose, a fruit and a rosary like Sarasvati, 5 holding the first three attributes with a lily in place of the rosary, and 1 holding a discus, a conch, a water-vessel and a lotus. Among other figures worthy of notice are a male figure holding a three-hooded snake, a winnow, an axe and a trident; Narasimha flanked by consorts; a male figure holding a trident and a skull with a bell tied to the waist; and Brahma seated with Sarasvati on the lap. Over the north entrance are

two seated figures of Vishnu, one of them holding a discus, a conch, a fruit and a rosary, and the other, also with the first two attributes, having the other hands placed palm over palm. The latter figure has already been noticed when speaking of other temples at Hosaholalu and Gōvindanhalli. The former, which is rather peculiar, is also carved on the south side of the tower. The other figures on this side of the tower are Paravāsudeva and Brahma with Sarasvati on the lap. The Puranic frieze illustrates scenes from the *Rāmāyana*, the *Bhārata* and the *Bhāgavata-purāna*. The entrance porch to the south of the temple is a fine lofty structure supported by 32 well carved pillars of which one is now missing. To the right is a niche of Ganapati with a good doorway and to the left a linga. Over the four central pillars is a well carved ceiling, 7½′ by 7½′, of *ashta-dikpālakās* with Tāndavēsvara in the middle. The beams over these pillars are decorated with bead work. To the south-east of the temple at some distance is a slab containing sculptures which are of interest as illustrating the meaning of the expression *sidi-tale godu* (to offer the springing head). The reference is to a custom frequently alluded to in inscriptions, according to which a devoted servant took a vow that he would not survive his master and sacrificed himself on the occurrence of the master's death. This was done in several ways. But in the present instance, a bowed elastic rod was set up near the person with its end attached to the top-knot of the hair, so that the head, when cut off, sprang up with the rebound of the rod.

Bellur.

Bellur.—A village in Nagamangala Taluk. About 10 miles due north of Nagamangala. Population 1,723.

Contains several temples built in the Hoysala style of architecture, namely, the Gaurēsvara, the Mūle-Singēsvara and the Mādhavarāya. It has also a few temples in the Dravidian style besides a *basti* dedicated to Vimalanātha. In inscriptions of the 13th century, the village is called Udbhava-Narasimhapura. The Gaurēsvara temple faces south. The linga cell which faces east is surmounted by a stone tower with the Hoysala crest (a man stabbing a tiger) in front. The *sukhanāsi* has a good lotus ceiling with perforated screens and figures of Ganapati and Bhairava at the sides of the doorway. In the *navaranga* stands a figure, about 1½ feet high, with 4 hands, two of them

being folded and the other two holding a trident and a drum. The porch too has a flat ceiling of 9 lotuses. The temple was erected in A.D. 1199. A finer structure in the same style is the Mūle-Singēsvara, now in ruins and half buried in the earth, which faces east and has three cells surmounted by three fine stone towers. All the cells have a *sukhanāsi* with perforated screens at the sides. The main cell has a linga, the left cell a figure of Lakshminārāyana and the right, a figure of Vēnugōpāla. The *garbhagriha* and *sukhanāsi* of each cell have deep ceilings with lotuses. At the sides of the main cell are Ganapati and two fine Naga stones. The *navaranga* has four well carved pillars and nine ceilings, some flat and some deep, with one, four or nine lotuses. There is likewise in the *navaranga* a good figure of Bhairava. The porch too has a good ceiling. Of the 3 towers only one is intact with a beautifully executed *kalasa* or finial ornament in the shape of a water-vessel. The outer walls have only pilasters. The figures in the temple, which are all well carved, deserve to be removed to the Mādhavarāya temple and preserved there. They are sure to be injured if left where they are. This temple was built in A.D. 1224. The Mādhavarāya temple is a larger structure in the same style with a good *mukha mantapa* and *pātālānkana* or hall on a lower level attached to it in front. It faces east and has 3 cells, the main cell has a figure of Vishnu named Ādi-Mādhavarāya, the left cell a figure of Varadarāja and the right, a figure of Vēnugōpāla. All the three figures are well carved. Mādhava, about 4½ feet high, stands on a high pedestal, flanked by consorts, with 4 hands—the right upper holding a discus, the right lower a mace, the left upper a conch and the left lower a lotus. Only the main cell has a *sukhanāsi* and is surmounted by a stone tower. At its sides are figures of Ganapati and Mahishāsuramardini, not in niches, as usual. The *navaranga* has 4 circular pillars and 9 well executed deep ceilings with single lotuses. The plan of the temple is star-shaped. The outer walls have fine pilasters and turrets, but no figures. A modern inscription is to be seen here. The ruined Kallesvara temple to the south is a Dravidian structure with a rectangular *navaranga* supported by two rows of 5 pillars each and a porch. The *navaranga* has mutilated figures of Ganapati and Subrahmanya. To the left of the temple is a shrine containing a fine, though mutilated, figure, about 2½ feet high, of Sarasvati, standing with 4 hands—2 of them holding

a noose and a goad, the other two being in the *abhaya* and *varada* attitudes. The Vīrabhadra temple has an elegantly carved figure of the god with the usual attributes, flanked on the right by Daksha and on the left by Bhadrakāli. The Vimalanātha-basti has a standing figure, about 2½ feet high, of Vimalanātha, the 13th Tīrthankāra, on the pedestal of which are to be seen two inscriptions.

Bettadapur.

Bettadapur.—A village in the Hunsur Taluk, 20 miles north-west of the kasba, on the Piriyapatna-Hassan road. Population 1,530.

The isolated conical hill of Bettadapur, 4,389 feet above the level of the sea, is a conspicuous object to all the country round. The place is the principal seat of the Sankēti Brāhmans. It is said to have been in former times a Jain principality, founded in the tenth century by Vikrama Rāya, a fugitive from the inundation of Dvāraka. He, by treachery, overcame some Bēdar chiefs who opposed his settlement, and established himself in Vikramapatna, having subdued a territory yielding a revenue of 7,000 pagodas. He was succeeded by his son Chengal-Rāya, regarding whom some curious tales are related. His right ear, it is said, was like that of an ass—a secret known to none but himself and the barber who shaved him. The possession of the secret so troubled the latter that to relieve himself he whispered it to the sandal-tree in the courtyard of the palace, under which the king was accustomed to be shaved. Some time after, the king being pleased with the performance of some tumblers, at their request, presented them with the sandal-tree in the court-yard for the purpose of making a drum. They cut down the tree and made the drum. But when it was beaten it gave forth no other sound than the words the barber had whispered to the tree, and thus the secret became everywhere known. Other stories about Chengal-Rāya are that his arms reached down to his knees, and that the soles of his feet were covered with hair from his never putting them to the ground for fear of killing some living creature, which, according to the Jain faith, would be a heinous sin.

Chengal-Rāya was evidently a powerful king. He built Bettadapur in consequence of a dream of his brothers, extended his territory till its revenue amounted to 12,000 *pagodas*, and

formed with Nanjunda-Arasu, the Lingāyat ruler of Piriyapatna, an alliance which was cemented by the marriage of Vīra Rāja, son of the latter, to Mallajamma, the daughter of Chengal-Rāya. On this occasion he is said to have renounced the jain faith for the tenets of the Lingāyats. Nanja Rāja of Piriyapatna, 180 years afterwards, took the possession and granted the chief a few villages as a jāgir. In 1645 Piriyapatna and Bettadapur were taken by the Mysore army under the *Dalavāyi* Dodda Rāja. The jāgīr of the Bettadapur chief was, however, continued until resumed by Tīpu.

The village is now not in a flourishing condition. The tobacco grown in this place is considered to be of the best quality. On the hill near by is a Trignometrical Survey Station.

There is an Ānjanēya temple on the western slope of the smaller hill close to the hamlet called Koppal. The temple is of no architectural importance as it is only a small hut with a tiled roof. But the figure of Ānjanēya is interesting enough. It is a huge image carved on a slab measuring about 15′ × 5′; and it faces to the right. Its left hand holding a mace is placed on the waist. Its right hand is raised. On the right shoulder of the Ānjanēya sits Lakshmana fighting with Indrajit carved higher up on the slab. Below the Ānjanēya figure are carved a tiny figure similar to Ānjanēya called *Makaradhvaja* and also a fish and a tortoise. The name of the image is *Vīra-Hanumantha*. A few feet lower down the hill there is a path leading to a cave with a small opening of about 2′ × 3′. The cave is irregular in shape measuring about 15′ × 20′ and is utterly dark inside. At the left hand corner of the farther end of the cave there is a platform built in stone. To the right of the platform there is a small opening which leads to another cavity smaller in size than the front one. On the top of the platform two *lingas* are placed one in front of the other on a single *pītha* or seat. The *lingas* are very interesting and are of different sizes. The seat or *pītha* measures 1′-9″ × 1′-0″.

The bigger linga $4\frac{1}{2}$″ diameter and $7\frac{1}{2}$″ in height, is behind the smaller one which is $5\frac{1}{2}$″ high and $3\frac{3}{4}$″ in diameter. On the top of the bigger linga are carved five tiny lingas in a circle while a figure of Pārvati is carved within a slit in the smaller linga. The *pītha* has got figures carved on all its four sides. The figures carved are:—the five Pāndava brothers, Rāma, Krishna, Lava, Kusa, Garuda, Vīrabhadra, Bhairava, Harihara, Brahma,

Vibīshana, Bali-Chakravarti, Chann basava, Nīlalōchana, Ganapathi, Harischandra and Chandramati. A few animals and birds such as a fox, dog, crow, elephant, mouse, and lion are also carved. A figure of the head and face of a female with ear-rings, necklace, and other ornaments surmounted by a serpent of seven hoods is prominently carved on the side of the *pītha* opposite to which water poured over the Lingas flows out. On the *pītha* above the hold there is written the name, Subramanya-dēva. To the left of the serpent hoods a figure of Uchchhishta Ganapati or Sakti Ganapati as it is otherwise called, with a nude female on its lap is carved. A nude squatting figure with the name Jina written below can also be seen among the group. The significance of this group of figures, Hindu and Jaina coupled with the figures of animals and birds is, however, not clear and is therefore well worth a study from the Iconographical point of view. Such lingas with such figures have not been so far discovered anywhere else in the State, nor is any desrciption of the carvings found in any of the well-known Āgama works.

To the right of Ānjanēya temple there is another cave measuring $10' \times 5'$ divided into two rooms measuring $4' \times 5'$ and $6' \times 5'$. On the eastern side is a hall measuring $17' \times 12'$ with two rooms $6' \times 6'$ and $8' \times 7'$, on the left side. This hall leads into another hall 17′ by 18′, the rock forming the roof sloping towards the north. This second hall opens into a third room, $8' \times 8'$ containing an image of Vīrabhadra. To the left of this innermost room there is yet another room measuring $15' \times 10'$ in front and $6' \times 7'$ behind. This contains a linga and a number of images on a platform to the left of the entrance. Directly behind this cave and about a 100′ above it there is another cave called Kanakana Gavi having for its entrance a hole $1\frac{1}{2}'$ in diameter. To approach the entrance of this cave one has to ascend a steep rock firmly keeping one's feet one after another on twenty foot-holes made on it to facilitate one's mounting. In the inscription on this rock the four-holes are said to have been made by one, Kanakala-dēva of Haradur for the use of the ascetics that lived in the cave. On the western side of the hill and close to the steps leading up the hill there is another cave called Kalladevra-gavi. It contains a room measuring $3' \times 6'$ and opening into a smaller room within. These and others on the sides of the hill are said to have afforded secure shelter to women, children and valuable property of the villagers

against the inroads made by enemies about two centuries ago. The lofty hill to the South-East of the village which is popularly known as Bettadapura Hill contains a temple dedicated to Mallikārjuna. There is a gateway with a lofty *gōpura* at the foot of the hill. Just where the opening of the gateway is, by the north wall, a large serpent with seven hoods and a linga on its coils is carved out of the single rock. Similarly, by the side of the south wall, a huge tortoise has been carved. The walls and ceilings of the gateway show signs of some old painting. Two small shrines stand a few feet away in front and on either side of the gateway, one of which contains Mahishāsuramardini and the other a figure of the Bhairava. There are big bulls made in stucco on the top of both shrines. The metallic figure of Tāndavēsvara in the temple on the top of the hill is a very fine piece of South-Indian workmanship in bronze and is well-worth the attention of students of art. The temple (of Mallikārjuna) appears to have been struck by lightning at some period; whence the common story that the lightning once a year pays a visit to Isvara on the hill.

Biligiri-rangan hills.

Biligiri-rangan hills.—A range of hills in the south-east of the Yelandur jāgir, running north and south for nearly 10 miles.

On the highest point, 5,091 feet above the level of the sea, is the temple of Biligiri Rangasvāmi, from which the hills take their name—in Sānskrit Svētādri. They are ascended on the Yelandur side by two Ghāts, one of which is three miles long, very steep and only practicable for pedestrians; the other, now over-grown, was nine miles long and just passable for horses. The slopes are tolerably thickly wooded, the following being the principal trees found: teak, sandalwood, honne, matti, bīte, kule, kallubegi, dadastu, jaldu, nira, banni, bejilu, kuggi. Long grass everywhere covers the hills, often reaching from 10 to 18 feet in height, which, at the commencement of the hot season, is fired. The only inhabitants are the wild aboriginal tribe of Soligas, who occupy isolated hamlets, composed of five or six huts, made of mud and wattles and thatched with grass. Of wild animals, elephants are generally numerous; bison and sambar are common; tigers, panthers, and bears are occasionally met with.

At the top of the *ghāt* is a bungalow, near which is a cinchona plantation. A deep trench surrounds the garden to protect it

from wild elephants, which are continually threatening it. With the exception of a small but thriving coffee estate, owned by the *shānbhog* of the temple, there is no other plantation on this side of the Biligiri-rangan hills, although the soil and climate offer great advantages. Fever, which is prevalent at certain seasons, is one obstacle to settlers, and bad water, which at present has to be brought from tanks at some distance from the bungalow is another. The temperature of the Billigiri-rangan hills is moderate, the thermometer seldom falling below 60° or exceeding 75°.

The temple, which is at a short distance from the bungalow, is a shrine of great antiquity, but except from its situation, close to the brink of a precipice, presents no point of interest. It is said to have been repaired by Vishnuvardhana-Rāya. Some copper-plates at the temple record a grant in 1667 by Muddu Rāja of Hadinād (See Yelandur) for the god, here called Bilikal Tiruvēngalanātha. The revenue of the temple is derived from two villages granted by Pūrnaiya. On the summit of a hill, 12 miles north from the bungalow, are the ruins of an old fort named Kanchi Kote, said to have been built by Ganga-Rāja of Sivasamudram for his son-in-law.

To the left at the foot of the hill is a *brindāvana* known as Tolasamma's shrine, and higher up in the middle is a cave, known as Kanakadāsa's Cave, in which the devotee Kanakadāsa of the 16th century, is said to have sung the praises of God. The temple on the hill is a pretty large Dravidian structure with a *prākāra* or enclosure. The god, though known as Ranga, is really Srīnivāsa. It is a fine figure, about 4½ feet high, with 4 hands, the upper bearing a discus and a conch, the right lower in the *varada* attitude and the left lower placed on the waist. Among the decorations are a girdle and a dagger. The god is said to have been set up by the sage Vasishtha. To the right in the *navaranga* are three cells in a line containing respectively the metallic figure of the god, a figure of Hanumān and a figure of Manavālamahāmuni, the last being a Srīvaishnava teacher and author who flourished in the 14th and 15th centuries. Adjoining the temple of the god on the right stands the temple of the goddess who is known as Alarmēmangai (the Lady on the flower). In a shrine to the left in the *navaranga* are kept figures of Nammālvār or Sathakōpa and Rāmānujāchārya, and in another to the right of the entrance a figure of Vēdāntāchārya. Sathakōpa was a Srīvaishnava saint who wrote *Tiruvāymozi*

and other Tamil hymns; and Vēdāntāchārya was a Srīvaishnava teacher and a voluminous author who flourished in the 13th and 14th centuries. The car festival takes place in the month of *Vaisākha* every year and on that occasion, as also on Saturdays, the Panchamas are admitted into the temple enclosure and allowed to pay homage to the god, standing near the *dhvaja-stambha* or flagstaff. The Mādigas of Būdittittu prepare with great devotion and ceremonial purity large leather sandals and offer them to the god once in every two years. The sandals measure 1′ 9″ long, 1′ 9″ broad in front and at the heel respectively and 9″ high. From the top of a precipitous boulder, known as Kamarikallu, outside the *prākāra*, a grand view can be had of the surrounding landscape. A large number of tanks, hills including the Nilgiris, and the rivers Cauvery and Kapini are seen from here. At a distance of about 10 miles from the temple is a huge *champaka* tree which is worshipped by pilgrims. Three big branches of the tree are said to represent the *trimūrtis* or triad of Brahma, Vishnu and Siva and the round stones imbedded in its trunk are believed to be Sālagrāmas (or round black stones symbolising Vishnu). Near at hand flows a stream known as the Bhārgava. It is so called because, according to the *Sthala-purāna*, a bath in it absolved Bhārgava or Parasurāma from the sin of matricide. The spot is considered very holy.

Bindiganaval.—A village in Nagamangala Taluk. Population 710. Bindiganaval.

The Kēsava temple at this place is a plain Dravidian structure. A wooden Garuda vehicle here is considered to be of special sanctity. It has many devotees who make vows to it and present it with jewels and cloths. Many Srīvaishnava men and women of the Hebbār sect name themselves after this vehicle. It is now in a ruined condition: the head is gone and one of the shoulders is broken. It is said that the eyes of this Garuda are formed of two *sāligrāma* stones. Arrangements are being made for setting up a stone Garuda in its place.

Cauvery.—See Kāvēri. Cauvery.

Chamarajnagar Taluk.—A Taluk in the south-east. Area 474 Square Miles. Head-quarters at Chamarajnagar. Chamarajnagar Taluk.

Contains the following villages and population :—

Name of Hobli	Villages	Hamlets	Villages classified				Population of each Hobli.
			Government	Sarvamanya-	Jodi	Kayamgutta	
Chamarajnagar	25	8	25	..	..	..	24,137
Haradanahalli	40	5	38	1	1	..	15,457
Harave	42	8	38	4	..	..	22,230
Santhemarahalli	34	12	32	1	1	..	22,141
Chandakavadi	30	13	30	..	..	..	16,610
Ummatthur	20	23	..	17	3	..	20,912
Floating population ..	..	..	..	..	..	..	127
Total ..	191	69	163	23	5	..	121,614

Principal places with population.

Amachavadi 2,167; Alur 1,218; Bagali 1,677; Badanaguppe 1,582; Bendaravadi 1,412; Chandakavadi 2,022; Ganaganur 1,984; Honganur 2,751; Haradanahalli 2,327; Harave 1,777; Jotigowdanapura 2,029; Kagalavadi 2,318; Kothalvadi 1,946; Kadulur 2,138; Kuderu 1,889; Nangala 2,070; Nagavalli 2,236; Ramasamudra 4,751; Saragur 1,966; Sagade 1,320; Santhemarahalli 1,001; Thammadahalli 1,558; Ummathur 2,463.

The taluk is watered by the Honnu-hole or Suvarnavati, which, rising beyond the southern frontier, flows with a north-easterly course past Ramasamudram and Alur into the Yelandur Jagir. Near Attikalpur it is crossed by the Gajanur dam, whence springs the Bandigeri channel; and by the Hongalvadi dam, from which a channel of the same name runs to the large tank of Ramasamudram near Chamarajnagar. Temporary dams are constructed by the raiyats of stakes, mats and sand after the monsoon is over and when the water of the river is consequently low. By these means are fed the Homma, Alurhalla, Alur Hosahalla, Saragur and Maralhalla channels. There are besides many large and small tanks.

Taken as a whole, the taluk is remarkably rich and fertile, consisting of a fine, well-watered, and level plain stretching away north-westwards from the slopes of the Biligiri-rangan

hills, which form its eastern and southern boundary. The low forest land at the foot of this range was probably well-populated in former times. The soils are of great variety, ranging from black and rich red to poor and gravelly. The poorer soils are on the slopes and watersheds towards the west, rapidly improving in depth and quality towards the east and in the valley of the Honnu-hole.

Jola is the staple dry crop; among the others, absence of cotton cultivation is remarked. The black soils produce almost all crops peculiar to such soil, including mulberry without irrigation; double crops in dry soil are not uncommon. In the wet lands comparatively little sugar-cane is raised. The gardens of areca, cocoa-nut and betel on the banks of the Honnu-hole are very fine. Date groves abound in all the hollows, when otherwise unoccupied, the tree being here very prolific. A very short neglect of gardens is sufficient to convert them into dense date-topes. There is some coffee cultivation under European management. The original elephant *keddahs* are in the forests to the south-east.

The area of the Taluks was thus distributed :—

Cultivable (dry 98,200, wet 9,218, garden 4,200)	=1,11,618
Uncultivable (including village sites, roads, etc.)	69,549
State Forest	63,164
Inam Villages	49,327
Total ..	2,93,658

The total unoccupied area was 1,207 acres. The total Revenue Demand of the Taluk for 1922-23 was Rs. 1,75,487 and for 1923-24 Rs. 1,68,627-0-0.

The trunk road from Nanjangud connects Chamarajnagar with the railway there and continues on to Coimbatore by the Hasanur Ghāt. A road from Gundlupet crosses this at the kasba and is carried on to Tirumakudal-Narsipur. A branch from the Nanjangud road runs through Ummattur to Yelandur.

Chamarajnagar.

Chamarajnagar.—A town situated in 11° 55′ North lat., 77° E. long., 36 miles south-east of Mysore, on the Hunsur Ghāt road, and 22 miles from the railway at Nanjangud. Head-quarters of the taluk of the same name and a municipality.

Population in 1921	Males	Females	Total
Hindus	2,972	2,975	5,947
Muhammadans	479	403	882
Christians	4	1	5
Jains	46	54	100

It is situated in a plain composed of black cotton soil and is a thriving place. The principal Jain *basti* was erected in 1117, under the Hoysala king Vishnuvardhana, by his general Punīsa-Rāja, who claims to have terrified the Tōdas, captured Nilgiri, and made himself master of Kerala or Malabar. Its present name was bestowed in 1818 by the Maharaja Krishna Rāja Wodeyar of Mysore, who, on learning that his father, the unfortunate Chāmarāja Wodeyar, was born there, resolved to dedicate the town to his memory. He accordingly changed the name from Arikotara to Chamarajnagar, and in 1825 founded there a large temple to Chāmarajēsvara. This he endowed in 1828 with *sarvamanyam* villages yielding a yearly revenue of about Rs. 17,000 and an establishment consisting of an Amildar and 157 subordinates.

The Chāmarājēsvara temple is a large structure in the Dravidian style built in 1826 by Krishna Rāja Wodeyar III in memory of his father Chāma Rāja Wodeyar. Inside there are 3 cells standing in a line, the central one having a *linga* named Chāmarājēsvara after Krishna Rāja Wodeyar III's father, the left one a figure of Pārvati named Kempananjamāmba after his mother and the right one a figure of Chāmundēsvari, the tutelary goddess of the Royal family. To the right and left in the *navaranga* there are 6 cells with *lingas* named after the 6 other queens of Chāma Rāja Wodeyar. At the inner sides of the *navaranga* entrance are figures Sūrya and Chandra. Inside the *prākāra*, there are small shrines all round containing images or *lingas*. The south shrines have figures of the 63 Saiva devotees, the north ones figures of Siva representing his 25 *līlās* or sports and the west ones *lingas*, set up in the names of the king, his queens and other relatives. Every one of the shrines has a label over the door-way and every brass-plated door-way has an inscription on it. Altogether 50 such labels and 33 such inscriptions have been noticed. Some of the *līlamūrtis* of Siva are well executed. In a shrine to the right are found statues

as well as metallic figures of Krishna Rāja Wodeyar III, his four queens and Nanjarāja Bahadūr, standing with folded hands, with labels on the pedestals, the statue of the king having also a Sanskrit verse engraved on its pedestal. The top parapet round the temple contains mortar figures representing varieties of Ganēsa, etc. with labels below. Altogether 56 such labels have been noted. In the Vīrabhadra temple stands a big figure of Vīrabhadra with sword, shield, bow and arrow for its attributes. There is also a figure of Bhadrakāli, his consort, standing at the side with the same attributes. Such figures were also seen in the Gangādharēsvara temple at Seringapatam. There is a seated figure of Pārsvanātha in the Pārsvanātha temple, with his Yaksha Dharanēndra seated in a separate niche and his Yakshi Padmāvati standing in a separate cell to the left. The latter is said to have been brought from Terakanāmbi. There is also another standing figure of Pārsvanātha canopied by the seven hoods of a serpent, said to have been brought from Haralakote. The structure known as *janana-mantapa*, built to commemorate the birth in A.D. 1774 of Chāma Rāja Wodeyar, father of Krishna Rāja Wodeyar III, at Arikotāra, the former name of Chamarajnagar, has a pretty appearance with paintings on the walls and a flower garden in front. The pond known as Dodde Arasinakola, which supplies drinking water to the town, was built by Kanthīrava Narasa Rāja Wodeyar (1638-1659) and named after his father-in-law Dodde Urs of Arikotāra.

Two miles east of the town is the populous suburb of Ramasamudram, containing 4,693 people, near to which are the ruins of an extensive city of antiquity, whose name, according to tradition, was Manipur.

Municipal Funds	1921–22	1922–23
Income	8,314	15,930
Expenditure	6,194	12,065

Chamundi.—A rocky hill two miles south-east of the fort of Mysore, rising to a height of 3,489 feet above the level of the sea. Owing to its isolated position and precipitous sides it renders the position of Mysore conspicuous from afar. The oldest temple on the hill is that of Marbbala or Mahābalēsvara, which was endowed by the Hoysala king Chāmundi.

Vishnuvardhana in 1128, and in 1620 by the descendant of the Vijayanagar kings, ruling at Chandragiri. This temple stands to the south of the Chāmundēsvari Temple.

The hill takes its name from the goddess Kāli or Chāmundi, the consort of Siva, held to delight in blood, who is worshipped in a temple on the summit. Human sacrifices were common here in old times, but were rigorously put a stop to by Haidar. Krishna Rāja Wodeyar III repaired this shrine in 1827 and furnished it with a tower. The temple is a fine quadrangular structure and is a landmark for many miles round the city. In 1848 he presented it with the *Simha-vāhana* and other animal cars used in processions. A flight of stone steps leads to the top of the hill, and two-thirds of the way up, cut out of the solid rock, is a colossal figure of Nandi, the holy bull on which Siva is mounted in the mythological sculptures. The height of the figure is not less than 16 feet; the animal is represented in a couchant posture and hung with trappings and chains of bells. Although the carving is in no way extraordinary, yet the gigantic size, the correct proportions of the statue, and the labour that must have been expended on it render it inferior to no work of art of the kind in South India. Dodda Dēva Rāja, who ascended the throne in 1659, and of whose character religion was the chief feature, was the author of this remarkable monument of devout zeal.

The building of the steps, 1,000 in number, is likewise attributed to him. The Chāmundēsvari temple on the top is a pretty large building with a fine *gōpura*. One of the gold jewels, called Nakshatramālike, a present from Krishna Rāja Wodeyar III, is of interest as having 30 Sānskrit verses inscribed on it. The inscription on another tells us that it was presented to another temple namely, the temple at Uttanhalli. We have also here in a shrine statues of Krishna Rāja Wodeyar III and his queens with the names engraved on the pedestals. The king's statue, about 6 feet high, is well executed. In the *prākāra* of the Mahābalēsvara temple, two old epigraphs of the Ganga period have been discovered near a Bilva tree. Five more have also been found on the temple vessels and brass-plated door-ways. Further discoveries include a Tamil record near the *mahādvāra* and a Kannada one on a rock to the south-west. The oldest record so far discovered on the hill goes back to *Circa* 950 A.D. The Isvara temple at Hale Bogadi is worth inspection. In the *navaranga* are figures of Bhairava, Durga and Sūrya, the last flanked,

as usual, by female figures armed with bows. There is also a slab here containing in the upper panel a figure on horse back with an uplifted sword in one of the hands, attended by an umbrella bearer; while the lower one has the figure of a pig attacked by dogs both before and behind. There is a small shrine to the north containing separate figures of *Saptamātrikah*.

There is a small village on the hill consisting of about 100 houses. To the east of this is the beautiful Lalitādri Hill. From this side there are several beautiful roads and a fine bridal path leading up to the Hill. The approach on the northern side of the hill is a flight of steps about 1,000 in number. At convenient distances, electric lights are placed, which are lighted every night and form an additional splendour to the city. On the top of the Hill is a residence of His Highness the Mahārāja, used on the occasions of his visits there. A Travellers' Bungalow has been newly constructed for the use of travellers.

Chinkurali.—A village in Krishnarajpet Taluk. Population 1,027. Chinkurali.

Near the Anjanēya temple at this place are three Māstigudis or Mahāsati-shrines built in honour of a *mahāsati* or woman who immolated herself on the funeral pyre of her husband. They consist of a sculptured slab at the back, which is the object of worship, with other slabs for the roof and sides. The sculptured slab is known as *māsti-kal* (*i.e.*, mahāsati-kal), the sculptures usually found on it being a woman's arm bent upwards at the elbow with or without the figure of the woman. But in the present instance we have not only raised hands but also figures of Ganapati, *linga*, elephants, etc. The slabs too are unusually large, 2 of them measuring $5\frac{1}{2}' \times 2\frac{1}{2}'$ and the remaining one $5\frac{1}{2}' \times 4'$. The broader slab represents the self-immolation of 4 wives, the others of one or two.

It was at this place that Haidar Alī was attacked by the Mahrattas and his army totally disorganized, and utterly routed with great slaughter on the 5th of March 1771. Haidar fled on horseback to Seringapatam and Tīpu escaped in disguise.

Cholasandra.—A village in Nagamangala Taluk. Population 79. Cholasandra.

To the north of this place is situated on an eminence a ruined basti of 3 cells. It is a good structure in the Hoysala style built in A.D. 1145, according to an inscription (see *E. C.* IV, Nagamangala 76) at its entrance.

Chunchankatte.

Chunchankatte.—A dam across the Kaveri, in Yedatore Taluk, built in an advantageous position, a short distance from the head of a narrow gorge called Danushkoti, and a few hundred yards above the spot where the river falls from 60 to 80 feet in a succession of cascades. The Rāmasamudram channel led off from this dam, together with the anicut itself, was constructed by Chikka-Dēva-Rāja Wodeyar, who came to the throne in 1672. The rapids in the river invest the spot with great sanctity : hence a large festival and a cattle show is held here annually in January lasting for over 15 days, attended by upwards of 30,000 people.

Doddajataka.

Doddajataka.—A village in Nagamangala Taluk. Population 367.

The Sōmēsvara temple here is a Hoysala structure erected in A.D. 1179.

Devalapura.

Devalapura.—A village in Mysore Taluk. Population 651.

The inscription *E. C.* III, *Mysore* 25 found here takes us back to the reign of the Ganga king Srīpurusha of the 8th century. There is a small shrine at this place containing the *gaddige* or tomb of Mantesvāmi. A stout cane known as *Kandaya* is kept inside along with a few other things. *Kandaya* is said to be of two kinds—*alagu-kandaya* and *Basavanna-kandaya*—according as it is surmounted by a blade (*alagu*) or a figure of Basava. It appears that on certain occasions a man of the village possessed by the god, enters into the shrine, takes hold of the *kandaya* and wears the spiked sandals kept there.

Devanur.

Devanur.—A village in Nanjangud Taluk. Population 2,134.

The village has several small temples. The Nārāyana temple has a good figure, about 3 feet high, of Nambi-nārāyana flanked by consorts. The Puradayya temple to the

south of the village has a bull seated on a pillar (*upparige-basava*). This portion of the village is said to be the site on which an old village named Pura once stood. Similarly the site near the Mallēsvara temple is said to have once been occupied by a village named Bāgūru.

Elaval.—(also called *Ilavala*).—A village 9 miles north-west of Mysore, at the junction of the roads from Mysore and from Seringapatam to Coorg. Head-quarters of the Ilavala hobli. Population 1,155. Elaval.

On the rising ground to the west is the Yelwal Residency, erected in the time of the Hon. Arthur Cole, on designs taken from the Enniskillen seat in Ireland. The extensive stables and out-buildings have lately been partly dismantled and the materials taken to Mysore to be used for some of the new offices there. The large park had become overgrown with *lantana*, and advantage has been taken of this to sow a great quantity of sandal seed, to the plants from which it acts as a nurse until they are grown up. A mile or two to the south was the old Hinkal race-course, with several bungalows (now in ruins) erected for the occupation of the chief officers and guests at the races. About 3 miles north is Sravana-gutta, with an abandoned Jain statue of Gommata, which resembles the colossal one at Yēnūr (South Kanara) in being represented with a grave dimpled smile.

French Rocks.—A town; formerly a military station; 4 miles north of Seringapatam, on the Mysore-Nagamangala Road. It is now the head-quarters of the French Rocks Sub-Division. There is a Special 2nd Class Magisrate's Court. It is a Municipality. French Rocks.

Population in 1921	Males	Females	Total
Hindus	966	812	1,778
Musalmans	236	229	465
Christians	85	79	164

The French in Haidar's and Tīpu's service were encamped here, whence its European name. A regiment of Madras Native Infantry was quartered in the cantonment until 1881, when it was given up as a military station.

In the European cemetery here are buried a number of military officers of old Madras Regiments and others. The tombstones range in date from 1832 to 1877.

Year	Income	Expenditure
1921–1922	7,228	10,515
1922–1923	4,993	5,746

Ganganur.

Ganganur.—A village in Chāmarajnagar Taluk. Population 1,984.

Fairs are held every Thursday.

Ganjam, or Shahar Ganjam.

Ganjam or Shahar Ganjam.—A village at the east end of the island of Seringapatam, being a suburb of the city (which see). It was established by Tīpu Sultān, who, in order to provide it with an industrial population, transported thither twelve thousand families from Sira (Tumkur District), which had been the seat of the Mughal Government. The place was dismantled by him in 1799, under the impression that the British Army of invasion would make use of it as they did in 1792. After the capture of Seringapatam, the village was laid out afresh and rapidly regained prosperity, in spite of its reputation for unhealthiness. It contains a number of well-to-do merchants, and country cloths are made. The former paper manufacture has entirely ceased. It is now gradually decaying.

Gōpālasvāmi-betta.

Gopalasvami-betta.—A lofty hill of extremely picturesque appearance, 10 miles south-west of Gundlupet, rising to a height of 4,770 feet above the level of the sea. An ascent of three miles leads to the top, and the base of the hill may be estimated at 16 miles in circuit. Its name is that of the shepherd-god of the Hindus, an incarnation of Vishnu. In the *purānas* it is called Kamalādri and Dakshina Gōvardhangiri. The hill abounds in springs, and to its extraordinary moisture and the strata of argilla that compose it may be attributed its remarkable verdure. From a distance its summit appears surrounded

by an entrenchment, the remains of the old walls carried round its sides. It is generally enveloped in clouds and mist, whence its name of Himavad Gōpālswāmi betta; but when the weather is clear, it commands a most extensive view of Mysore and the Wainād. Inside the old fort is a temple dedicated to Gōpālswāmi, who is said to be heard blowing on his flute on certain occasions. Allusion has already been made to the history of the place. It was fortified by Sōmana Danāyak, and bore the name of Bettada-kōte or hill fort. The scene of the perilous leap by one of the Danāyaks on the north side on the occasion of its capture, is still pointed out. At present the hill is uninhabited, except by two Brāhmans belonging to the temple. An annual car festival is held there.

A few of the inscriptions found in the Mysore District (*E. C.* III and IV) give further particulars about the chiefs of the Kōte-Sīme, kōte being the shortened form for Bettada-kōte. In Nanjangud 47, dated in 1504 A.D., it is called Mudan Kōte or Eastern Fort. The chief city of the principality seems to have been Hara, in the south-west of the Nanjangud taluk. The following table indicates the succession of the chiefs of this line as gleaned from inscriptions:—

Immadi-Rāya-Wodeyar.
|
Nanja-Rāya-Wodeyar,, 1489.
|
Dēva-Rāja-Wodeyar, 1503.
|
Gōvanna-Wodeyar, 1504.
|
Dēvodeyar, 1512.
|
Singappa-Wodeyar.
|
Chenna-Rāya-Wodeyar, 1517.
|
Kōte-Wodeyar, 1513.
|
Mādhava-Nāyaka, 1530-1548.
|
Dodda-Mallarāya-Wodeyar, 1559 — Chennodeya.
|
Mādhava-Nāyaka. — Nanja-Rāya-Wodeyar, 1569.
|
Linga-Rāja-Wodeyar, 1650-1654.

Their titles, where given, are very distinctive, being—*mahā-mandalēsvara Chera-Chōla-Pāndya-mūvaru-rāyara-ganda* (Champion over the three kings Chēra, Chōla and Pāndya); *Nīlagiri-sādarakodeya, Nīlagiri-nādālva* or *Nīlagiri-uddharna* (subduer, ruler, or protector of Nīlagiri, or the Nīlagiri country). But in *Heggaddevankote* 41 dated in 1569, Mādhava Nāyaka is given the title of supreme ruler. Nīlgiri is the highest point in the Western Ghats overlooking Malabar, and is situated on the western border of the plateau to the whole of which it gives its name of Nilgiri mountains.

The inscriptions themselves are of no importance. But Heggaddevankote 71, which has been assigned to 1572, states that it was a grant to provide for the *ashta-bhūti*, or eight kinds of ceremonies for the god Bhairava of Bayalnād.

Gōvindanhalli.

Govindanhalli.—A village in Krishnarajpet Taluk, about 4 miles north-east of Kikkeri. Population 718.

The Panchalinga temple at this place is a grand rectangular structure in the Hoysala style, measuring 140 feet by 45 feet. If we include the porch and Nandi-mantapa on the east, the width would be 63 feet. It faces east and consists of 5 cells standing in a line surmounted by good stone towers. There are two doorways on the east flanked by *dvārapālakas*, opposite to the 2nd and 3rd cells from the south, with a covered porch and an adjoining Nandi-mantapa in front. The porches have two entrances on the north and south. Every cell has a *garbha-griha* and a *sukhanāsi*, and both of them have deep ceilings with lotus buds. The *sukhanāsi* doorways are well carved; they are flanked by perforated screens and have a figure of Umā-mahēsvara on the lintel. The door-lintel of the cells has a figure of Gajalakshmi. A rectangular hall, 120′ by 20′, consisting of 3 rows of 18 *ankanas* and supported by 3 rows of 17 piers, runs in front of the cells. There is an additional pillar in the centre, built of mortar, set up as a prop to a broken beam. The east wall of the hall has perforated screens all through with an adjoining inner veranda. Each cell is flanked by two good niches, the right one containing, as usual, a figure of Ganapati and the left one a figure of Mahishāsuramardini. The niche to the left of the 5th cell from the south is now gone. We have in its place a seated figure of Sarasvati, and the figure of Mahishāsuramardini

which ought to be there is now kept in a niche adjoining the north wall. Other figures adjoining the north wall are Subrahmanya in a niche, Bhairava and Mahishāsuramardini. Adjoining the south wall we have Vīrabhadra in a niche and Saptamātrikah. Other figures between the cells are Sarasvati, Saptamātrikah, two fine Nāgas and Umāmahēsvara in a niche. Each cell has a Nandi in front in the 3rd *ankana* except the 2nd and 3rd from the south whose Nandis are in the front Nandimantapas. Of the ceilings in the hall, 13 are deep with single lotus buds, 23 flat with 4 blown lotuses each and 9 flat with 9 blown lotuses each. The porches and Nandi-mantapas have also deep ceilings with lotus buds. The sculptures on the outer walls mostly resemble those of the Brahmēsvara temple at Kikkeri. Here too the figures are all defaced and whitewashed in addition. The pilasters with turrets have sometimes figures carved on them. Some figures have no turrets over them, while others have instead elegantly carved small triangular canopies. In some cases the figures are between two pilasters with only one turret over them. The sculptures, which are well executed, do not occur in continuous sheets as at Halebīd and other places, but with proportionate intervals as at Kikkeri. The east outer wall has at the south end a fine figure of Ganapati surmounted by a beautiful turret and a similar figure of Mahishāsuramardini at the north end. Between Ganapati and the first porch occur 12 of the 24 *mūrtis* or forms of Vishnu with labels below giving their names. Between every 2 Vishnu figures stands a figure of Garuda with folded hands. There are, besides, female figures at intervals carved on pilasters with turrets over them. Between the 1st and 2nd porches are depicted the 10 incarnations of Vishnu, Buddha being shown as the 9th incarnation. Here also occur female figures as before. From the 2nd porch to Mahishāsuramardini we have as before Vishnu figures with Garudas and intervening female figures. There are, instead of the remaining 12, only 9 figures of Vishnu, and these too without labels. But it has to be mentioned here that this portion of the wall, as well as portions of the west wall, has several blocks left uncarved. We may now notice the figures on the west wall in some detail. Here there are sculptures on the three outer walls of every cell and also on the connecting walls between the cells. The latter have as a rule an empty niche with female chauri-bearers at the sides. Beginning from the east end the south wall, including

the south wall of the first cell, has these figures—Paravāsudēva, standing Sarasvati with 4 hands, Indra and Sachi on Airāvata, Garuda bearing Lakshmi and Nārāyana, Bali making a gift to Vāmana, Trivikrama, Kālīyamardana, standing Sarasvati with hands, Narasimha killing Hiranyakasipu, Prahlāda, accompanied by a male and a female figure, Vishnu and Garuda with folded hands. The figures on the west and north walls of the first cell are respectively Tāndavēsvara flanked by Ganapati and Brahma to the left and by Subrahmanya and Vishnu to the right; and Umāmahēsvara flanked by dancing Sarasvatis with Vēnugōpāla and Mahishāsuramardini at their sides. The second cell has on the south wall Bhairava, Durga, Rāvana lifting up Kailāsa, dancing Ganapati and dancing Sarasvati; on the west wall Rāma, Lakshmana, Sīta, Hanumān and Gōvardhanadhāri; and on the north wall, Durga, 2 drummers, a dancing female, and two monkeys holding a fruit in a vertical position. The figures on the south wall of the third cell are Harihara, Paravāsudēva flanked by female figures, and Lakshmīnarasimha; on its west wall, Yōga-Narasimha, Vēnugōpāla, Umāmahēsvara, a female chauri-bearer, and Nambi-Nārāyana; and on its north wall, dancing Sarasvati, a dancing female, Varāha lifting up the Earth, a warrior armed with a sword and a shield, and Garuda. The fourth cell has on its south wall Vithala with the two hands placed on the waist both carrying small bags, Vēnugōpāla, Mahishāsuramardini, Kālīyamardana and Arjuna shooting the fish; on the west wall, a female figure, Harihara, Gajāsuramardana, Umāmahēsvara with a mungoose shown as Pārvati's vehicle, and standing Sarasvati flanked by Ganapati and Subrahmanya; and on the north wall, a female figure, Brahma, Umāmahēsvara seated on Nandi, Vishnu and a female figure. The figures on the fifth cell are—on the south wall, Narasimha killing Hiranyakasipu, Prahlāda, and Dakshināmūrti with the usual coat, hood, staff and disc, but without sandals; on the west wall, Mōhini; and on the north wall, including the north wall of the temple, two figures of Tāndavēsvara and a seated figure of Vishnu with a discus and a conch in two hands, the other two being placed palm over palm. The walls of this cell, as well as the north wall of the temple, have numerous uncarved blocks. The above details will give an idea of the wealth and variety of the figure sculpture in the temple. The stone towers over the cells are all intact but uncarved, those over the 2nd and 3rd cells

being somewhat larger than the others. The fine inscription set up in the temple, *E. C.* IV, Krishnarajpet 63, which has in the semi-circular panel at the top a standing figure of Vishnu flanked by Lakshmi and Garuda, does not relate to the temple at all. It records a grant to some Brāhmans in A.D. 1237 by two generals of the Hoysala king Sōmēsvara (1233-1254). Though this epigraph does not help us with regard to the period of the temple, it is satisfactory to note that two signed images in the temple give us a clue to its period. These are the *dvārapālakas* of the porches, which bear labels on their pedestals stating that they were executed by the sculptor (*ruvāri*) Mallitamma. This is the Mallitamma, who worked at the Nuggihalli temple in about 1249 and at the Sōmanāthpur temple in about 1268. The temple may therefore be assigned to the middle of the 13th century: it is very probable that it came into existence at about the date of the above inscription during the reign of Sōmēsvara. As it represents a rare specimen of the Hoysala style, it has been conserved under the orders of Government. The roof has to be made watertight and doors fixed to the doorways on the east. Another temple which bears some resemblance to this, though without sculptures on the outer walls, is the Mallēsvara at Aghalaya of the same Taluk, noticed in the Archæological Report for the year 1913. To the south-east of the Panchalinga temple is a small Siva temple, also in the Hoysala style, which is known as Gānada-gudi owing to its situation near an oil-mill (*gāna*). It is a neat structure, though gone to ruin and mostly buried. The *navaranga* has an elegantly carved doorway and a fine deep ceiling with a lotus bud. The village has also another ruined temple in the same style known as the Gōpālakrishna. The god, about 4½ feet high, is a good figure with a *prabhāvali* on which are sculptured the 10 incarnations of Vishnu, Buddha being shown as the 9th incarnation. The door-lintel of the *garbhagriha* has a fine figure of Gajalakshmi, while that of the *sukhanāsi* has a figure of Vishnu flanked by consorts. There are pilasters and lotuses on the outer walls.

Gundal.—The Gundal or Kaundinya river is formed by streams issuing from the southern hills stretching east from Gōpālswāmi betta. With a course due north, past the chief town, through the Gundlupet Taluk, it enters the Nanjangud Gundal.

Taluk, where, continuing in the same general direction, it forms the Narasambudhi tank and discharges itself into the Kabbani at Nanjangud. Though scarcely more than a monsoon stream, its waters are much utilized for irrigation. It is crossed by an anicut at Halhalli. The revenue below the tank and its sluice channels amounts to Rs. 4,906 from 470 *kandis* of land.

Gundlupet Taluk.

Gundlupet Taluk.—A Taluk in the south. Area 544 Square Miles. Headquarters at Gundlupet. Contains the following Hoblies, Villages and population :—

Name of Hobli	Villages	Hamlets	Villages classified				Population of each Hobli
			Government	Sarvamanya	Jodi	Kayamgutta	
Gundlupet Kasba.	38	11	38	..	..	..	22,122
Hangala ..	40	13	40	..	..	..	15,559
Begur ..	39	15	38	..	..	1	21,499
Terakanāmbi	38	11	38	..	..	..	19,895
Those who live in forests.	..	..	..	..	..	..	456
Total ..	155	50	154	..	..	1	79,531

Principal places with population :—

Begur 1,026; Bachahalli 1,611; Bommalapur 1,412; Gundlupet 4,594; Hangala 2,033; Horiyala 1,078; Kabbahalli 2,338; Kelsuru 1,924; Kadasoge 1,609; Padagur 1,548; and Terakanāmbi 3,057.

The west and south of the Taluk are occupied by extensive forests, covering 180 square miles, and including the Berambadi and Bandipur, reserved by the State. But these parts were probably more populous formerly. Pierced by good roads, affording egress both westward and southward, these forests present no inconvenience to the well-populated tracts lying east and north, except perhaps in being considered somewhat prejudicial to health. The inhabited portions of the taluk are separated from the vast forests beyond by a range of hills running parallel to the west and south boundary

lines, and culminating in the Gōpālswāmi hill, which is situated at the angle where they diverge. There is also a range of hills to the north of Hangala hobli, intervening between it and Terakanāmbi and Gundlu hoblis.

The soils of the Taluk vary considerably, running from good black or brown cotton soil to poor, shallow and rocky, the gradations being more marked in dry than in wet lands, which are more uniform in quality. The good soils generally are to the east and south-east, becoming more shallow as the forests and hills westward are approached.

Jola is the staple dry crop. Ragi is also largely grown, but its cultivation is limited by the quantity of manure available, of which it requires a liberal allowance. Cow-dung is the principal manure, and it is not so much used for fuel as elsewhere. A second crop of pulses or grain is commonly obtained on dry lands. Togari and avare are sown independently with castor-oil, and not with jola or ragi. The area under wet crops is small. A very superior kind of rice is raised under the Vijayapur tank, but the rest is quite ordinary, and the little sugar-cane grown is of poor quality. No leaf-manure is used even in rice cultivation. The gardens contain l ttle or no areca-nut or cocoanut, but betel-leaf is extensively grown, and is of special quality and value. Along the banks of the Gundal river and its feeders are large groves of the toddy-palm.

This river flows through the Taluk from south to north, and falls into the Kabbani at Nanjangud. A masonry dam built across it near Komarvalli irrigates the lands in the neighbourhood. Along the southern boundary of the taluk runs the Moyar, which unites with the Bhavāni in the east beyond.

The revenue settlement was introduced in 1891. The area of the Taluk was thus distributed :—

Cultivable (dry 1,23,470 ; wet 1,493 ; garden 809)	1,25,772
Uncultivable	1,07,329
Inam Villages	1,616
Forests	1,13,528
Total ..	3,48,245

The extent of unoccupied area was 1504 acres. The total Revenue Demand for 1922-23 was Rs. 1,02,429 and for 1923-24 it was Rs. 98752.

The Mysore-Ootacamund and the Mysore-Gudalur roads run through Gundlupet whence also there are roads eastwards to Chamarajnagar and westwards through Sultān's Battery to Cannanore. From Begur 9 miles north of the kasba, there is a cross road to Sargur and Heggaddevankote.

Gundlupet.

Gundlupet.—A town situated in 11° 49′ N. lat., 76° 45′ E. long., near the left bank of the Gundal river, 36 miles south of Mysore on the Mysore-Ootacamund road and 24 miles from the railway at Nanjangud. Head-quarters of the Gundlupet Taluk and a municipality. The following table shows the Income and Expenditure for the years 1921-22 and 1922-23 :—

Year	Income	Expenditure
1921–22	5,758	6,440
1922–23	6,679	5,978

Population in 1921	Males	Females	Total
Hindus	1,982	1,930	3,912
Muhammadans	352	299	651
Christians	17	14	31

The ancient name of Gundlupet was Vijayapura, and under this name it appears to have been held by the rulers of Terakanāmbi for a long period. Chikka-Dēva-Rāja gave it its present appellation and first made it a place of note in 1674. This prince appears to have acquired an interest in the Gundal territory from the fact that his early life had been passed in confinement at Hangala, an obscure fort to the south of Gundlupet. There his father died, and no sacred stream being at hand, the body was conveyed to the Gundal river at Vijayapur and there burnt. Chikka-Dēva-Rāja, after performing the last rites under the eye of his guards, returned to his prison at Hangal. He afterwards built an *agrahāra* near the site of his father's burning-place, enlarged

the fortifications of the town, and constituted it the great commercial emporium of this part of his dominions. Over his father's tomb he founded a *pagōda* of Aparamita Paravāsu Dēva, which he richly endowed and which remained in a flourishing state till the accession of Tīpu Sultān, who withdrew its allowances. Nothing now remains of the *agrahāra*, and the fine old temple has been allowed to fall into decay.

The rising town of Gundlupet gradually eclipsed the old fort of Terakanāmbi in importance, and has ever since remained the chief town of the taluk, although often depopulated by fever. The fort of Gundlupet, a rude mud and stone structure, still remains though somewhat ruinous. It was last repaired under the Government of Krishna-Rāja-Wodeyar III. The town has been benefited by the opening of the railway to Nanjangud, and considerable transit passes through it to the Nilgiris by the Segur and Gudalur ghāts, and to the Wainād and Malabar.

Among the temples here there are a few deserving of mention. The Vijayanārāyana temple is a small structure. The image, which is much smaller than those at Belur and Talkād, holds a tiny lotus with its stalk between the thumb and fore-finger of the right hand. There is a tradition that this god also was set up by Vishnuvardhana. The images of the Paravāsudēva temple, now in ruins, are also kept here. Paravāsudēva is seated on the coils of Ādisēsha with his consorts standing at the sides. The goddess of the Paravāsudēva temple, which is a seated figure, is named Kamalavalli. The temple also contains figures of Anantha, Garuda, Vishvaksēna Hanumān and a number of Ālvārs. The *utsava-vigraha* of Paravāsudēva is a handsome figure, with the usual discus, conch and mace in the 3 hands, the 4th being in a peculiar attitude, neither boon-conferring nor fear-removing, but slightly slanting with fingers joined and made a little concave. This pose is called the attitude of granting deliverance to Brahmakapāla and is said to be found nowhere else. The image is said to have been originally at Hastināvati. It was then removed to Sivasamudram whence it was brought to this place. There is also another mutilated metallic image called Varadarāja, which is said to have originally belonged to the temple of Varadarāja or Allālanātha at Maddur

and to have subsequently become the *utsava-vigraha* of the Paravāsudēva temple. But owing to mutilation it was replaced by the other image. The consorts of the mutilated image are also said to have been taken to the Prasannakrishnasvāmi temple at Mysore. The Paravāsudēva and Rāmēsvara temples, situated about a mile to the east, are in ruins. The former as mentioned above, was built by Chikka-Dēva-Rāja Wodeyar in memory of his father who died here. It is a large structure of some architectural merit. The pillars of the *navaranga* are sculptured on all the 4 faces and the 4 pillars of the front veranda are beautifully carved with figures of lions with riders in front. The door-ways likewise show good work. The *mahādvāra* is a lofty structure with verandas extending to a great distance on both sides. There is also a pretty large temple of the goddess to the left of the main temple. The Rāmēsvara temple close by also shows pretty good work. The inscriptions on its basement are engraved in excellent Kannada characters. Gundlupet has a ruined fort. It is called Vijayapura in the inscriptions and current local tradition confirms the story of its departed greatness. (See above).

Hadināru.

Hadinaru.—More properly Hadi-nādu, a village in the Nanjangud Taluk, 5 miles north-east of the kasba, headquarters of the Hadināru hobli. Population 2,557.

It is historically interesting as having witnessed the first step to power of the ancestors of the Mysore Rājas. Two young men, belonging, it is said, to the Yādava tribe, being induced to push their fortunes in the south, halted at Hadināru, probably in the 15th century. At that time the Wodeyar of the place, being of unsound mind, had "wandered forth into the wilds," and the pālegār of the neighbouring village of Karugahalli, who was of the Toreyar caste, had taken advantage of the defenceless state of Hadināru to demand a daughter of the house in marriage. To this request the Wodeyar's family had been compelled to yield a reluctant assent, when Vijaya and Krishna, the two young adventurers from the north, appeared on the scene and espoused the cause of chivalry. By a stratagem they succeeded in slaying the low-caste pālegār of Karugahalli, and the daughter of the Wodeyar, delivered from her persecutor, became the bride of Vijaya, who thereupon assumed the

Government of Hadināru and Karugahalli, and is the ancestor of the Mysore Rājas. These two villages may therefore be considered as the nucleus of the Mysore State.

Whatever the truth of this story, the village is one of considerable antiquity, judging from the number of Ganga records found in it. It appears that some remains of a fort wall to the south of the village existed some years ago. The village is named Adirāru in the inscriptions (see *Nanjangud* 21 and 129-132) and was the head-quarters of a small district consisting of 12 villages. So, the present name is clearly a corruption of the old name, and the suggestion that it stands for Hadinādu has no basis to stand upon. In the Vīraragudi or hero-shrine near the tank bund is a four-armed, richly ornamented standing figure, about 3 feet high, wearing sandals, and bearing a discus in the right upper hand, a bow in the left upper, the right lower holding the hilt of a dagger stuck in the waist band and the left lower resting on a mace. To the right stands an attendant holding an umbrella with a very long shaft. The figure is said to represent Siddhēsvara but it is more probable that it represents a chief who fell in fight. Around the shrine are set up several small panels sculptured with a horse bearing a couple on the back with an umbrella-bearer behind. There are besides a few panels carved with a male figure, seated or standing on a two wheeled cart drawn by two bullocks, holding a whip in the right hand and the ropes of the bullocks in the left. It is not clear what these figures are meant to represent.

Of the modern line of chiefs connected with the place in the 16th and 17th centuries, Mr. Rice gives the following succession list based on inscriptions :—

Dēvappa-Gauda.
|
Rāja-Nāyaka, 1530.
|
Bacharasayya, 1531-1549.
|
Jagadēkaraya-Wodeyar, 1563-1564.
|
Singa-Depa.
|
Rāma-Rāja-Nāyaka, 1568.
|
Tirumala-Rāja-Nāyaka, 1586. — Channa-Wodeyar, Channanjeya.
|
Muddu-Rāja, 1654-1667. — Nanja-Rāja-Wodeyar, 1604-1612.

Of the chiefs mentioned in the above table, Bācharasayya was probably not a chief. (See *Chamrajnagar* 38 and 74). The same remark possibly applies to Jagadēka Rāya, whose nāyakship is mentioned in *Yelandur* 29 dated in 1564. According to *Yelandur* 1, dated in 1654, Yelandur was founded as their capital. From the same inscription it is clear that Singe-Depa had two sons Rāma and Channa. Accordingly Channa Wodeyar who is shown above as a son of Rāma-Rāja, should be shown as his brother. Rāma-Rāja had two sons, Tirumala and Nanja-Rāja, the latter of whom is (incorrectly) shown as Channa Wodeyar's son in the above table. The Gaurīsvara temple at Yelandur (where the inscription referred to is to be seen on a stone in a *mantapa* to the south, in the enclosure of the temple) was founded by Singa-Depa, who and his successors granted many villages for its maintenance. Muddu-Rāja, to whose reign the inscription belongs, added a *gōpura*, several shrines, on outer wall and a *mantapa* (apparently the one in which the inscribed slab is to be seen) and set up five *lingas* and donated " a splendid car" also to it. Rāja-Nāyaka caused the repairs of two breaches in the Honnu-hole dam. (*Yelandur* 2, assigned to 1580). His successor Bācharasa established the fair at Naguvalli and invited cultivators to sell in Hayanur on favourable terms. (*Chamarajnagar* 74 and 38). Rāma-Rāja-Nāyaka and Tirumala-Rāja-Nāyaka apparently so named themselves after the then Vijayanagar ministers. (*Nanjangud* 141 dated in 1586). The chiefs of this line are designated " Kings of Padinād " without any special titles.

Hale Alūr.

Hale Alur.—About 8 miles north-east of Chamarajnagar. There is here a deserted Arkēsvara temple, the materials of which have been put together in subsequent times from old ruins. Out of four pillars, three are elaborately carved and one is plain. These pillars and the sculptures on them will be found described in Volume II, Chapter V.

Haradanhalli.

Haradanhalli.—A village 3 miles from Chamarajnagar. Population 2,326.

The village has a ruined fort and appears to have been once a place of some importance.

The Divyalingēsvara temple here is an old structure with a big *gōpura* and a stout lofty lamp pillar in front. The ceiling of the *mahādvāra* has in the middle an oblong trough-like concave panel, which has not been seen in any other temple. In the *navaranga* there is a fine figure of Vīrabhadra in a shrine to the right. Near the *dvārapālakas* is a large ceiling panel containing figures of *ashtadikpālakas* with Tāndavēsvara in the centre. At the right inner side of the entrance is a figure of Sūrya. In the *prākāra* there is a shrine of Sarasvati. To the right of the shrine of Kāmākshi, the goddess of the temple, is a figure of Subrahmanya with only one face, seated on a peacock. The front ceilings of the *linga* shrines in the west have paintings, at least one hundred years old, representing scenes from *Saiva purānas*. One of the *mantapas* in the *prākāra* is said to have been dismantled and the materials removed to Chamarajnagar for building the *Janana-mantapa*. The temple was apparently a very rich one, judging from the list of gold and silver vessels, jewels, precious stones, gold cloths, etc., which, as recorded in a *kadita*, (*i.e.*, a book of folded cloth covered with charcoal paste) produced by the *shanbhog*, were carried away to the *tōshikhāne* or treasury at Seringapatam in A.D. 1787 by order of Tīpu. The list includes even brass vessels, lamps and silk cushions. The same fate overtook almost all the temples in the State during the rule of Tīpu. The *kadita* also contains copies of the inscriptions in the temple and supplies detailed information about the endowments made and the jewels, etc., presented to the temple by various persons. It was at this village that the Lingāyat *guru* Gōsala-Channabasava had his *matha*, where Tōntada Siddhalinga, another great teacher and author of the same sect, who flourished at the close of the 15th century, was initiated in the tenets of the Vīrasaiva faith. It is said that Chikka-Dēva-Rāja-Wodeyar dismantled the *matha* and built the Gōpālakrishna temple with the materials. Some of the pillars in the latter have Saiva figures on them. An inscription has also been found on one of them recording a grant to the *Lingāyats*. The figure of Gōpālakrishna is well executed. In the *navaranga* there are figures of Varadarāja, Srīnivāsa, Sathakōpa, Rāmānujāchārya and Vishvaksēna, as also two standing figures of Lakshmi in two separate cells. In a shrine in the *prākāra* are lying in confusion several figures of the Ālvārs or Srīvaishnava saints.

Hatna.

Hatna.—A village in Nagamangala Taluk. Population 252.

The Vīrabhadra temple at this place was once a Jaina *basti* dedicated to Pārsvanātha. Vīrabhadra is now made to stand on a Jaina pedestal. The temple is a Hoysala structure consisting of a *garbhagriha*, an open *sukhanāsi* and a *navaranga*, and according to the inscription, *E. C. IV, Nagamangala* 70, at its entrance, was founded by a merchant named Sōmi-setti in 1178 during the reign of the Hoysala king, Ballāla II. The central ceiling of the *navaranga*, about 3 feet deep, has a well carved lotus bud, while the others, which are flat, are decorated with blown lotuses, those at the corners having a single blown lotus, the others six.

Hedatale.

Hedatale.—A village in Nanjangud Taluk. Population 2,008.

The Lakshmikānta temple at this place which faces east is a three-celled structure built of granite in the Hoysala style. It comprises besides the three cells a *navaranga*, a porch and a *mukha-mantapa*. The main cell, which alone has a *sukhanāsi* and a stone tower, enshrines Lakshmikānta in the form of Nambi-Nārāyana, the north cell Lakshminarasimha and the south cell Vēnugōpāla. The pillars in the *navaranga* are well moulded, and the ceilings, except the central one, are about 1 foot deep and carved with blown lotuses. The central ceiling, about 3 feet deep, is beautifully carved with a long pendant lotus bud. The porch has a large flat ceiling of nine lotuses. At an interval of a few feet from the porch stands the front hall, a grand structure supported by 24 pillars, of which the central four are elegantly carved, and adorned with 11 ceilings, about 3 feet deep, of hanging lotus buds. It has a veranda all round and three entrances on the east, south and west. The northern portion is said to have served as the seat of a former chief who could see from there the faces of all his sixteen sons-in-law seated on different portions of the veranda leaning against the rounded back stones. Hence the hall is known as Hadināru-mukhada-chāvadi or the durbar hall with sixteen faces or openings. Here we have a rare instance of a Hoysala temple with all its parts built of granite. The building deserves conservation. From the inscription *Nanjangud* 92 here, we learn that the temple existed before 1292. An old Tamil epigraph is to be seen here.

The Nagarēsvara temple, situated on the bank of the Gundal (Kaundini), is also a Hoysala building in granite with a stone tower. It consists of a *garbhagriha*, a *sukhanāsi*, a *navaranga*, a *mukha-mantapa* and a porch, the last two looking like later additions. The *navaranga* ceilings are similar to those of the Lakshmikānta temple described above. The temple is in a dilapidated condition. Several stones of the *garbhagriha* wall have been washed away by the river. An old Tamil inscription is to be seen near the temple. A good Vishnu figure, about 4 feet high, was found standing near a hedge to the west of Gaurimada Ranganāyaka's field at some distance to the village.

Heggaddevankote.

Heggaddevankote.—A Taluk in the South-west. Area 621 square miles. Head-quarters—Heggaddevankote. Contains the following hoblis, villages and population :—

Name of Hobli	Village	Hamlets	Villages classified				Population of each hobli
			Government	Sarvamanya	Jodi	Kayamgutta	
Heggaddevankote.	66	12	65	..	..	1	12,236
Hampapura ..	59	6	57	1	1	..	11,008
Antharasanthe	55	24	53	1	1	..	12,796
Saragur ..	49	11	45	4	..	..	15,056
Kandalke ..	50	6	46	2	..	2	7,559
Total ..	279	59	266	8	2	3	58,655

Principal places with population.

Belthur 1,660; Bidigloo 1,357; Hebbalaguppe 1,707; Itna 1,428; Jain-halli 1,024; Kittur 1,336; Kolagala 990; Mullur 1,921; Malali 1,269; Nerale 1,186; Saragur 2,265 and Sagare 940.

A large portion of the Taluk is covered with forest especially in the west and south. In several places are situated the Elephant *Keddahs*. Good tiger sport is obtained here.

The river Kabbani, rising in north Wainād, has a tortuous course through the Taluk from south-west to north-east, passing near the town of Sargur. The west of the Taluk is watered by the Nugu, which also has its source in Wainād, and with a northerly course falls into the Kabbani in the north, near the village of Hampapur. The Nugu is crossed by a dam at Lakshmanpura, whence springs an irrigation channel, 4 miles in length. But the principal irrigation channel is one drawn from an anicut on the Lakshmanatīrtha in Hunsur Taluk.

Wherever land is culitvated, it is found fertile and produces fine crops of ragi. Except when the soil is poor, it is customary to raise two dry crops in the year. Red and dark brown soil is general. Wet cultivation is limited, partly owing to the unhealthiness of the irrigated tracts. There is little or no garden cultivation.

There is evidence that the taluk was probably far more populous in ancient times than it is now. Kittūr, called in an inscription of 1027 "the royal residence, the immense great city Kīrttipura," was the capital of the Punnad Ten-Thousand, which occupied the south of the Mysore District from the earliest times (see above P. 220), and this must have exerted a great influence over all the neighbouring country. At a later period, some part of this country was called the Bayal-nād, which was under the government of Kadamba chiefs, until subdued by the Hoysala king Vishnuvardhana, early in the 12th century.

The revenue settlement was introduced in 1884. The area of the Taluk was thus distributed :—

Cultivable (dry 78,259, wet 4,449, garden 318) ..	83,026
Uncultivable	17,126
Inam Villages	17,669
Forests (2,60,869) Kavals (11,716)	2,72,585
Total ..	3,80,406

The unoccupied area was 10,058 acres. The total Revenue Demand for the year 1922-23 was Rs. 73,057 and for the year 1923-24 was Rs. 84,624.

The Mysore-Manantodi road runs through from north-east to south-west, and is crossed by a road from Hunsur through Heggaddevankote and Sargur to Begur on the Mysore-Ootacamund road.

Heggaddevankote.—The chief town of the taluk which bears its name, and a municipality. It is situated in a wild forest tract, 36 miles south-west of Mysore, on the Sargur-Hunsur road. The taluk head-quarters were at one time at Sargur during the monsoon, and for some years permanently. But in 1886 the head-quarters were re-established at Heggaddevankote. Heggaddevankote.

Population in 1921	Males	Females	Total
Hindus	568	571	1,139
Muhammadans	64	38	102
Christians	..	1	1

The average rainfall at Heggaddevankote for 26 years (1870-95) was as follows :—

January	February	March	April	May	June	July
1	2	3	4	5	6	7
..	0·08	0·37	2·10	3·95	2·51	3·51

August	September	October	Nov.	December	Year
8	9	10	11	12	13
2·23	2·92	4·27	2·45	0·43	24·82

Year	Income	Expenditure
1921–1922	1,103	1,055
1922–1923	979	1,081

Hēmāvati.

Hemavati.—This river rises in the south-west of the Kadur District, and flows principally through the Hassan District (under which it is more fully described). In the Mysore District it runs from north to south in the west of the Krishnarajpet Taluk, and flows into the Cauvery near Hoskote. There are five dams on it in this district, and as many channels, irrigating 4,264 acres. The Mandigere channel is taken off on the right bank from an anicut near the village of that name in Akkihebbal hobli, and is now 27 miles long, discharging into the river near the village of Alambadi. It was at first only 15 miles in length; was extended 2 miles further in 1873; 6 miles in 1879; and 4 miles in 1881. The last 12 miles are thus known as the Hosanāla. The Akkihebbal channel, 7 miles long, is on the same side of the river, and is drawn from an anicut in two sections, abutting on the island of Hosapattana, where there is an old deserted fort. The Hēmagiri channel, 17 miles long, is taken off from an anicut at the foot of the Hēmagiri hill. The land under it is mostly inam, and many complaints having arisen from raiyats cultivating the other lands, regarding the management of the channel, which was in the hands of the *inamdar*, Mr. Bowring, the Chief Commissioner, persuaded the latter to assign one of his villages, Yachenhalli, for the purpose of the upkeep and improvement of the channel. The revenue derived from the village, about Rs. 1,000, is therefore paid into the treasury, and the channel is looked after by the Irrigation Department, with much benefit to all concerned. The Kalhalli channel, 8 miles long, is taken from an *anicut* near the village of the same name. The land under it is all assigned for the support of the Parakālaswāmi. The Kannambādi channel is taken off from the Dannāyakan-katte, near the junction of the Hēmāvati with the Cauvery. It is 14 miles long, and flows through the Krishnarajasagara (Kannambādi) tank.

Hemmaragala.

Hemmaragala.—A village in Nanjangud Taluk. Population 1,773.

The Gōpālakrishna temple at this place is a Hoysala structure with a later *navaranga* added on to it. The god, about 4 feet high with *prabha*, stands below a *honne* tree with a discus and a conch sculptured at the sides. The processional image, known as Janārdana, is a good figure. In the *navaranga* are two modern cells enshrining the goddesses Rukmini and Satyabhāma. In the *prākāra* is kept a stone cot, measuring 7 feet by 6½ feet, with four ornamental legs, decorated with a large lotus flower in the centre, lotus buds at the four corners and a two lined border all round. In the Biredēva shrine are two *lingas*, one known as Siva and the other, marked with *nāmam*, as Vishnu. Near them is kept a figure, said to be of Kumārasvāmi of Ajjigere, who built the shrine. In the *prākāra* is a shrine of Balumankali, a standing figure, about 1½ feet high, holding in the upper hands a trident and drum and in the right lower a sword, the left lower being placed on the waist.

Honnu-Hole or Suvarnavati.

Honnu-Hole or Suvarnavati.—Both meaning golden stream, the name of a river which rises in the mountains to the south-east of the District, near the Gajalhatti pass, and flowing north through the Chamarajnagar taluk and Yelandur Jagir, enters the Coimbatore country, whence, passing to the west of Kollegala, it falls into the Cauvery opposite Kakkur near Talkad. The fertility which it spreads on either bank of the rich tract through which it flows is indicated by its name. It is crossed in Chamarajnagar taluk by two permanent dams: the Gajnur, near Attikalpur, giving rise to the Bandigere channel, 9 miles long; and the Hongalvadi, with channel of the same name, 15 miles long, which feeds the large Rāmasamudra tank close to the town of Chamarajnagar. By means of temporary dams, constructed when the water is low, of stakes, mats and sand, several smaller channels are fed, namely, the Homma, the Alurhalla and Hosahalla, the Sargur and Maralhalla. The revenue derived from all the above is upwards of Rs. 38,000. Besides these, the stream is dammed in the Yelandur Jāgir by the Ganganūr *anicut* and feeds six channels, as well as seventeen large and eleven small tanks.

Hosaholalu.

Hosaholalu.—A village 2 miles to the east of Krishnarajpet. Population 2,002.

It is a weaving centre. Costly saries in silk and lace are manufactured here. The Lakshminārāyana temple at this place is a fine specimen of Hoysala architecture. It is a *trikūtāchala* or three-celled temple like those at Nuggihalli, Somanathpur, Javagal, etc., and faces east. The front is concealed by a plain modern structure attached to it in the shape of a *mukha-mantapa*. The main cell has a figure of Nārāyana and the north cell, a figure of Lakshminarasimha as at Nuggihalli, Javagal and Hole-Narsipur. The south cell is empty, the *utsava-vigraha* being now kept in it. It is said that this cell had once a figure of Vēnugōpāla which was removed to Kannambādi many years ago. The figure of that god on the door-lintel of the cell bears out the above statement. The images in the other cells are similarly indicated on their door-lintels. Before its submersion in the Gōpālakrishna temple at Kannambādi, the south cell contained a figure of Gōpālakrishna which was certainly a later addition. This shows clearly that the image did not originally belong to that temple. As the temple has been submerged, the image may be restored to the Hosaholalu temple in case there is no serious local opposition. It is not known when the image was removed, though it is probable that it was removed during the time of Narasa-Rāja-Wodeyar, son of the Mysore king Rāja-Wodeyar, who is said to have renovated the Kannambādi temple. Of the 3 cells in the Lakshminārāyana temple, only the main cell has a *sukhanāsi* and is surmounted by a tower. At the sides of the *sukhanāsi* entrance are two well carved niches, the right one having, as usual, a figure of Ganapati and the left a figure of Mahishāsuramardini. All the three doorways are beautifully carved and have *dvārapālakas* at the bottom of the jambs and delicate figures of men, animals, etc., on the lintels. It is a pity that the niches and doorways have been white-washed. This conceals the outline of the carvings. The four central pillars of the *navaranga*, made of black stone, are decorated with bead work, the capitals being elegantly sculptured on all the sides. The capital of the north-west pillar shows in the creeper on it a tiny seated monkey. The nine dome-like ceilings of the *navaranga*, which are about 2½ feet deep, are well executed, each differing from the others in design. The central one which

is, as usual, large and more artistically executed than the others, has on the circular under-surface of its central pendant a figure of Kālīyamardana or Krishna trampling on the serpent Kālīya. The entrance porch of the *navaranga* has also a big dome-like ceiling; here the central pendant has a swan carved on its circular under-surface. Beyond the side cells runs all round a narrow veranda with three fine pillars on both sides of the porch. The temple stands on a raised terrace, about 4½ feet high, which is supported at intervals, as at Somanathpur, by figures of elephants of which there are only five, two being in an unfinished condition. There is likewise, as at Somanathpur, a *jagati* or railed parapet extending only to a short distance on both sides of the entrance with perforated screens above. A portion of the north *jagati* is broken and a portion of the south *jagati* is enclosed in the temple kitchen which was probably built when the *mukha-mantapa* came into existence. On the *jagati* we have these friezes from the bottom—(1) elephants, (2) horsemen, (3) scroll work, (4) Purānic scenes, (5) *makaras*, (6) swans, (7) seated figures between pilasters surmounted by eaves, (8) miniature turrets with intervening lions, and (9) a rail between exquisitely carved bands, divided into panels by single columns and containing figures representing in brief the *Bhāgavata* story on the south and the ten incarnations of Vishnu on the north, Buddha being shown as the ninth incarnation. There are also on the rail a few obscene figures as usual. Where the *jagati* ends, a row of large figures begins on the walls, the friezes below being the same as (1) to (6) on the *jagati*, only in the elephant frieze seated figures in niches occur at intervals. Above the row of large figures runs a beautiful cornice with bead work, and above this again a row of miniature turrets surmounted by eaves. There are also figures and carvings all round above the eaves, but these are mostly concealed by a newly built mortar parapet. The Purānic frieze depicts on the south *jagati*, the churning of the ocean, on the south wall the story of Prahalāda and the destruction of the three aerial cities, on the south and west walls the story of Rāma in detail, he being represented as worshipping the *linga* at Rameśvaram on his way back, and on the north wall the *Bhārata* story in brief. Around the main cell there are in the three directions three well carved car-like niches in two storeys, their tops being joined to the tower. The row of large images breaks off at these niches and continues on the other

side. The lower storeys of the niches have a cornice with bead work, female *chauri*-bearers at the sides of the doorways and figures of gods and goddesses with attendants on the outer walls. The left wall of the south niche has a figure of Vithala with the two hands placed on the waist, one of them also holding what looks like a small bag, and 3 female figures; while the right wall has on it figures of Rāma, Lakshmana, Narasimha and a woman. The west niche has on its left wall Sarasvati and 3 female figures, and on its right, Brahma, Sarasvati and 2 female figures. The left wall of the north niche has sculptured on it Sarasvati, 2 female figures and a seated male figure with two hands holding a lotus and a fruit, and the right wall dancing Ganapati, two male drummers and a female figure beating time with *tāla* or cymbals. These figures on the niches, which are smaller in size than those in the row, have pedestals of scroll work. The upper storeys have miniature turrets on the walls. The niches have on their base the first four friezes found on the temple walls. The continuation of the Purānic frieze on the *jagati* and the niches is a peculiarity of this temple. The number of large images around the temple is 126, of which 51 are male and 75 female. Their position on the walls is as follows:—From the east wall to the south niche 53, 20 male and 33 female; from the south niche to the west niche 10, 6 male and 4 female; from the west niche to the north niche 10, 4 male and 6 female; and from the north niche to the east wall 53, 21 male and 32 female. Among the figures representing gods and goddesses are Vishnu in his 24 forms and also as Paravāsudēva, Lakshminārāyana 4, Gōvardhanadhāri, Vēnugōpāla 2, Narasimha 2 and Kālīyamardana with the Jamna shown below; Brahma, Sarasvati, dancing or seated, 4; Durga, standing, dancing or seated, 5; Indra seated with Sachi on the Airāvata; and Garuda standing with folded hands 6. Sarasvati is represented with 4 or 6 hands and Durga with 6 or 8 hands. The attributes in the 4 hands of Sarasvati are a noose, a goad, a rosary and a book. The six-handed figure has the first three together with a fruit for its attributes, the remaining two hands being in the *nātya* or dancing pose. Durga has for her attributes a discus, a conch, a sword, a trident, a drum and a cup, or the first three together with a shield, a water-vessel and a lotus. The eight-handed figure has in addition to the first mentioned 6 attributes, a bow and an arrow. The same in a dancing posture has 2 hands in the *nātya*

pose, 2 hands in the *abhaya* and *varada* poses and holds in the remaining hands a discus, a conch, a lotus and a fruit. There are also figures of Dakshināmūrti dressed in a long coat with a belt, wearing sandals and holding a staff in the right hand and a cup and a disc (*chandrike*) in the left hand, and a Mōhini, a female nude figure, with snake ornaments, wearing sandals and holding a disc in the left-hand, always associated with it. Among the other figures a few worthy of notice are Garuda bearing on his shoulders Lakshmi and Nārāyana and holding a thunderbolt in his right hand; a seated figure with a conch and a discus sculptured at the sides holding a water-vessel and a fruit in its two hands; and another seated figure with 4 hands, two of them holding a discus and a conch and the other two placed palm over palm in the *yōgamudra* or attitude of meditation. Similar figures are also found at Somanathpur. The tower over the main cell is beautifully carved from top to bottom. In the frieze of swans around the temple a solitary label, Basava, occurs. This is probably the name of one of the artists. There is unfortunately no inscription in the temple to give us a clue to its period. A modern inscription on one of the steps leading to the *mukha-mantapa* gives the names of two individuals who may have erected that structure. An epigraph (*E.C.* IV, Krishnarajapete 3) in the Pārsvanātha-basti of the village was found on examination to be dated in A.D. 1118, during the reign of the Hoysala king Vishnuvardhana. May this be the period of the other temple also ? The *basti* has a small figure, about 1½ feet high, of Pārsva-nātha. There is also another seated marble figure of the same Jina set up about 42 years ago. The *navaranga* has figures of Dharanēndra and Padmāvati, the Yaksha and Yakshi of Pārsva-nātha. Two inscriptions are to be seen on the pedestals of two images. The ruined Harihara temple near the fort gate has a well carved figure, about 3½ feet high, of Harihara. There is also a mutilated Vishnu figure, about 2 feet high, standing in an adjoining cell. There is also an Ānjanēya temple near the north fort gate with a good lamp-pillar in front. A *jātre* called *Rangada-habba* is held in honour of Ānjanēya every year about the month of April, in which all the villagers take part. This resembles the Holi feast in some respects. The villagers put on various disguises, sing the praises of the god and dance the whole night squirting at intervals saffron water (*vasanta*) over each other. The village has about 50 families of weavers. Good

cloths for men and towels are manufactured and exported from here in pretty large quantities.

Hunsur.

Hunsur.—A Taluk in the west, till 1882 called Periyapatna. Area 660 square miles. Head-quarters at Hunsur. Contains the following hoblis, villages and population :—

Name of Hobli	Villages	Hamlets	Villages classified				Population of each Hobli
			Government	Sarvamanya	Jodi	Kayamgutta	
Hunsur Kasba	56	27	55	1	..	..	22,802
Bilikere ..	77	15	72	3	..	2	13,510
Hanagud ..	67	11	65	1	..	1	7,747
Periyapatna ..	82	36	62	8	8	4	19,205
Haranahalli ..	60	10	59	..	1	..	9,781
Bettadpur ..	41	47	40	..	1	..	19,926
Chilkunda ..	33	16	31	2	..	..	16,223
Total ..	416	162	384	15	10	7	1,09,194

Principal places and population.

Bannikuppe 1,459; Bettadpur 1,530; Bilikere 1,109; Gandagere 1,123; Hunsur 5,721; Kattemalalvadi 1,827; Kampalapura 1,413; Kallukunte 1,481; Kittur 1,833; Kuttavalli 1,690; Makod 1,823; Periyapatna 3,404 and Ravandur 1,009.

The Cauvery forms part of the western and northern boundary. The river Lakshmanatīrtha runs through the south and east, a few miles within the limits of the taluk in those directions. It is crossed by several dams, which, with the channels issuing from them, are described in connection with the river. The principal hill is that of Bettadpur, rising to about 1,600 feet above the plain, and to 4,389 feet above sea-level. Thence westwards are some low ranges from which commences the great belt of forest which extends through the south-west of the District.

The surface of the country is very undulating, and from this cause not well adapted for irrigation from channels. But the soil being generally of a rich red description, ragi and other dry crops thrive remarkably well on it. The northern part is most open, except on the extreme west, where it approaches the confines of Coorg. The centre and east are also open, but in places, especially in the *kāvals* or grazing lands of the Amrut Mahāl, scrub jungle is met with, and the *nālas* generally are covered with trees and bushes of wild date. The west and south are thickly wooded.

The soils vary from a loose greyish or reddish sandy soil to a firmer red, and to a rich black loam, of great fertility and depth. This prevails mostly in the north. Even the poorest soils, such as those in the Bilikere hobli, though shallow, yield excellent crops owing to a good sub-soil. It is customary to grow two dry crops in the year, especially in the south-west. Tobacco of a superior quality is grown near Bettadpur. Rice cultivation is subject to the malarious fever which prevails in the irrigated lands. Sugar-cane is not now cultivated, though formerly it used to be. The grazing is exceptionally good.

The revenue settlement was introduced in 1884. The area of the Taluk was thus distributed :—

Cultivable (dry 1,75,672 ; wet 10,094 ; garden 3,192) ..	1,88,958
Uncultivable	1,28,362
State Forests and Kāvals	31,074
Inam villages	25,694
Total ..	3,74,088

The unoccupied area was 23,063 acres. The total revenue demand for 1922-23 was Rs. 1,91,327 and for 1923-24 was Rs. 1,75,143.

The trunk road from Seringapatam branches 2 miles west of Hunsur to Mercara *via* Piriyapatna and Fraserpet, and to Cannanore *via* the Periambadi Ghat. From Hunsur there is a road south to Heggaddevankote and Sargur, and

one to Hanagod; also one north-east to Yedatore. From Piriyapatna there are roads north to Bettadpur and Ramanathpur, west to Siddapur and Virarajendrapet in Coorg, and south to Anechaukur on the Cannanore road.

Hunsur.

Hunsur.—A town situated in 12° 19′ N. Lat., 76° 20′ E. Long., on the right bank of the Lakshmanatīrtha, 28 miles west of Mysore. Since 1865 it is the head-quarters of the Periyapatna Taluk, and from 1882 called the Hunsur Taluk. It is a municipality.

Population in 1921	Males	Females	Total
Hindus	1,719	1,670	3,389
Muhammadans	556	446	1,002
Christians	37	35	72

Municipal Funds.

Year	Income	Expenditure
1921–22	10,492	6,855
1922–23	8,771	7,647

The trunk road from Seringapatam here branches off to Mercara and to Cannanore. The importance of the place is due to its being the head-quarters of the Amrut Mahal cattle-breeding establishment, an account of which will be found elsewhere. Besides this, a tannery, a *kumbli* manufactory and timber yard were, until 1864, maintained by the Madras Commissariat. Boots, knapsacks, and pouches are manufactured to a large extent. *Kumblis* of a better quality than are to be found elsewhere in the District are also produced, although these latter have been to some extent thrust out of the market by the importation of cheap English blankets. The wool of which they are made is obtained from a strain of the merino sheep, which the Government formerly maintained at Hunsur. On account of the large manufacture of the country carts to which the brisk traffic

through Hunsur between Mysore, Mercara and Cannanore has given rise, the town has received from the local people the cant name of Gadipalya. Extensive coffee pulping works have been erected, where the berry received from estates in Coorg is prepared for shipment to England.

In the European cemetery here are buried a number of persons connected with the old Commissariat and Public Cattle Departments once located here. The dates of the tombstones range from 1821 to 1901.

Immavu.

Immavu.—A village in Nanjangud Taluk. Population 521. This place has a temple of Rāma containing four-armed figures of Rāma and Lakshmana. Rāma with four arms is occasionally met with; but not Lakshmana.

Kabbaldurga.

Kabbaldurga.—A fortified conical hill in Malvalli Taluk rising to 3,507 feet above the sea. Owing to its precipitous sides, it would, if properly victualled and supplied with water, be almost impregnable. It is accessible only on one side, and even there the ascent is very laborious, the steps cut in the solid rock for part of the way not exceeding six inches in width. A Pālegār named Gathek Rāja is said to have built the fort. It was used as a penal settlement under the Hindu and Muhammadan dynasties, and also under Mummadi Krishna Rāja's government, and as the bad nature of the water, which appears almost poisonous, renders the hill pestilential, troublesome State prisoners were generally sent there. Colonel Wilks speaks of Kabbaldurga as a place of imprisonment, "where the dreadful insalubrity of the climate was mercifully aided by unwholesome food to shorten the sufferings of the victims." It was here that the hereditary Rāja, Chāma Rāja, was sent to end his days by the *Dalavāyi* Dēva-Rāja. In 1864 the guns and ammunition were destroyed, and a small establishment of peons which had theretofore been maintained in the fort were removed, so that the stronghold is now uninhabited. Haidar Alī, who repaired the fort, re-named it Jāfarābād, but, in nearly all cases where

Muhammadan names were substituted for Hindu by Haidar and his son, the former is forgotten and the latter has re-asserted itself.

Kabbani, Kapini, or Kapila.

Kabbani, Kapini or Kapila.—A tributary of the Cauvery. It rises in the Western Ghats in North Wainad and enters Mysore at its south-western angle in Heggaddevankote Taluk. Emerging from the dense jungles of Kakankote, it flows north-east past Nisana and Maggi, and winds its way to Sargur and Muttikere. Thence, turning eastwards, it receives the waters of the Nugu near Hampapura, and at Nanjangud those of the Gundal. Passing Tayur it falls into the Cauvery at Tiru- makudlu near Narsipur in Tirumakudlu-Narsipur Taluk, the confluence of the streams being esteemed a spot of preeminent sanctity.

It is a fine perennial river, averaging from 150 to 200 yards in breadth. During the dry season, its body of water is not less than that of the Cauvery. There was formerly only one stretch of wet cultivation irrigated by the Kabbani—jodi land, about 9 miles above Nanjangud, on the left bank. But the recent extension of the Rāmpūr channel for 32 miles has brought 1,367 acres under irrigation. At Nanjangud the river is spanned by a broad but rudely constructed bridge, built by the *Dalavāyi* Dēva-Rāja about the middle of the 18th century.

Kadamba.

See Shimsha.

Kakankote.

Kakankote.—This has a thick forest and an extensive teak plantation. *Kheddas* are often held here.

Kalale.

Kalale.—About 5 miles from Nanjangud, close to the Mysore-Ootacamund road, was the capital of a line of chiefs known as the Kalale chiefs. Population 2,530. An old structure, locally known as the Pattada-chāvadi, is said to have been their coronation hall, and the plain in front of it is said to be the site on which their palace once stood.

The Lakshmikāntha temple at the village is a good Dravidian structure with stucco figures in fine niches over the roof. The god, known as Lakshmikāntha, though Nambinārāyana in form, is a fine figure, about 3½ feet high with *prabhāvali* or halo, flanked by consorts sculptured at the sides. Rāma is said to have been the household god of Dalavāyi Dēvarājaiya and to have been handed over to the temple on his death. The god has a beautiful *prabhāvali* adorned with figures of the ten incarnations of Vishnu, etc. The *navaranga* has a porch on the south. In the *prākāra* are cells enshrining Nammālvār, Paravāsudēva, the other Ālvārs, etc. There is also in the *prākāra* the shrine of the goddess of the temple. It is interesting to note that the temple has some of the insignia of the Mysore Royal Family such as the discus, the conch, the fish and the *yāli*. Three of them bear inscriptions stating that they were presented to the temple by the Kalale chief Nanja-Rāja, son of Kāntaiya. There are also inscriptions on several of the silver vessels belonging to the temple. From these we learn that the vessels were presents from Dalavāyi Nanja-Rāja, Lakshmammanni, Chaluve-Arasu and Tīpu. An inscription on a bell tells us that it was a present from Lakshmammanni, queen of Chāma-Rāja-Wodeyar, father of Krishna-Rāja-Wodeyar III. There is a fine lofty *mantapa* outside the temple. Opposite to the Pattada-chāvadi, mentioned above, stands a *Sati* shrine raised to the memory of the consort of a Kalale chief named Lakshmikānta-Wodeyar, who became a *sati* when her husband was killed by the enemies. Her name is not known, but from the circumstance that the shrine is built of brick and mortar, she is styled Ittigemāligamma or the Lady of the Brick-house, and her shrine Ittigemāligammanagudi. The shrine has a sandalwood door with a panel carved with figures, about 3 feet high, of the husband and wife represented as embracing and kissing each other. The carvings depict the happy meeting of the couple in heaven.

The union of the two families of Mysore and Kalale, between whom inter-marriages were freely conceded, being of equal rank, was vouched for by a *Bhāshāpatra* issued by Krishna Rāja Wodeyar in 1758 A.D. (*E. C.* IV, Mysore District, Nanjangud 267). The *Nambige Nirūpa* issued by the same sovereign in 1758 allows free inter-marriages between the two families. Between the Kalale and the Ummattur chiefs

a strong rivalry existed, and on one occasion the Ummattur chief by a treacherous massacre nearly extinguished the Kalale family. But one in fact escaped, who subsequently restored the fortunes of his house. The following is the succession of the Kalale kings as gathered from *Yedatore* 58 dated in 1741 and *T.-Narsipur* dated in 1748 :—

Timma Rāja ; his son Srīkanta (or Kanta), whose sons were Nanja Rāja, Doddayya (*m.* Gauramma) and Malla Rāja ; after Srīkanta, Nanja Rāja succeeded him ; he was succeeded by his son Basavarāja, whose son was Nanja Rāja ; Doddayya's son Vīra Rāja (*m.* Channajamma) had two sons, Dēva Rāja (*m.* Chelvojamamba) and Nanja Rāja (1767). Dēva Rāja became commander of the army to Krishna Rāja and subded Midigesi, Magadi, Savandurga, and many other places. At the same time his cousin Nanja Rāja became the *sarvādhikāri* and Venkatapati, who became chief Minister (Pradhāna) is described as being the lips to Nanja Rāja and Dēva Rāja. Nanja Rāja established the *agrahāra* of Nanjarājasamudra at Kannambādi, which the king bestowed with liberal gifts. The younger Nanja Rāja, brother of Dēva Rāja, was surnamed Karachūri. He presented the Nanjangud temple with 61 metal images of the Saiva saints for processional purposes. (*E. C.* IV, Nanjangud 200-265 and Yedatore 32). For information on these images, see Volume II, Chapter V.

Kaliyur.

Kaliyur.—A village in T.-Narsipur taluk. Population 1,375.

At this place is the stone containing the important inscription *T.-Narsipur* 44, which gives an account of a battle in A.D. 1006 between the Hoysalas and the Chōla general Apramēya. It has at the top a panel, about one foot wide, containing sculptures of horsemen, warriors, etc., representing a spirited battle scene.

Kambadahalli.

Kambadahalli.—A village in Nagamangala Taluk. Population 340.

This place is looked upon as a holy place by the Jains. It derives its name apparently from the tall Brahmadēva pillar (*kamba*) set up in it, which is about 50 feet high with proportionate girth, having on the top a seated figure of Brahma facing east and bells all round. This is perhaps the loftiest Brahmadēva

pillar that is t
IV, *Nagaman*een in the State. The old inscription *E. C.*
To the south) is engraved on the four sides at its base.
style known a pillar is a Jaina temple in the Dravidian
cells surmou cha-basti or Panchakūta-basti having five
structures, p y five stone towers. The latter are fine
at the corne lptured, having four well carved lions each
The main cel gh some of the lions have now fallen off.
by male *char* north, has a seated figure of Ādinātha flanked
Pārsvanātha rs. The *sukhanasi* has two figures of
left, is a seat at the sides. In the *navaranga*, to the
navaranga ha of Arhatparamēsvara. The ceiling of the
Dharanēndra panel, 7′×7′, of *ashta-dikpālakas* with
the right han ntre. The latter stands with a conch in
and a staff or ar the mouth as if in the act of blowing
open *sukhand* e left hand. Of the side cells, which have
the left a fig ight cell has a figure of Nēminātha and
Yakshas and tinātha, both seated. All the cells have
or the 3 cells at the sides. Attached to the *trikūta*
each other, fo d above, are 2 cells to the north facing
cells have like ether the *pancha-kūta* or 5 cells. These
kas, the centr l, about 5 feet square, of *ashta-dikpāla-*
walls of the ce ing Dharanēndra as before. The outer
though sever hes containing figures of standing Jinas,
Pancha-basti are now empty. To the north of the
dedicated to large *basti* also in the Dravidian style
with ornament It is a large building, facing east
of Sāntinātha s on the north and east. The figure
the *navaranga*, feet high. At the sides of the cell, in
by male *chaur* ed Jina figures, the right one flanked
and Yakshi. here are also good figures of Yaksha
feet square, of *mantapa* has a fine panel, about 7
being a seated *akas*, the central figure in this case
corners. The ur flying Gandharvas in relief at the
the top a good o tower. Outside, the base has at
human figures ns, elephants and horses with some
Bhandāra-bast The temple is popularly known as
from one of w inscriptions are to be seen here,
son of Ganga- hat the *basti* was erected by Boppa,
that the arch us general of Vishnuvardhana, and
basti is theref gharattāchāri. The period of the
art of the 12th century. A small

hill to the south of Kambadahalli, known as Bola betta, has at the top the ruins of a *basti* with a seated Jina figure. It appears that the stones of the *basti* were removed and used for the bund of the Bindiganavale tank. An old worn out inscription and two names of visitors or pilgrims have been found on the hill. From an inscription to be seen on Donneboranere, a hillock situated at some distance, we learn that the *basti* on the hill was dedicated to Chandraprabha.

Kannambādi, now Krishnarājasāgara.

Kannambadi, now Krishnarajasagara—A village in Krishnarajpet Taluk. Population 189.

Kannambādi is according to the *Sthalapurāṇa* Kanvapuri, because the sage Kanva had his hermitage and set up or worshipped a *linga* since known as Kanvēśvara after him. A mound is shown in the bed of the Cauvery representing the site of Kanva's *āśrama* or hermitage. The Cauvery is likened to Kāsi Kanvēśvara, Gōpālakrishna and the Cauvery, being taken to represent respectively Visvēśvara, Bindava and the Ganges. The Kanvēśvara, Gōpālakrishna and Lakshmidēvi temples are therefore of special interest. The temple is situated on the bank of the Cauvery and appears to be a structure of great antiquity. In the *navaranga* there are two pillars at the sides of the *sukhanasi* entrance which contain figures of Ganapati and Mahishāsuramardini as usual. In niche to the right is a fine figure of Umāmahēśvara with Ganēsa and Subrahmanya, the mungoose being shown as the vehicle of Uma. The temple is called Kannēśvara in an inscription dated A.D. 1114; and since reference is made in the inscription, of A.D. 1118, to a grant made to the Kannara, *i.e.*, Rāshtrakūta king Krishna, there is reason supposing that this may be the Kannēśvara temple in the Kadaba plates (*Gubbi* 61) of A.D. 812, as having been built by the Rāshtrakūta king Kannara or Krishna. If this supposition is correct, the period of the temple is to the close of the 8th century. It has 4 old inscriptions, *Krishnarajapete* 31-34. The Gōpālakrishna temple is a structure, about 100 yards by 60 yards, being a mixture of Dravidian and Chālukyan styles. It is a symmetrical structure of considerable architectural merit enclosed by two walls. The *mahādvāra* or outer gate has verandas on both right and left

Kaliy

Kambad halli.

are the *yāgasāla* and kitchen, both in ruins. There is also a second *mahādvāra* with verandas on both sides leading into the inner enclosure which is cloistered like that of the temple at Somanathpur. Around the inner *prākāra* are 46 shrines—17 on the south side, 12 on the west and 17 on the north—the west ones having also an open *sukhanasi*. The shrines contain figures of the 24 *mūrtis* and 10 *avatārs* of Vishnu besides others such as Brahma, Sarasvati, Harihara, Hayagrīva, Jalasayana, etc., the names of the deities being engraved in characters of the Hoysala period on the lintels of the doorways, though in some cases we find other images substituted for the original ones. Every shrine has an ornamental ceiling panel in front, those on the west having two, one in the *sukhanasi* and the other in front. The temple, situated in the middle of the court-yard, consists of a *garbhagriha* or adytum, a *sukhanasi* or vestibule, a *navaranga* or middle hall and a *mukha-mantapa* or front hall. In the last, which consists of 13 *ankanas* and 2 empty cells, each *ankana* has a flat ceiling panel with some ornamentation. But the ceilings of the *navaranga*, 9 in number, are all well executed, each being about 2 feet deep. The cell opposite the entrance has a figure of Kēsava. The south cell, containing a figure of Gōpālakrishna, appears to be a later addition. The three south *ankanas* of the *navaranga* in front of it have been converted into a *sukhanasi* and two dark side rooms. The image of Gōpālakrishna is beautifully carved. It stands under a *honne* tree, which is likewise well executed, playing upon the flute, the whole being about 6 feet high. At the sides of the image are shown cows eager to listen to the flute; above these come *gōpas* or cow-herds, *gōpis* or cow-herdesses, gods and sages, and above these again are sculptured around the head of the image the 10 *avatārs* of Vishnu. The cloths on a few of the *gōpi* figures are shown as falling away from their waists. A monkey is represented in the act of climbing the tree. It may be noted here that the *garudagambha* of this temple is not exactly in front as usual, but a little to the north-east as in the temple at Somanathpur. This temple is said to have been enlarged by Rāja Wodeyar's son Narasa-Rāja Wodeyar, who is also said to have died here. The name of the king in *Krishnarajapete* 28 has been found on examination to be Ballāla III; and as this epigraph appears to tell us that the temple was repaired during this reign, it must have been in existence before A.D. 1300.

The Lakshmidēvi temple is a modern structure, built in A.D. 1818. It has 3 cells standing in a line, with Mahālakshmi in the middle and Sarasvati and Mahākāli in the right and left cells. All the figures are seated with 4 hands and are about 4½ feet high with *prabhāvali* or glory. Mahākāli is well carved. She has a crescent on the crown and holds a noose, an elephant-goad, a *kalasa* or water-vessel and a rosary in her hands. These attributes are peculiar. In *Krishnarajapete* 25, reference is made to the Mahākāli of Ujjain, and it is stated that the Mahākāli of Kannambādi was made on the model of the one at Ujjain. Mahālakshmi holds lotuses in two of her hands, while Sarasvati plays on the *vīna* or lute with two hands and holds a book and a lotus in the others. A figure of Avēsadamma, who built and endowed the temple, is kept in a niche to the right in the *navaranga*. An inscription in the temple states that she was a virgin of the fourth (or Sūdra) caste, named Nanjamma; that the goddess Mahākāli became manifest in her, which accounts for her name Avēsadamma which means a "possessed woman"; and that through her agency cholera and small-pox, which had been raging in parts of the country, were stamped out. It is said that on her fame reaching the capital, Krishna Rāja Wodeyar III sent for her and made a grant for the temple founded by her.

At the Hiridēvate temple, a *jātre* takes place on a large scale every year. It appears that formerly human sacrifices were offered to the goddess; but now, as a reminiscence of the old practice, it is said that a man selected out of the villagers is tortured till he becomes quite unconscious and that when he regains consciousness after a long interval, the villagers cry out *balige jīva bantu*, which means "the victim has revived," and then proceed with their other work. Another curious custom in these parts consists in setting up images of the men who have died unmarried in the village and marrying a bull to a cow in front of them with certain ceremonies. This is done to propitiate the spirits of the unmarried dead, so that they may not envy and molest the married people of the village.

The Persian inscription, which is close to the spot where the water engine is working, refers to an *anicut* or embankment, about 70 feet high, built across the Cauvery at considerable expense by Tīpu Sultān in A.D. 1794. People say that the *prākāra* of the Kanvēsvara temple was demolished by Tīpu in order that he

might easily procure stones for the embankment. It is of interest to note that the Reservoir is practically at the site selected by Tīpu Sultān for his own embankment. The inscribed Persian slab was found a few hundred feet up-stream while clearing the site for starting the works in 1911. It is now set up at the front of the Dam on the southern bank near the under-sluices.

Since the above was written, the temples described above, three on the left bank at Kannambādi and two on the south at Anandūr, have been submerged. It may also be remarked that the historic ford which existed here, where the Mahrātta and British armies crossed the Cauvery in the famous wars of the 18th Century, has also been submerged. (See under *Krishnarājasāgara*).

Karapur.—43 miles from Mysore on the Mysore-Manantoddy Road, Karapur is situated in the midst of thick jungles in which elephants, bisons, tigers and other wild animals exist. About a furlong from the river Kabbini and on a rising ground, substantial picturesque buildings have been constructed for temporary residence during *Kheddas*. During Royal and Viceregal Visits, gardens are laid out and the camping ground is studded with rows of tents forming a lovely view. The camp is then lighted up with electric lights. Karapur.

Karbail.—A village in Nagamangala Taluk. Population 101. Karbail.

A fine *vīrgal* of the time of the Ganga king Nītimārga-Permānadi is to be seen to the north of this place. Besides the usual sculptures, the *vīrgal* has at the bottom, to the left, figures of two men represented as carrying a corpse. This is rather peculiar.

Karighatta.—A hill rising to 2,697 feet in the Seringapatam Taluk, east of the point where the Lōkapāvani joins the Cauvery. The annual festival (*Jātre*) held for one day in February or March attracts an assemblage of about 20,000 people. This place figured in the fights connected with the advance on Seringapatam of Lord Cornwallis. Karighatta.

Kāvēri, also Cauvery.

Kaveri (also Cauvery).—The *Kabœris* of Ptolemy and the Greek geographers, the principal river in the Mysore State. It rises in Coorg, in the Sahyadri or Western Ghāts, the reputed source being at Tala Kāvēri. Flowing eastwards through Coorg as far as Siddapur, it there turns to the north, and touches the Mysore territory near Fraserpet, from which, as far as Kannagal, it forms for 20 miles the boundary between Mysore and Coorg. Continuing northwards for a few miles through the Arkalgud Taluk of the Hassan District, near Konanur it turns to the south-east, which direction it maintains throughout the Mysore District.

Re-entering the latter near the *anicut* of Saligram, it runs through a deep narrow gorge, suffering a fall of 60 to 80 feet in the rapids at Chunchankatte. With a short bend to the north from Yedatore to meet the Hēmāvati near Tippur, it resumes its south-east course and receives the Lakshmanatīrtha near Bhairapur. Lower down, where the stream branches to form the island of Seringapatam, the northern arm is fed by the Lōkapāvani. The growing river thence flows on to Narsipur, where its waters are replenished by those of the Kabbani. From this point, with a bend eastwards and south-wards, it arrives at the ancient city of Talkad, all but buried in hills of sand. Again turning east, it is joined by the Suvarnāvati or Honnu-hole, and thence forms the boundary between Mysore and Coimbatore for 40 miles. From near Talkad to the island of Sivasamudram it runs northwards.

The branches of the stream which enclose that island form the picturesque falls of Gangana Chukki on the Mysore side and of Bar Chukki on the Coimbatore side. The re-united stream, with a bed 300 feet lower, passes thence eastwards through a wild gorge, receives the Shimsha and the Arkāvati from the north, and narrowing at one place to what is called the *Mēke-Dātu* or Goat's Leap, quits the State at the point where the Coimbatore and Salem boundaries meet. In its further course, it runs southwards, forming the boundary between those two Districts and receiving the Bhavāni and other streams. Thence, entering the Trichinopoly District in an easterly direction, it

forms the island of Srirangam, and then spreads in a rich delta of fertility over the Tanjore District. The principal arm, under the name of the Coleroon, flows north-east, separating Trichinopoly and South Arcot from Tanjore, and falls into the Bay of Bengal, near Devikotta.

The average breadth of the Cauvery in Mysore is from 300 to 400 yards, but from its point of confluence with the Kabbani to the Sivasamudram Falls, it swells into a much broader stream. The maximum flood discharge, as gauged roughly at Bannur, is 239,000 cubic feet per second. The ordinary monsoon discharge, calculated at 4 feet in depth, is 18,000 cubic feet per second, but 6, 8 and 10 feet are not uncommon. The bottom of the river is for the most part composed of rocks, generally of granite character, which renders it unfit for navigation. In some places, however, where there is sufficient soil to admit of it, the bed of the river is laid out in vegetable gardens during the dry season when the water is very low. These gardens of melons and cucumbers have an exceedingly pretty effect. The first fresh in the river generally occurs about the middle of June. In August the flow of water begins to decrease, but the river is not generally fordable till the end of October. Its water is in some parts considered unwholesome by the local people and at Seringapatam they attribute the fever which is there prevalent to its influence, being prejudiced against even bathing in it during certain months.

During the greater part of its course, it is bordered on each bank by a rich belt of wet cultivation. There are, however, several breaks occasioned by the inadaptability of the country and deficiency of irrigation. The first of these is from the Saligram *anicut* to Chunchankatte, about 5 miles on the right bank, the second from Yedatore to the Tippur *anicut*, a distance of 4 miles on the right bank, and the third from Narsipur in the Tirumakudlu-Narsipur Taluk to the boundary of the Coimbatore District, about 12 miles, also on the right bank.

The waters of the Cauvery are dammed by no less than twelve *anicuts*, from each of which one or more channels have been led off for purposes of irrigation. Two of the *anicuts* are situated in Hassan and will be described with their channels under that District.

The first dam thrown across the Cauvery in the Mysore District is the Alale Katte, Yedatore taluk, a long straggling structure of rough stone and of irregular section; length 570 and breadth 4 yards; it supplies the Saligram channels on the left bank, which run for a distance of 24 miles, passing the large village of Saligram. The revenue realized is Rs. 18,361.

The next dam in order down the river is the Hanumantha Katte, giving rise to the Mirle channel. It is irregular in section and built of rough stone, with a weir in its northern end. The channel is led off on the left bank and, after running for about a mile, divides into three branches, *viz.*, the Hosanāla, 12 miles; and the Attikatte, 6 miles. The drainage of these unites in the valley, and is led off by a channel called the Hampapura, which, after a course of 16 miles, ends in the Gullige tank. The revenue derived from these channels is Rs. 20,811. The dam and channels were constructed by Chikka-Dēva-Rāja-Wodeyar, and improved by Dewan Pūrnaiya.

Chunchankatte dam lies about two hundred yards below the last mentioned. It stretches tortuously across the river, and has back facing. The dam is built in an advantageous position, a short distance from the head of a narrow gorge, and a few hundred yards above the Chunchan rapids, which are from 60 to 80 feet in height. The Rāmasamudram channel led off from this dam has a course of 41 miles and runs near to the important town of Yedatore. The cultivated area is about 4,300 acres, yielding a revenue of Rs. 25,809. Both dam and channel were constructed by Chikka-Dēva-Rāja-Wodeyar.

The fourth *anicut* on the river is the Adagur Katte, giving rise to the Tippur channel. It is composed of two separate dams of rough stone which abut on an island in the middle of the river. The channel has a course of 22 miles, and at its end joins the Anandur by means of an aqueduct thrown across the Lakshmantīrtha river near the village of Sagarkatte, Mysore taluk. The greater part of the land below the channel is *ināmti*, the revenue derived by Government being Rs. 4,089. Both dam and channel were constructed by Gōvinda Nāyaka, a Pālegār chieftain.

Close to the village of Sitapur, in the Seringapatam taluk, is the Madadkatte dam, a low straggling structure of rough stone, 776 yards in length and averaging 15 yards in breadth. From this dam the Chikkadēvarāyasāgar is led off, the finest

channel in the Mysore country: it runs for 72 miles on the left bank of the river, irrigating an area of 13,737 acres, from which a revenue of Rs. 89,571 is derived. In its course, it crosses the Anche Halla and Mosale Halla streams, and a small monsoon river called the Lōkapāvani near the station of French Rocks. Towards its end it feeds four important tanks, the Hosahalli, Kodagalli, Madagalli and Bannur, the last situated near the town of the same name. The channel passes the villages of Haravu, Ketanhalli, Nelmane, Patsomanahalli, Sethalli and Arekere, in its course. Both dam and channel were constructed by Chikka-Dēva-Rāja-Wodeyar.

A few yards below the Madadkatte is the Dēvarāya dam, giving rise to a channel of the same name on the right bank of the river. Its length is 18 miles, and the revenue derived amounts to Rs. 12,787.

Near the temple of Balmuri, a mile from the village of Belgula, is the Balmuri dam, giving rise to the Virjanadi channel on the right bank of the river. The channel is the second in importance in Mysore, running for 41 miles through the Seringapatam taluk; it passes the large villages of Palhalli, Kalaswadi, Naganhalli, Nuganhalli and Hebbadi, and ends near the Ankanhalli tank. The revenue derived is Rs. 45,888, and the area irrigated is about 7,330 acres. By means of this channel, the former sugar and iron factories at Palhalli used to be worked.

The eighth channel drawn from the Cauvery in the Mysore District is the Bangar Doddi. The dam is thrown across the Paschima-vāhini branch of the river. The channel, after crossing the Paschima-vāhini island, is led over a second branch of the Cauvery into the Seringapatam island by means of an aqueduct; it then divides into three branches, one enters the fort by means of an underground duct, a second terminates at the Darya Daulat garden, and the third, after traversing the island, ends at the Lal Bagh near the mausoleum of Haidar and Tīpu. The revenue derived from irrigated land amounts to Rs. 5,632.

Next in order down the river is the Rāmasvāmi dam, giving rise to two channels, the Rāmasvāmi on the left bank in the Seringapatam taluk, and the Rājparamēsvari on the right in the Tirumakudlu-Narasipur taluk. The Rāmasvāmi has a course of 31 miles; for 12 miles it runs through the Bannur hobli, then passing the large town of Sosile, ends about 8 miles from the town

of Talkad. The revenue derived is Rs. 16,793, and the irrigated area is 3,104 acres. The Rājparamēsvari runs for a distance of 21 miles and passes the villages of Rangasamudra, Gargesvari and Tirumakudlu, irrigating an area of 1,848 acres, from which a revenue of Rs. 9,771 is derived. The land under the last three miles of the channel is *sarvamanya*. Dam and channels were constructed by Dewan Pūrnaiya.

The last dam on the river in the District is the Mādhavamantri, situated near the village of Hemmige, about two miles above the town of Talkad. The main channel formerly ran through the town, but in consequence of the influx of sand during high winds from the celebrated sand hills, the course has altered to a few hundred yards north of the town. After running for about two miles, the channel divides into three branches; the total length is 18 miles. The revenue derived is Rs. 13,677, the acreage 2,939. The main branch of the channel ends in the Jahgir of Sivasamudram, a few miles above the celebrated Falls of the Cauvery.

The river is spanned by bridges at Fraserpet, Yedatore, Seringapatam and Sivasamudram. Those for the roads at the two latter places are interesting specimens of Indian construction. Yedatore, Seringapatam and Talkad are the principal towns on the Cauvery. The phenomenon of the sand dunes which have enveloped the latter has been noticed elsewhere.

Alligators are numerous, but they have been seldom known to attack the fishermen, and the local people in general stand in no dread of them. Some of the varieties of fish found in the river are described under that head. Shoals of large fish are daily fed at Ramanathpur and Yedatore by the Brāhmans.

In point of sanctity, the Cauvery, also called the Dakshina Ganga, is perhaps inferior only to the Ganges; but this sanctity does not extend to the tributaries in the same degree. The reverence with which Hindus regard the Cauvery is exemplified in the *nullah* which was the work of, and bore the name of, the celebrated Dewan Pūrnaiya. This canal, which was drawn from the Cauvery about 30 miles above Seringapatam, was upwards of 70 miles in length and terminated at Mysore. It was carried over the Lakshmanatīrtha river by means of an aqueduct, so that although the *nullah* was partially available for irrigation,

it is clear that not the least of Pūrnaiya's object was to bring sacred water into the city of Mysore. Immense labour was expended on excavation, and in many places cuttings upwards of 100 feet deep were made through solid granite. But this ambitious work was, after all, ineffectual for the accomplishment of the end proposed, for the difference of levels made it impossible that in the absence of mechanical aids the Cauvery waters themselves could ever reach Mysore. The *nullah* which in the crowded parts of the city had become little better than a deep and noisome sewer has now been filled up within municipal limits, and sites have thus been provided for handsome streets and buildings. At the same time, the coveted conveyance to the city of the sacred waters of the holy river has, with the help of modern science, been successfully effected by the erection near Anandur of turbines, by means of which the river water is forced up to a special reservoir at Mysore. The scheme was completed and the water made use of for the first time on the occasion of the installation of the present Mahārāja.

The supposed divine origin of the river is related in the *Kāvēri Mahātmya* of the *Āgnēya* and *Skānda Purānas*. She was first Vishnumaya, a daughter of Brahma. By his direction she became incarnate in Lōpāmudra, a girl formed by Agastya, (with the view of her becoming his wife) of the most graceful parts of the animals of the forest, whose distinctive beauties (*mudra*) as the eyes of the deer, etc., were subjected to loss (*lōpa*) in her superior charms. Brahma gave Lōpāmudra as a daughter to Kāvēra muni, whence she acquired the name Kāvēri. In order to secure beatitude for her new father, she resolved to become a river, the merit of whose waters in absolving from all sin and blessing the earth should accrue to him. But when she became of age, Agastya proposed to marry her. To reconcile the conflicting claims, Lōpāmudra or the mortal part of her nature became the wife of Agastya, while Kāvēri or the celestial part flowed forth as the river.

Ketamanhalli.—A village in the Mysore Taluk with a large number of *vīrgals* none of which is inscribed. Population 1,220. Ketamanhalli.

The goddess of the village, a stone pillar, about two feet high, with a human head, is called Huliyamma, because, according to the tradition, she was brought from Huliyurdurga. She

has many devotees among the Bestas or fishermen, who form the majority of the population of the village. At the sides of the entrance to her shrine are hung up heads of wild boars mounted on wooden boards. The Bestas of this village are said to be abstainers from alcoholic drinks and as such superior to their caste-men in the city of Mysore with whom they do not intermarry. On the way to the village, a mutilated Jina figure, about 2 feet high, is found lying to the right.

Kikkeri.

Kikkeri.—A village about 8 miles from Krishnarajpet; midway between Krishnarajpet and Channarayapatna. Population 1,945. It has a fine tank.

The Brahmēsvara temple at this place, in the Hoysala style, is a specimen worthy of notice. It has certain distinctive features. At the entrance is an elegant open gallery on each side, with a porch supported on fluted columns. The sides of the temple are convex viewed from the outside, and bulge out so as to widen the interior dimensions beyond the base. Another feature, and one which adds considerably to the effect, is the deep indentation of the horizontal courses in the basement, and the knife edge to which the cornices have been brought.

The temple is situated in a courtyard and consists of a *garbhagriha*, a *sukhanasi*, a *navaranga* and a porch to which is attached a Nandi shrine. The temple has only one cell surmounted by a fine lofty stone tower and faces east. The *garbhagriha* doorway is well carved. There is a figure of Gajalakshmi on the lintel and *dvārapālakas* flanked by archers at the bottom of the jambs. Above the lintel there are fine miniature turrets with intervening lions. The plain *sukhanasi* doorway appears to have been newly set up. The *sukhanasi* has an elegantly carved deep ceiling with a square panel of nine lotuses, each lotus being enclosed by ornamental knobs. This appears to be the best of the ceilings of the temple. There are several good niches in the *navaranga*—two at the sides of the *sukhanasi* entrance containing, as usual, figures of Ganapati and Mahishāsuramardini; one adjoining the south wall now having a *linga*, though it must originally have had some image; and two adjoining the north wall, one of them containing a figure of Subrahmanya seated on a peacock, and the other a magnificent figure of Vishnu, about 4 feet high, under a fine ceiling carved with a blown lotus with

three concentric rows of petals. Each of the 4 pillars of the *navaranga*, which are beautifully carved with bead work, has on its capital exquisitely carved female *madanakai* figures. Originally there were 4 such figures in the 4 directions on the capital of each pillar; but now there are only 11 left—4 on the south-east pillar, 1 on the south-west pillar, and 3 on each of the remaining pillars. These figures are superb works of art. One of them is represented as singing and beating time with *tāla* or cymbals. There are 9 dome-like ceilings in the *navaranga*, 8 in the 8 directions having a projecting square panel in the centre, carved with the figures of the regents of the directions, and the central one having a square divided into 9 panels containing figures of the 9 planets. The walls on both sides of the *navaranga* entrance consist of perforated screens from top to bottom. Outside, the temple has a moulded base of 5 courses all round, of which the 5th course is carved with figures of lions and human figures in panels at intervals. The walls have figures and miniature turrets over small pilasters and figures as at the Belur temple. The figures are all well carved, but unfortunately all of them are literally defaced, sometimes out of recognition. Altogether, there are only 40 figures on the walls, 31 male and 9 female. The figures representing gods and goddesses may thus be analysed—Siva as Tāndavēsvara 3, as Dakshināmūrti with coat, etc., 1, as Umāmahēsvara 1, and as Ardhanārīsvara 1; Vishnu 3, the same as Vēnugōpāla 1, as Vāmana 1, as Trivikrama 1, as Narasimha 1, as Gōvardhanadhāri 1, as Varāha 1, and as Lakshmīnārāyana 1; Brahma 1; Bhairava 2, Ganapati 1, Harihara 1, Sūrya 1, Chandra 1, Sarasvati 1, Durga 1 and Mahishāsuramardini 1. There is also the figure of the nude Mōhini, and figures of Arjuna and Bali. Worthy of particular notice is a figure, which is a combination of the three gods Vishnu, Siva and Sūrya, with 6 hands, holding the attributes of the three gods in the three pairs of hands, the vehicles of the three gods being also shown on the pedestal. Another figure of some interest is Brahma with Sarasvati seated on his lap. The figure is Varāha lifting the Earth. The figure to its right wearing sandals is Mōhini. In the turret over Mahishāsuramardini on the outer wall is shown a standing female nude figure. The same appears to be the case with the niche of the goddess inside. The meaning of the symbolism is not clear. A *jagati* or railed parapet runs to some distance on both sides of the *navaranga*

entrance. The rail has figures in panels between double columns. But most of the blocks are uncarved, which is also the case with the *jagati* running round the Nandi shrine and the tower of the temple. The covered porch in front has entrances both on the north and south. To the south of the temple stand some good Nāga stones. The bull in the front shrine, though partly mutilated, shows very good work. Behind the bull stands in a niche a good figure of Sūrya. There is also kept here a small figure of Sarasvati. To the north-east of the temple is a ruined shrine containing a fine figure of Bhairava. To the left of the temple stands the shrine of the goddess which appears to have been built or renovated some centuries ago. The architectural members of this structure have, in place of the usual masons' marks, long sentences inscribed in characters of the 13th or 14th century giving their names and indicating their position. This is rather curious. No labels giving the names of artists are found in the temple. But we know from an inscription at the temple, *E.C.* IV, *Krishnarajapete* 53, that it was erected in A.D. 1171 by a lady named Bammave-Nāyakāti during the reign of the Hoysala king Narasimha I. An inscription of about the 13th century is to be seen on a pillar to the right of the entrance, stating that the pillar was set up as a prop owing to the breakage of the lintel above.

The Janārdana temple, also in the Hoysala style, is now in ruins. It has only one cell surmounted by a stone tower and the outer walls have figures and pilasters surmounted by turrets. There are many uncarved blocks on the tower and the walls. The god Janārdana is now kept in the Chikka Narasimha temple.

The ruined Mallēsvara temple, situated below the tank, is also in the Hoysala style. The *navaranga* has a good doorway in front of which stands a fine *mukha-mantapa* supported by 16 pillars. An inscription was found here. *Krishnarajapete* 49, which is at this temple, is found to be dated in A.D. 1111.

There are two temples in the village dedicated to Nārasimha which are known as the Dodda Nārasimha and the Chikka Nārasimha, the former being the older of the two. It is said that the image of the Dodda Nārasimha temple was during some political trouble removed and immersed in water and that a new image was got from some other place for the temple. Meanwhile the existence of the old image having been revealed in a

dream it was also brought to the village. But the cart in which it was being conveyed to the older temple could not be got to move beyond the Chikka Nārasimha temple. So it was set up in that temple as such appeared to be the god's wish; and the new image in the older temple. Besides the image of the ruined Janārdana temple, as stated above, the Chikka Nārasimha temple also contains the image of the ruined Tirumaladēva temple. The latter, though named Tirumaladēva, is a figure of Rāma with 4 hands, the upper two holding a discus and a conch and the lower a bow and an arrow. Figures of Rāma with 4 hands are rare.

The temple dedicated to the village goddess Kikkēramma is a large structure with an open veranda all round. The goddess is a standing figure, about 3 feet high, with 4 hands, the attributes being a discus, a drum, a sword and a cup. The *utsava-vigraha* has likewise the same attributes. No animals are sacrificed to the goddess. Her car festival takes place in April every year. There are about 15 families of Vokkaligas who serve as *pūjāris* by turns. Two modern inscriptions are to be seen on the lintels of the west veranda and an old one to the south-west of the temple. The Upparige-Basava temple consists of a lofty four-pillared *mantapa* with the figure of a bull on the top of a well carved central pillar. The bull is approached by a ladder. The *mantapa* has a tower over it.

Kikkeri has a ruined fort. The place is a well known centre for weaving cotton cloths, there being a large number of resident weavers in the locality.

Kittur.—A large village on the right bank of the Kabbani, in Heggaddevankote Taluk, south of the Kasba. Population 1,336. Kittur.

It is historically interesting as being identified with Kitthipura or Kīrthipura which was the capital of the Punnād Rājas. An inscription of the 11th century describes it as "the Royal residence, the immense great city Kīrthipura."

Krishnarajpet.—A Taluk in the north-west, till 1891 called Attikuppa, till 1882 forming part of the Hassan District. Area 425 square miles. Head-quarters at Krishnarajpet. Krishnarajpet.

Contains the following hoblis, villages and population :—

Name of Hobli	Village	Hamlets	Villages classified				Population of each Hobli
			Government	Sarvamanya	Jodi	Khayamgutta	
Akkihebbal ..	49	6	40	8	1	..	13,697
Chinkurli ..	70	16	60	7	2	1	20,121
Kasaba ..	72	10	61	11	..	..	26,995
Kannambādi ..	55	7	48	7	..	..	17,665
Kikkere ..	57	5	56	..	..	1	16,672
Santhebachahalli.	72	9	68	1	2	1	17,446
Total ..	375	53	333	34	5	3	1,12,596

Principal places with population.

Akkihebbal 1,390; Bukanakere 1,694; Gummanahalli 2,182; Hosahalli 1,997; Kikkere 1,043; Krishnarajpet 3,226; Madavankodi 1,421 and Sindhaghatta 2,065.

A number of villages from Channarayapatna and Hole-Narsipur taluks were added to the Kikkeri hobli in 1882, while the Melkote hobli was transferred to Seringapatam Taluk, and some villages of Santebachahalli to Nagamangala.

The drainage of the Taluk is from north to south in a westerly direction, most of the streams discharging into the Hēmāvati, which runs along near the western border and joins the Cauvery in the south, on which side this latter river forms the boundary. On the eastern border are several rocky hills. There are some 284 tanks, at least 10 of which are of the first class. But the chief means of irrigation are the channels drawn from the Hēmāvati, of which there are five—the Mandagere, 27 miles long, irrigating 2,720 acres; the Akkihebbal, 7 miles long, irrigating 2,724 acres; the Hemagiri, 17 miles long, irrigating 1,460 acres, nearly all *inam* land; the Kannambādi, 14 miles long, irrigating 1,245 acres; the Kalhalli, 8 miles long, irrigating 328 acres.

The dry crop soils vary considerably, from good red in the low grounds to grey and sandy in the uplands, especially in Santebachahalli and Chinkuruli hoblis. Black soil is rare and in small patches. The crops taken from the red and sandy soils are better than might be expected. The rice lands under tanks are fairly good, and in the east a coarse kind of rice, *Doddi* or *Karibhatta*, is raised without artificial irrigation. The gardens, especially those for cocoa-nuts, betel-leaf and plantains, are productive. But land under the river channels, though somewhat inferior in quality, is more sought after, on account of the perennial water supply. The irrigated tracts are also free from the fever which prevails in such lands in the Taluks to the west. The cultivation of sugarcane is general, especially *Marakabbu*.

Silk cloths of various kinds are manufactured at Sindaghatta. The raw silk brought from neighbouring Taluks is here spun into thread, dyed and woven.

The revenue settlement was introduced in 1886. The area of the Taluk was thus distributed :—

	Acres.
Cultivable (dry 1,05,632 ; wet 10,522 ; garden 3,161) ..	1,19,315
Uncultivable	89,476
Inam villages	34,333
State Forests, 5,365 ; Kāvals 313	5,678
Total ..	2,48,802

The unoccupied area was 11,429 acres. The total Revenue Demand for the year 1922-23 was Rs. 2,12,060 and for 1923-24 was Rs. 2,12,871.

The main road from Seringapatam to Channarayapatna runs through the Taluk from south-east to north-west, passing by Krishnarajpet ; from which there are roads north-east to Nagamangala and east to Melkote. There is also an unfinished road west to Akkihebbal and Bherya. A road from French Rocks runs to Kannambādi and continues westward as a cart track.

Krishnarajpet.

Krishnarajpet.—A small town situated in 12° 41′ N. Lat., 76° 33′ E. Long., 23 miles from the railway at French Rocks station, and 35 miles north-east of Mysore, on the Seringapatam-Channarayapatna road. Till 1891 it was called Attikuppa. Head-quarters of the Krishnarajpet Taluk, and a municipality.

Population in 1921	Males	Females	Total
Hindus	1,444	1,486	2,930
Muhammadans	147	147	294
Christians	2	..	2

Year	Income	Expenditure
1921–1922	2,583	2,679
1922–1923	2,819	2,014

Krishnarājasāgara. (See *Kannambādi*.)

Krishnarjasagara.—After it is named the great Dam; until recently it was known as Kannambādi, the Caniambādi of Wilks. The present name was given in 1917 in honour of the ruling sovereign H. H. Sri Krishna Rāja Wodeyar Bahadur during whose reign the Dam at the place was constructed.

The place was captured in 1606 by Rāja Wodeyar from Doddaiya Prabhu and annexed to Mysore. The ford here was a well known one in olden days and was the one by which Lord Cornwallis crossed the Cauvery to besiege Seringapatam in 1792. It was at this ford too that Captain Floyd with the English Cavalry and some of the Allies met Lord Cornwallis before he marched on to Seringapatam. Crossing over the same ford in 1799, Tīpu Sultān by forced marches attacked General Stuart before the final fall of Seringapatam. This ford no longer exists, having been submerged. A curious story of a girl of this village is told in *Krishnarajpete* 25 dated in 1828. There was, we are told, an epidemic of small-pox and cholera, and the people were dying all around, when, in order to remove these dreadful calamities, the goddesses Mahālakshmi of Kolhāpura and Mahākāli of Ujjain became incarnate in Nanjamma, a virgin

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Mamballi.—A village in Mysore Taluk. In the Tamil inscriptions of the place, this place is surnamed Vīravallāla-pattanam. In the *navaranga* of the Vaidyēsvara temple at the village is kept a good figure, about 4 feet high, of Subrahmanya, seated on the peacock, with 12 hands, 3 of his faces being to the front and the other 3 at the back. In front of the temple stands a curious figure wearing a garland of Tulasi (*ossimum sanctum*) beads and holding with the hands the hilts of a double-handled sword placed on the neck. In a separate shrine is the goddess of the temple, a fine figure about 2½ feet high. A set of copper-plates containing an incomplete inscription of one of the Punnād kings has been forthcoming from this place. Punnād or Punnata was an ancient kingdom situated in the south of Mysore. It is mentioned as Paunnata by Ptolemy in the second century. As only one record of this line of kings has been known till now (see *I. A.* XVIII, 366), this inscription, though incomplete, has to be looked upon as an important find. It mentions a king Rāshtravarma who was of the Kasyapagōtra and who ruled a kingdom which was watered by the Cauvery and the Kapila. Judging from the palæography, the plates appear to belong to the middle of the 6th century. Mamballi.

Mandya.—A Taluk in the north-east. Area 449 square miles. Headquarters at Mandya. Contains the following hoblis, villages and population :— Mandya.

Name of Hobli	Villages	Hamlets	Villages classified				Population of each Hobli
			Government	Sarvamanya	Jodi	Kayamgutta	
Authagoor ..	33	27	31	1	..	1	16,781
Basaral ..	50	25	49	..	..	1	13,530
Dudda ..	54	18	53	1	..	..	18,091
Kottathi ..	35	17	32	3	..	..	18,287
Koppa ..	44	59	41	1	1	1	21,524
Maddur ..	43	19	38	..	..	5	20,295
Mandya ..	43	44	35	5	1	2	27,524
Total ..	302	209	279	11	2	10	1,36,032

Principal places with population.

Besagarahalli 1,592; Budnoor 1,747; Guttalu 1,698; Holalu 1,221; Honnalagere 1,513; Keragodu 2,482; Kestur 1,832; Kottathi 1,188; Kowdle 1,333; Maddur 2,754; Mandya 4,784; Nidaghatta 1,120; Santhekasalgere 1,642; Sathanoor 1,196 and Yelachakanahalli 1,331.

The Taluk was increased in 1875 by the addition of the Maddur Taluk, with the exception of the Arasinkere hobli, joined to Malavalli; and in 1882 by the addition of the Koppa hobli from the Kunigal Taluk.

The eastern portion is watered by the Shimsha or Maddur-Hole, which is crossed 9 miles above the town of Maddur by the Maddur *anicut*, recently re-built by cut stone. It gives rise to the Maddur Ane channel, running altogether for a distance of 12 miles to the Maddur tank, and irrigating 1,090 acres. This also branches into the following channels:—Chamanhalli, 2¾ miles; Barian, 2 miles; Vaidyanathpur, 3¼ miles; and Kemman, 5½ miles; altogether irrigating 1,910 acres. The remains are visible of another channel from the Chikka Hole to the Kestur tank, but this has been out of repair and not used for about 80 years. The western portion of the Taluk is occupied by chains of rain-fed tanks, the drainage being south-easterly, towards the Shimsha. There are altogether over 200 tanks used for irrigation, of which Maddur tank is the largest, and 29 others are large. The wells are of no importance.

The country is gently undulating, and is only moderately wooded with banyan, *ippe* and other trees, there being no jungle, and only some small scrub on the eastern and north-western boundaries.

The soils for dry crops are as a whole poor, being sandy and gravelly, shallow and in some places very stony, especially in the uplands in the north. Black soil is rare. Good red soil occurs in the centre, and east of the Shimsha in the south. The soils in the wet lands are pretty uniform and of fair quality, except in those reclaimed under the new Maddur channel, and even here they are gradually improving from being brought under cultivation.

The usual dry crops are grown. The principal wet crop is rice. There is not much sugar-cane, but there is a good deal of mulberry in the east. The areca gardens were ruined in the famine. The gardens that now remain are not very good and contain chiefly cocoa-nut, plantains and mulberry, with minor crops of chillies, vegetables, etc. The *honge* trees are not here utilized for supplying manure to rice-fields as in districts to the east. But huchch-ellu or other inferior crop is grown in rice-lands after the harvest and is then ploughed in. Silt from tanks is largely used for manure both in wet and dry soils.

Sheep are numerous. A superior kind of *Kumbli* is made at Mandya, Satanur, Mudagere and other places. Silk worms are largely kept by both Muhammadans and Hindus, who send the cocoons principally to Channapatna, where the silk is reeled.

The revenue settlement was introduced in 1888, except in Koppa hobli, which was settled with Kunigal Taluk in 1881. The area of the Taluk was thus distributed :—

	Acres.
Cultivable (dry 1,33,936 ; wet 10,585 ; garden 3,171)	1,47,692
Uncultivable	91,938
Inam villages	23,975
Total ..	2,63,605

The unoccupied area was 3,822 acres. The total Revenue Demand for 1922-23 was Rs. 1,91,531 and for 1923-24 was Rs. 1,87,047.

The Bangalore-Mysore railway runs through the south of the Taluk from east to west, with stations at Maddur, Mandya and Yeliyur. The Bangalore-Seringapatam Trunk road is close alongside the railway. From Mandya there are roads north to Basaral and south to Bannur. From Maddur there are roads north to Huliyurdurga and south to Malvalli, Sivasamudram and the Cauvery Falls. There is also a road from Lingarajachatra to French Rocks.

Princi places popul

Mandya.

Mandya.—A town situated in 12° 32′ N. lat., 76° 57′ E. long., 25 miles north-east of Mysore, on the Bangalore-Mysore Railway and the Bangalore-Seringapatam road. Head-quarters of the Mandya Taluk, and a municipality.

Population in 1921	Males	Females	Total
Hindus	2,255	2,158	4,413
Muhammadans	147	132	279
Christians	25	26	51
Jains	69	75	144

The following is the mythological account of Mandya as contained in the local *Purāna*. In the *Krita Yuga*, when the country was covered with thick jungle, a *rishi* who made *Tapas* here, was in the habit of teaching the wild beasts to pronounce the sacred word *Vēda*. On this account, he named the place Vēdāranya, and established therein the god Janārdana or Varadarājasvāmi, whose temple is still standing. During the same age, another *rishi* set up the god Sakalēsvara-svāmi there. Vishnu appeared to him, and hence the place was re-named Vishnupura. Towards the end of the *Dwāpara Yuga*, a king, by name Indravarma, who was without issue, removed here in the hope of obtaining a son. His prayers were answered, and his son, whose name was Sōmavarma, built a fort and *agrahāra*, and nominated the site Mandēvēmu, which has since been corrupted into Mandya.

But Mandya appears to be named after the native place, near Tirupati, of the first Brāhman families who settled there, the village having been granted by Krishna-Rāja of Vijaya-nagar, in 1516, to Gōvinda-Rāja, twelfth in descent from Anantāchārya, a disciple of the reformer Rāmānujāchārya and a distinguished devotee of the idol Venkatēsa at Tirupati. Mandya continued to remain a *sarvamānyam* village for Srī Vaishnava Brāhmans until the time of Tīpu Sultān, who withdrew the allowance. He also removed the Taluk cutcherry from Mandya to Keragod, but Pūrnaiya retrans-ferred it to Mandya.

Near the south outlet of the Mandya tank is a Vīrara-gudi or hero-shrine containing a sculptured slab measuring 6′ by 4′. This *vīragal* possesses some features not usually found in specimens of this class. It contains 5 panels, of which the lowest shows warriors fighting on foot and the next higher horsemen engaged in fight. The third panel has a *vimāna* or celestial car in the centre flanked by female *chauri*-bearers and elephants with riders, the latter apparently stretching out their hands in surprise. There are besides two more standing figures at either end. The fourth panel represents a music party consisting of drummers, etc., with a seated Garuda in the centre, while the top panel has a figure of Vēnugōpāla above the Garuda of the next panel with standing figures to the right and a *linga* with a bull, etc., to the left. The top panel probably represents both Vaikuntha and Kailāsa to which the fallen heroes, according as they are Vaishnavas or Saivas, are supposed to go. Chikka-Mandya also contains several *vīragals* in 4 panels, the lower two representing battle scenes, the third showing a *vimāna* flanked by female *chauri*-bearers and elephants with or without riders and the fourth a *linga*, etc. It is not clear why the elephants are shown at the ends of the third panel.

Municipal Funds.

Year	Income	Expenditure
1921–1922	2,456	3,050
1922–1923	2,413	2,564

Manipura.—An ancient city of which the ruins are pointed out three miles south-east of Chamarajnagar. The legend regarding it has been given in the section on the history of the District. Manipura.

Marahalli.—About a mile from Malvalli. The Narasimha temple at this place appears to be a structure of the close of the 10th century. In an old Kannada inscription, dated A.D. 1014, the temple is called Rājāsraya-vinnagaram. As *Rājāsraya* was a title of the Chōla king Rājarāja (985-1012), we may perhaps conclude that the temple was founded by him or during his reign. Marahalli.

Mēlkōte.

Melkote or Melukote.—A celebrated sacred town in the Seringapatam Taluk, situated in 12° 40′ N. Lat., 76° 43′ E. long., 20 miles north of the kasba, built on the rocky hills named Yadugiri, overlooking the Mōti Talāb and the Cauvery valley. It is a municipality.

Population in 1921	Males	Females	Total
Hindus	3,061	3,148	6,209
Muhammadans	75	14	89
Jains	4	..	4
Total ..	3,140	3,162	6,302

Mēlkōte, high or superior fort, is one of the principal sacred places in Mysore. When the Vaishnava reformer Rāmānujāchārya fled from the persecution of the Chōla king, early in the 12th century, he took up his residence at Mēlkōte and lived there for 14 years. It thus became the chief seat of the Srī-Vaishnava sect of Brāhmans, who reaped the benefit of the conversion by their apostle of the Hoysala king Bitti-Dēva, thence forward called Vishnuvardhana, in obtaining assignment of all the most fertile tracts of land in the neighbourhood, especially of the *Ashta Grāma* (see above p. 235) on either bank of the Cauvery.

The place suffered at the hands of the Muhammadans who wrecked Dōrasamudra in the 14th century, as it was to Tondanur, now Tonnur, at the southern foot of the hill, that the Hoysala king at first retired. It was subsequently restored, in about 1460, by Timmanna Dannāyaka, lord of Nagamangala, who was the minister of the Vijayanagar king Mallikārjuna or Immadi Praudha Dēva Rāya. The buildings must have been on a grand scale, as the remains of the Gōpāl Rāya gate on the south are of immense proportions. The former approaches are flagged with stones for a considerable distance. There is now a good road.

In 1771, the Mahrāttas having encamped to the south of the hill after their victory over Haidar Alī at Chinkuruli, the Brāhmans deserted Mēlkōte, which was as usual plundered. For the sake of iron, the immense wooden cars belonging

to the temples were set on fire, and the flames spreading to the religious buildings, some of them were entirely consumed. The principal temple is a square building, of great dimensions, but very plain, dedicated to Krishna under the name of Cheluva-pulle Rāya. As to the name Cheluva-pulle Rāya, Buchanan, (in his *Journal*, 1, 342) writes as follows :—

"Although the image represents Krishna, it is commonly called *Chilla Pulla Rāya* (Chelvapillē Raya), or the darling prince ; for *Chillapulla* (Chelvapillē) is a term of endearment which mothers give to their infants, somewhat like our word 'darling.' The reason of such an uncommon appellation being given to a mighty warrior is said to be as follows :—On *Rāmānuja* going to *Mēlukōte* to perform his devotions at that celebrated shrine, he was informed that the place had been attacked by the *Turc* king of Delhi, who had carried away the idol. The Brāhman immediately set out for that capital ; and on his arrival he found that the king had made a present of the image to his daughter ; for it is said to be very handsome, and she asked for it as a plaything. All day the princess played with the image ; at night the god assumed his own beautiful form and enjoyed her bed ; for Krishna is addicted to such kinds of adventures. This had continued for some time when Rāmānuja arrived, and called on the image, repeating at the same time some powerful *mantrams* ; on which the idol immediately placed itself on the *Brāhman's* knee. Having clasped it in his arms, he called it his *Chillapulla*, and they were both instantaneously conveyed to *Mēlukōte*. The princess, quite disconsolate for the loss of her image, mounted a horse and followed as fast as she was able. She was no sooner near the idol than she disappeared, and is supposed to have been taken into its immediate substance ; which in this country is a common way of the gods disposing of their favourites. A monument was built for the princess, but as she was a *Turc*, it would have been improper to place this building within the walls of the holy place ; it has therefore been erected at the foot of the hill, under the most abrupt part of the rock."

The original name of the presiding deity appears to have been Rāma-priya.

A more striking edifice is the temple of Narasimha, placed on the very summit of the rock. The large temple is richly

endowed, having been under the special patronage of the Mysore Rājas, and has a most valuable collection of jewels. (See below). As early as 1614, we find Rāja Wodeyar, who first acquired Seringapatam and adopted the Vaishnava faith, making over to the temple and Brāhmans at Mēlkōte the estate granted him by the Vijayanagar king Venkatapati Rāya. (See below). There is also an inscription of 1785, showing that even Tīpu Sultān granted some elephants for the temple. The *Vairamudi* festival, which is the chief annual celebration, is attended by 10,000 people. The *Guru* of the Srī-Vaishnava Brāhmans, styled the Parakālasvāmi, lives at Mēlkōte and Mysore. The site of a ruined palace of the Mysore Rājas, adjoining the great temple, has now been laid out as a public garden.

The inhabitants are nearly all Brāhmans, 400 of whom are attached to the great temple and receive thence a daily allowance, some of them being men of learning. There is also a class of temple servants of Sūdra extraction, consisting of musicians, dancing-girls and Vaishnava or Sātānanas. The only persons in the place who live by industry are a few families of weavers and some shopkeepers. Two classes of Holeyas, called the Tirukula and Jāmbavakula, are credited with having assisted Rāmānuja in recovering the image of Krishna when it was carried off to Delhi, as related above. Hence they have the privilege of entering the temple once a year to pay their devotions. The houses are roofed with tiles, and have an old look from being carved with thorns. This is to keep off the monkeys, which are very numerous, and which, bearing a sacred character, it would be a grievous sin to destroy.

A strata of schistose mica which has decayed into a fine white clay is considered sacred. It is said to have been discovered by Emberumānār or Rāmānuja and is used by the Srī-Vaishnava Brāhmans for making the *nāma* or sectarian marks on their foreheads. It is in such demand for this purpose, on account of its purity, that it is transported to distant places, even as far as Benares. It is fabled to have been brought to Mēlkōte by Garutmān, the bird of Vishnu, from Svētadvīpa (the white island) in the Kshīrasamudra (the milk ocean).

On one of the pillars of the *navaranga* of the Nārāyanasvāmi temple here is a bas-relief, about 1½ feet high, of the Mysore

king Rāja-Wodeyar (1578-1617), standing with folded hands, with the name inscribed on the base. He is said to have been a great devotee of the god and a constant visitor to the temple. A golden crown set with jewels was presented by him to the god. It is known as Rāja-mudi after his name and is used even now for the god during one of the annual festivals. Tradition says that on the day of his death he was observed entering the *sanctum* and was seen no more afterwards. From the inscriptions on some of the gold jewels and gold and silver vessels in the temple, we learn that they were presents from Tīpu, Krishna-Rāja Wodeyar III and his queens. With regard to a golden jewel presented in 1842 by Lingājammanni of Krishna-vilāsa Sannidhāna, queen of Krishna-Rāja Wodeyar III, to the god Narasimha on the hill at Mēlkōte, this story is related. During a visit to Mēlkōte along with his pregnant queen Lingājammanni, Krishna-Rāja-Wodeyar III left her at the foot of the hill and went up to pay homage to the god Narasimha. While eagerly looking at the royal party going up the hill, the queen, by a false step, fell from a height of 60 feet, but miraculously escaped injury. She then presented the above jewel as a thank-offering.

The Private Library of His Holiness the Yatirājasvāmigal of Mēlkōte contains a large number of Sānskrit and Tamil works bearing on the Visishtādvaita school of philosophy, a few works bearing on logic, rhetoric, mathematics, astronomy, astrology, ritual, architecture, Pāncharātra, Dharmasāstra, and Grihya and Dharma sūtras, and commentaries on a good number of Sānskrit works. There are also a few Kannada and Telugu works. Several of the works contained in the manuscripts are authoritatively reported to be unpublished.

Cloths of good quality are made here, and ornamental *punkahs* or fans of the fragrant roots of the *kuskus* grass. There are many different kinds of rock on the hill.

Municipal Funds.

Year	Income	Expenditure
1921–22	4,158	2,359
1922–23	2,237	2,312

Mōti Talāb.

Moti Talab.—or lake of pearls.—A large tank at Tonnur in Seringapatam Taluk. It is formed by an embankment carried across a gap between two rocky hills, which stems the water of the Yādavanadi and other mountain torrents that there unite their streams. The mound, whose dimensions are given as 78 cubits high, 150 long, and 250 thick at the base, is said have been constructed by Rāmānujāchārya, the Srī-Vaishnava Brāhman reformer, who had taken up his abode at the neighbouring town of Mēlkōte. He is said to have named the tank Tirumalasāgara. The superfluous water is let off through a channel which has been cut with great labour through one of the hills, at such a height as to enable it to water a great portion of the subjacent plain, which is three or four miles in extent. When the tank is full it contains a sufficient quantity of water to supply the cultivators for two years; but owing to failure of rain, the water frequently continues lower than the opening of the outlet. Although the torrents bring down much sand, it so happens that the tank is never affected by that circumstance; for the two streams enter in such directions as to force all the sand towards the extreme corners, without diminishing the main depth. Nasir Jung, son of the Subadar of the Deccan, who visited it in 1746, gave it the name of Mōti Talāb or lake of pearls, an appellation to which its clear and beautiful water perhaps entitles it. The bank was breached and the water drained off by Tīpu Sultān in 1798, to prevent its being used by an enemy besieging Seringapatam.

Moyar.

Moyar.—A river which forms the southern boundary of the Mysore State. It rises in the Mūkarti hill in the Nilgiris and flows north-east, having there the name of Paikarē. On reaching the edge of the plateau, it turns west and falls in a succession of cascades, known as the Paikara Falls (the upper 180 feet, and the lower 200 feet), to the tableland below. It then, for the rest of its course, flows east, running at the bottom of the singular gorge called the Mysore ditch from its presenting the aspect of a long deep moat as seen from

the crest of the Ghāts. Finally, after separating the Nilgiris from the Eastern Ghāts at the Gajalhatti pass, it joins the Bhavāni in the Coimbatore District, at Devanāyakankōte below the Rangasvāmi peak.

Muduk-dore.—A sacred hill near Talkad on the banks of the Cauvery, where the river takes a sudden turn to the south. On the hill is a temple dedicated to Mallikārjuna, whose *jātre*, held for fifteen days in January or Februray, is attended by about 10,000 people. Muduk-dore.

The hill is not very high, but the temple on it with its *gōpura* presents a pretty appearance when viewed from below. The *linga* here, known as Mallikārjuna, is one of the *pancha-lingas* of Talkad (para 26). In the *prākāra* is a *mantapa*, said to have been built some 70 years ago, which is known as *Chitra-mantapa* on account of the paintings on its walls which represent scenes from the *Saiva purānas*. There are also Kannada passages explaining the scenes as well as labels giving the names of individual figures. A *jātre* on a grand scale is held here every year in the month of *Māgha*, at which many thousands of pilgrims from various parts of the country collect together. It lasts for 15 days, during which period an *āgamika* from Mysore discharges the duties of the officiating priest, though at other times a *tammadi* of the Lingāyat sect worships the *linga*. The image representing the consort of Tāndavēsvara is brought from the Vaidyēsvara temple at Talkad and kept here during the *jātre*. On the last day a bull race takes place, the winner receiving a garland from the *archak* in the presence of the god. He has also the privilege of being taken to Srīpārvata in the Kurnool District. Excellent bulls are brought from various places to compete in the race. The village contains a large number of *mantapas* built by charitable people for the accommodation of pilgrims during the *jātre*.

Mugur.—It is a Municipal town in T.-Narsipur Taluk situated 6 miles south by east of Narsipur, head-quarters of the hobli. Population 3,540. Mugur.

It has a temple of Tibba Dēvi, which is the scene of an annual festival in December or January resorted to by about 2,000 people.

The Dēsēsvara temple at this place is a large building with a fine *gōpura* and a lofty lamp pillar in front. Opposite to the south *navaranga* entrance stands in a niche on the wall a figure with folded hands, which is said to represent the builder of the temple. The *Pancha-linga* shrines in the *prākāra* have well-carved door-ways and lintels. There is a well executed sugar-cane mill in stone which was formerly used to get sugar-cane juice for the *abhishēka* or anointment of the god. A similar one, but rough in make, was also seen at the Vaidyēsvara temple at Talkad. A number of modern inscriptions on brass-plated door-ways, vehicles and bells are to be seen in the Tibbadēvi or Tripurasundari temple mentioned above. *T.-Narsipur* 88 has been made out to be an old Jaina epitaph. The top parapet round the temple contains mortar figures of various forms of Pārvati, Lakshmi and Sarasvati, as also figures of the *ashta-dikpālakas* or regents of the directions, the 10 *avatāras* of Vishnu, the *Saptamātrikah*, etc., with labels below giving their names. Several of the labels have, however, become illegible, the number of the legible ones being 57. In front of the temple is a beautiful *mantapa* built in the Saracenic style in brick and mortar. It has 4 pillars joined together at each corner surmounted by ornamental arches and parapets and stands on a high base. The house of Dēvarāja Urs to the left of the temple is a quaint old structure.

Municipal Income and Expenditure.

Year	Income	Expenditure
1921–22	1,277	1,432
1922–23	1,621	1,692

Mutsandra.

Mutsandra.—A village in Nagamangala Taluk. Population 111.

At this place also is a Nāchchāramma temple in which a *brindāvana* is worshipped. At this temple gather together every year hundreds of *dāsaris* or Vaishnava mendicants of the Sūdra caste on their way to Tirupati. The villagers feed them and hand over their *mudupus* (or bundles the contents of which, mostly money, are dedicated to some god) for being delivered at the Tirupati temple.

Mysore Taluk.—A Taluk towards the centre. Area including the city is 312 square miles, containing the following *Hoblis*, Villages and Population :— Mysore Taluk.

Name of Hobli	Villages	Hamlets	Villages classified				Population of each Hobli
			Government	Saravmanya	Jodi	Kayamgutta	
Chattanahalli	36	22	25	7	1	3	16,058
Elwal ..	38	18	32	6	..	..	12,089
Kadakola ..	30	15	24	6	..	..	13,095
Kasaba ..	42	29	40	2	..	..	13,046
Mysore City ..	..	..	..	..	..	..	83,951
Varuna ..	42	29	40	2	1	..	13,642
Total ..	167	113	161	23	2	3	1,51,881

Principal places with population.

Ayirahalli 1,457; Dura 1,319; Dhanaganahalli 1,562; Edakola 2,142; Elivala 1,155; Harohalli 1,703; Hebbalu 1,194; Kadakola 1,502; Kuppagal 1,241; Mysore 83,951; Varakodu 1,514; Vajamangala 1,403; Varuna 633; Sinduvalli 1,148; Udabur 2,217.

The Taluk was extended by the addition of the Navashiahar and Varakod hoblis from Mysore Ashtagram Taluk in 1871. It lies between the Cauvery on the north and east, and the Kabbani on the south, though these rivers are beyond the boundaries and actually touch the Taluk for a very short distance. The drainage is principally from north to south, to the Kabbani. The nature of the country is undulating. There are few hills, the only one of importance being the Chāmundi hill, overlooking the city of Mysore from the south-east, and rising to about 1,000 feet above it. In the south-west there is a little scrub jungle, and wild date trees abound in all *nālas* and low-lying places.

The low level channel taken from the Krishnarājasāgara irrigates a few villages in the north. There are 92 tanks of which 11 are of the first class.

The revenue settlement was introduced in 1887. The area of the Taluk was thus distributed :—

Culturable : (Dry, 84,090 ; wet, 2,134 ; and garden 3,388)	89,612
Unculturable	60,373
Inam Villages (28,180)	
Amrut Mahāl Kāval 3,706	28,180
Total acres ..	1,78,165

The unoccupied area was 11,079 acres. The total revenue demand for 1922-23 was Rs. 1,25,965 and for 1923-24 Rs. 1,25,282.

The Mysore State Railway passes through the Taluk from north to south with stations at Mysore, Chamarajnagar and Kadakola ; and from north to north-west with stations at Belgola and Sagarakatte.

The Bangalore-Ootacamund road passes through Mysore, whence there are also roads to Bannur north-east, to Malvalli east, to Tirumakudlu-Narsipur south-east, to the Wynad south-west, and *via* Yelwal on the north-west to Coorg and to Hassan.

Mysore.

Mysore.—The Capital of the State and residence of the Mahārāja : situated in 12° 18′ N. Lat., and 76° 42′ E. Long., at the north-western base of the Chāmundi hill ; is 2,525 feet above the level of the sea. The city is built in a valley formed by two ridges running north and south. It is about 9·50 square miles in area.

It contains four suburbs, *viz.*, 1. Kannegowdana Koppal ; 2. Vonti Koppal ; 3. Paduvarahalli village in the West and Kurubarahalli in the east ; and covers an area of 9½ square miles. The population numbers 83,951 of whom 43,783 are males and 40,168 females.

The number of inhabited houses is 15,093 ; of which 627 are terraced, 13,936 tiled and 530 thatched. The population is composed of the following classes :—

Population in 1921	Males	Females	Total
Hindus	34,728	31,925	66,653
Muhammadans	7,308	6,344	13,652
Christians	1,312	1,486	2,798
Others	435	313	748
Total ..	43,783	40,068	83,851

The population of the city was 68,111 in 1901 ; and 71,306 in 1911. It increased by 12,645 during the decade 1911-21 and by 15,841 during the twenty years ending with 1921.

The principal portions of the city may be briefly referred to here.

The Fort. The Fort, in which the Palace stands, is situated almost in the centre of the city, and is surrounded by the finely laid out park, called Curzon Park (after His Excellency Lord Curzon, Viceroy of India), on the north and west. East of the Fort is the Doddakere tank, which is used by the inhabitants of the city for washing purposes. Further east, near the Race Course, is the Kāranji tank, which formerly used to supply drinking water to the inhabitants. On the west of the Fort, far away, is situated the Kukkarahalli reservoir, which, for a time, was a source of water-supply to the city, before the installation of the pumping plant at Belgola. The thickly populated portions of the city are situated mostly to the north, west, and south of the Fort, the eastern portions being mostly occupied by the Summer Palace, Vasanthamahāl Palace, the Palace Stables, the Chāmundi Vihar, the second Mahārāja Kumāri's Mansion, the Doddakere and Kāranji tanks and the Race Course and Gardens. Chāmarājpuram, Lakshmipuram, the Edgah, the Jalapuri, the Chetnahalli, the Chāmundi extensions, the Weavers' Lines, the new Holagēri, etc., are recent additions.

The Doddapet, Santhepet, Dēvaraj Market, the Lansdowne Bazaar and Chikka Angadi Street are the centres of trade. They are well stocked with country provisions and piece-goods.

Streets and Avenues.

The streets in the city have been laid out on broad and generous lines with regular foot-paths on either side for the convenience of pedestrians. Special check drains have been cut across these foot-paths to divert the storm water from flowing along the main roads away from the storm water drains. Some of these roads, such as the Srī Narasimharāja Boulevard and Mirza Road, form a notable feature of new Mysore. The great extensions of the city, Chāmundi Extension in the south, Edgah Extension in the North and Jalpuri Extension in the north-east, especially in the south-east towards the Lalitādri and north-west towards the Vānivilās Mohalla where the Mysore State Railway Officers' quarters are constructed during recent years, and the immense improvements introduced on all sides, including the installation of the Electric lights in the year 1907, have so completely transformed the place that persons who knew Mysore as it was twenty years ago would hardly recognize the present handsome and growing city, with its magnificent wide roads and imposing buildings.

The Curzon Park.

Of great interest are the public gardens, the Curzon Park, the Gordon Park, Nishad Bāgh, the Madhuvana gardens, the Zoo Gardens, and the Srī Narasimharāja Boulevard. Of Government Gardens proper, there are quite a number in the Mysore City. The New Palace Garden is one of the sights of Mysore. Of these the Curzon Park was opened in 1900 in commemoration of the visit of His Excellency Lord Curzon, then Viceroy and Governor-General of India.

The Gordon Park.

The Gordon Park is named after the late Sir James Gordon, tutor and guardian to His Highness the late Maharaja, Sir Srī Chamaraja Wodeyar Bahadur and subsequently British Resident in Mysore. Within it are situated the Public Offices of Government, including the District Office, the Jubilee Institute, the Maharaja's College and Students' Homes attached thereto, and the Cosmopolitan Club. A handsome statue of Sir James Gordon is placed near the entrance to the Public Offices. Nearly the whole Park is used as a playground for football, cricket, hockey, etc. In the evenings it is interesting to see hundreds of boys congregate here for play. The College, the University Library, the University Union Building, the University Library containing 9,882 volumes are all located within the precincts of this Park. Near by is the University Hostel, which accommodates about 150 students.

Civil Buildings.

The Civil buildings of note lying about the centre of the City are, the Government Collegiate High School, Central Railway Offices, Chamarajendra Technical Institute, the Krishnarajendra Hospital, the Jagan Mōhan Palace, Quarters for the Representative Assembly Members, Maharaja's Sanskrit College, Banumiah's Collegiate High School, the Palace Dispensary and the appurtenant buildings, Maharani's Women's College, the Marimallappa's High School, the New Palace Offices, the Granary, a two-storeyed range of buildings extending along the west of the fort called the Lansdowne Bazaar, in the front of which a beautiful fountain plays, the new Municipal Office, the Town Hall and the Devaraj Market with the Dufferin Fountain in front of it.

The fort is quadrangular in form. The gates are situated on the north, south and west and in the east a new entrance is under construction. The ditch round the fort is now completely filled up and converted into a beautiful garden. The interior of the fort was, twenty years ago, crowded with houses. The interior has now been entirely cleared out and beautiful gardens and roads have been laid out round the new Palace.

Public Offices.

Conspicuous on the high ground to the west in Gordon Park are the Public Offices, surmounted by a dome. Close by are the Victoria Jubilee Institute and the pile of the Mysore University Buildings, the Maharaja's College and other buildings.

In the older parts of the City the changes have been equally striking. The most important perhaps has been the filling in of the portentous great drain known as Pūrnaiya's Nullah. (See under Improvement of the City). Its place has been taken by a fine wide road, called Sayāji Rao road after the Gaikwar of Baroda. Other distinguished visitors have been similarly commemorated. One fine road is thus named the Albert Victor road; the new Devaraj Market has in front of it the Dufferin Fountain; and the Sayāji Rao road is flanked by the Lansdowne Bazaars, a picturesque two-storeyed range extending along the west of the Fort.

The following is a description of the Palace as it was before the disastrous fire of February 1897, which destroyed much of what was its western part:—

The Palace. The old Palace described.

The palace of the Maharaja which is situated inside the fort, facing nearly due east, is built in the Hindu style, and with

the exception of a few paintings executed by European painters at various times in the palace employ, contains little trace of the influence of European art. The front, which is gaily painted and supported by four elaborately carved wooden pillars, comprises the Sejje or Dasara hall, an open gallery where the Maharaja is in the habit of showing himself to the people on great occasions, seated on his throne. This throne is one of the articles of interest in the palace. The orginal structure, which was of fig-wood overlaid with ivory, is generally stated to have been sent by Aurangzīb to Chikka-Dēva-Rāja in 1699; but some doubt has been thrown on this assertion by Colonel Wilks. The palace legend runs that it was discovered buried at Penugonda, by the founders of the Vijayanagar empire, Hakka or Harihara and Bukka, to whom its locality was revealed by an ascetic named Vidyāranya, and that it was handed down from dynasty to dynasty until it came into the possession of Rāja Wodeyar. According to the same legend, it had once been the throne of the Pāndus, who reigned at Hastināpura, and Kampula Rāja is said to have brought it thence and buried it at Penugonda. It is certain, however, that the ivory throne was used by Chikka-Dēva-Rāja and his successors up to the accession of Tīpu Sultān; that it was discovered in a lumber room of the Muhammadan palace after the downfall of Seringapatam, and employed at the coronation of the restored Rāja. Since then, it has entirely lost its original character, the ivory which covered the fig-wood of which the throne is made having been in its turn overlaid with gold and silver plating, which is carved into figures relating to Hindu mythology; the *simha*, or popular Hindu representation of a lion, whence the Sanskrit term for throne derives its name, being predominant, while the *hamsa*, a mythic bird, regarding which the legend runs that the head on which its shadow falls will once be encircled by a crown, surmounts the structure. As the crown in Travancore, so the throne is the peculiar emblem of royalty in Mysore, and on this account the Mysore Rāja is distinguished by the appellation of *Simhāsanādhipati* or ruler enthroned. Another seat known as *Bhadrāsana* or the auspicious seat is used for minor ceremonies.

To revert to the palace, its principal gate opens on a passage under the Sejje, leading to an open yard. At the further or west side of this courtyard is the door leading to the women's apartments, which occupy most of the western portion of the palace.

The northern side comprises various offices, such as the armoury, library, etc., and on the south are the rooms occupied by the Maharaja. Of these the most interesting is the Amba Vilāsa, an upstair room sixty-five feet square and ten feet high, wth a raised ceiling in the centre. It was here that the former Rāja received his European guests and transacted the ordinary business of the day. A wooden railing separated that portion of the room in which the Rāja's seat was placed from the rest, and the adjacent wall was hung with pictures, principally of officers connected at different periods with Mysore, which His Highness was accustomed to uncover and point out to his European visitors. The floor was of *chunam*, and, with the exception of the doors, which were overlaid with richly carved ivory or silver, there was no attempt at magnificence or display. This hall has been recently entirely renewed in more modern style, and the ceiling raised on handsome iron pillars. The sleeping and eating apartments of the Rāja, which are for the most part small and confined, all opened upon the Amba Vilāsa, and just outside it was the stall in which was kept the cow worshipped by His Highness. The chapel is adjacent. Although the palace had been almost entirely built since the year 1800, it was in very bad repair and many of the tenements attached to it were crumbling to ruin. The only remaining portion of the palace of the old Hindu dynasty, which Tīpu Sultān had demolished, is a room in the interior, with mud walls of great thickness and stability. This is known as the Painted Hall, owing to the decoration of its ceiling, and is said to have been the state room of the old palace, which was a much less pretentious building. As with most oriental courts, there was no attempt at isolation, and except in front, where there is an open space, the palace was pressed close on all sides by the dwellings of the poorest inhabitants.

The New Palace.

After the destruction by fire of the eastern and northern wings of the Old Palace in 1897, it was proposed to raise a new structure on the site where the old one existed. Suitable designs admitting, as far as possible, of the utilisation of local materials were settled. The adoption of fire-proof methods of construction was made an essential feature of the new design, which was entrusted to Mr. Henry Irwin, late Consulting Architect with the Government of Madras.

The work was started in 1897 and completed in 1911-12 at an aggregate outlay of Rs. 41,47,913.

This grand and imposing structure measures 245 feet by 156 feet and is 145 feet high from the ground level to the topmost point of the finial of the main dome. In the centre of its front or eastern face is a carriage porch measuring 66 feet by 21 feet. From this porch there is a passage 15 feet wide, flanked on both sides by the *Sajje* or the Piazza and leading at its western end through the corridors to the marriage pavilion on the south and to the residential apartments on the north. The passage opens into an inner court-yard or quadrangle. At each end of the Sajje, there is a staircase leading to the first and second floors. The open court-yard, the corridors running all round its sides, and the marriage pavilion take up most of the ground-floor. The southern block consists of Ambavilās (ground first floors). On the ground floor of the north block are the Armoury, the Library, the Annexe with the electrical lift room and the servants' staircase. The Drawing and the Music rooms are on the first floor, while the second floor is occupied by bed rooms. On the first floor in the front, immediately over the *Sajje*, is the Durbar Hall which measures 135 square feet, while study rooms are formed on the second floor. The third, fourth and fifth floors formed only on the centre block do not contain any principal apartments, but form the supports for the main cupola.

The general appearance and the outline are Indo-Saracenic but the details of decoration of panels, friezes, niches, etc., are distinctly Hoysala in character. The central dome is the dominating feature while the rest are all subordinate to it. The mode in which the principal face is broken up and varied by cupolas, minarets, balconies, verandas and porches, so as to secure light and shade, is marvellous in effect. The porch in front with high pillars and the richly carved stone cantilever verandas are a feature in themselves. From the basement to the base of the main dome, the surface is adorned with rich sculptures of the very best class of Indian Art. Horizontal mouldings, vertical off-sets breaking up the surface into many projections, recesses, niches and panels relieved with super-abundance of deep, sharp and fine carvings of scrolls, foliage, birds, animals and statuettes of very chaste and elegant design

are the chief characteristics of this Hoysala style of decoration. It is the combination of this fine sculptured style with the lofty grandeur and magnificent proportions of Saracenic art that gives to the structure a very pleasing appearance and produces striking effects of light and shade.

The interior decorations are no less noteworthy. The carvings in stone, wood and ivory, stone inlaying, stucco work and paintings are rich in patterns and varied in design. The stone carver has shown his patient labour in elaborating the details of his fancy, the wood carver, the facility with which he could turn his chisel to work out beautiful carvings in wood; and the decorator and painter, as to how far his brush can excel other decorations. The combined efforts of all classes of artists have made the building what it is.

Many varieties of granite, porphyry, gneiss and trap have been used in the various parts of the structure. The porphyries have variegated spots of appropriate tints, which lend a cool and charming effect to their polished surface. The trap and the pot-stone have been largely used in the sculptures and the enrichment of panels, recesses, etc. The former is of greenish blue colour and the latter light grey. The colour combination as a whole with the highly artistic and very elaborately wrought work adds to the marvellous grandeur of the edifice.

Nor are the utilities neglected in the new construction. A complete scheme for the supply of filtered and unfiltered water, warm and cold, to the principal apartments has been installed. A system of high-class electric illumination has been provided and connected with the Cauvery power. An up-to-date steam plant to generate the necessary power has also been installed to serve as a stand-by plant. A very satisfactory scheme for fire protection of the Palace has been devised and executed. Drainage and sewerage arrangements on the most up-to-date sanitary standards have been completed.

Schemes for the improvement of the north and south gates of the Fort in which the Palace is situated have been sanctioned and are in progress. A comprehensive design for the final lay-out of the surroundings of the Palace and the whole of the interior of the Fort has been prepared. When this lay-out is completed, the new Palace will be a building of great beauty and splendour.

The Palace Library.

The Palace Library is valuable for its splendid collection of old manuscripts, etc. At one time it possessed many rare manuscripts which were consigned to flames for boiling "Kulti," horse-gram, under the order of Tīpu. It is known as the Sarasvati-bhandāram Library. Its contents include several unpublished Kannada poems, treatises bearing on religion and philosophy, hymns and commentaries on Sanskrit and Kannada works.

Palace Armoury.

The *Āyudha-sāla* or Armoury of the Mysore Palace contains a fine collection of old weapons of all kinds, numbering about 1,300.

The weapons to be seen here bear serial numbers and labels giving their names inscribed on them in Kannada characters during the rule of Krishna-Rāja-Wodeyar III whose name also appears on every one of them. Several of them are of interest both from an historical and an artistic point of view. An elastic sword bearing the number 186 and named *nimcha* which can be worn as a belt, is said to have belonged to the Mysore king Kanthīrava-Narasa-Rāja-Wodeyar (1638-1659). This is one of the oldest weapons in the armoury. A knife bearing the inscription *chura De* 2 is said to have belonged to another king of Mysore, Chikka-Dēva-Rāja-Wodeyar, who ruled from 1672 to 1704. A sword named *nimcha* and bearing the number 36 and another heavy one named *sanva* are said to have been used by Hyder and Tīpu respectively. From the inscription on a knife labelled *pesh-kabza* we may infer that the weapon was used by Krishna-Rāja-Wodeyar III. Another knife named *herige-katti* (delivery knife) bears the inscription *khāsa*, the king's own, being perhaps the one used in the palace during that king's time. It may be stated here that "delivery knives" are not intended for any surgical operations; they are merely worshipped in the lying-in chamber for bringing about safe and speedy delivery. Among the names that occur on the weapons may be mentioned *mudgara, surayi, buruja, jambya, baku, pancha-kathari, sabdar, birudangi chura, churi, tabbar, bagu-nakha, gaddara, khandva, abbasi, saipu, madu, sosan, aleman, parang, singoti and bharji.* Many of the weapons bear Persian inscriptions. There are also several "State gun models" in the armoury. Three of them

bear inscriptions stating that Krishna-Rāja-Wodeyar III was placed on the *masnad* of Mysore on the 30th June 1799. The inscription on another names the above king along with Haider, Tīpu, Pūrnaiya, Nanda-Rāja, Dēva-Rāja, Lally and Mīr Muhammad Sādak. Another has an inscription telling us that the gun on which it is engraved represents "the Moolke Maidan of Beejapore" captured by Arthur Wellesley in 1803. There are likewise kept in the armoury two *chauris*, one of which bears an inscription stating that they were sent as presents to Krishna-Rāja-Wodeyar III by Lord Dalhousie. Another object worthy of notice is a tiny four-pillared mantapa of blackstone surmounted by a turret with a seated figure of Ganapati inside.

Late Maharaja's Statue.

In front of the northern gate of the fort, a Marble Canopy on a grand scale is being constructed to contain the statue of the late Maharaja.

Summer Palace, etc.

Another of the Royal Buildings is the Summer Palace situated some distance east of the fort. Adjoining it are the Royal Stables and the Zoological Gardens. A little distance from the Stables is the Palace Motor Garage. A new glass Band Stand is constructed in the Nishad Bāgh.

European Guest House.

The former Residency is now known as the Government House and is reserved for European guests. The front portion of the building which possesses a large and handsome portico was erected in 1805 under Major Wilks, and is of the Doric order of architecture. The back was added a few years later by Sir John Malcolm, and comprises one of the largest rooms without pillars in Southern India. It was designed by De Havilland. It was while living at this Residency that Sir John Malcolm began to write his well-known *History of Persia*. Writing to Lord Wellesley in January 1806, he said :—

"I have resumed the charge of this Residency, and have removed to the City of Mysore, where I am happy to say the Dewan and all the Public Officers of the *Circar* are now permanently established. It is my intention to take advantage of the

leisure which I shall enjoy at the Residency, to digest the materials that I have collected respecting the Persian Empire into some kind of form, and I feel confident that I shall be able to add considerably to the information already before Government respecting that important quarter, which must soon become an object of the most serious attention to Great Britain." (Sir John Kaye's *Life and Correspondence of Sir John Malcolm*, P. 301).

There is a Commemorative Stone tablet here bearing the following inscription :—"This house was occupied by Sir John Malcolm when Resident in Mysore, 1803-1807." The Egyptian Princes were entertained here in 1914.

The Lalitādri Palace.

Towards the south-east of the City lies the beautiful Lalitādri Hills amidst lovely scenery, and fine circles of paths, some of which lead to the Royal Mansion situated at the highest point on the top of the Chāmundi Hills, commanding a magnificent panorama of the view of the City, lying at its foot. The road leading to the Lalitādri hasbeen made especially beautiful and excellently maintained. Near by is being constructed the new Guests' Palace, which when completed would be one of the notable sights of Mysore. The new extension which is being laid out near this Palace excels all other extensions, in its artistic conception and magnificent execution.

The Zoological Gardens.

The Zoological gardens owe their origin to His Highness the late Sir Srī Chāmarāja Wodeyar Bahadur, but they have been greatly enlarged and improved by His Highness Sir Srī Krishnarāja Wodeyar Bahadur, whose property they are. The gardens adjoin the Pleasure Palace and are one of the finest sights in Mysore, being greatly appreciated both by the people of the City and visitors. They were opened in 1892 and have since been greatly improved, so that to-day they are second to none in India. There are a fine collection of animals including lions, tigers, giraffes, lamas, hyaenas, alpacas, fallow deer, buck, panther and a large tribe of monkeys. There are also a band stand and artificial lakes.

The Jagan-Mōhan Palace.

The Jaganmōhan Palace is one of the most attractive places in the City. In the front of the building a spacious ornamental pavilion was added at the time of the marriage of His Highness the Maharaja. The marriage of His Highness the Yuvaraja was also celebrated in this pavilion. The pavilion also served as the Durbar Hall in which His Highness held the annual Birthday and Dasara Durbars till the completion of the new Sejje in the new Palace in 1910. Here also took place the installation of His Highness the Maharaja in 1902, when His Excellency Lord Curzon, Viceroy and Governor-General of India, was present. This palace has a number of paintings giving the genealogy of the Mysore kings and other matters of great interest. The letter-press given in these as well as in some of the portraits deserves to be copied out and preserved or printed. Some of the games painted on the walls, such as Dēvīsāyujya and Srīkanta-sāyujya, which are calculated to direct the thoughts of the players heavenward, are full of interest. The game of chess is very largely represented. Krishnarāja-Wodeyar III was an adept at it and some new features of the game invented by him have been greatly admired.

The Pleasure Palace.

The Pleasure Palace was built in 1842. It was here that the special schools for the education of Their Highnesses the late Maharaja and the present Maharaja were located.

Government House.

Government House is well situated on rising ground to the east, with an extensive view over Mysore. It was originally the residence of Dr. Campbell, the Durbar Surgeon in Sir Mark Cubbon's time. But Sir James Gordon, who had occupied it when guardian to the Maharaja, converted it into the Residency in 1881.

Wellington Lodge.

Of the other European houses, one opposite the west gate of Government House awakens interest from the fact that it was built and for some time occupied by the great Duke of Wellington, then Colonel Arthur Wellesley.

There is a Memorial tablet at this building giving its historic association. The inscription on it is to the following effect :— "This house was occupied by Col. Arthur Wellesley, afterwards Duke of Wellington, when in political charge of Mysore, 1799-1801."

Rangachārlu Memorial Hall.

The Rangachārlu Memorial Hall is a fine building which stands almost in the centre of the City, built by subscription and a Government grant, in memory of the late Mr. C. Rangachārlu, C. I. E., who was the first Dewan of the Mysore State after the Rendition. The foundation stone of the building was laid by His Highness the late Sir Srī Chāmarājēndra Wodeyar Bahadur on 1st April 1884. The building stands in the Curzon Park. It has a theatre in the centre which is available for public purposes. The Municipal and the City Improvement Trust Board offices were until recently located in this building.

Race Course.

The Race Course is situated to the south-east of the Pleasure Palace, near the base of the Chāmundi Hill. There is a grand stand which commands a very good view of the races. The Race Course skirts a fine polo ground in the centre and its position near the Chāmundi Hills lends to the whole place a pleasing picturesqueness. Attached to this, on the west side, stand the Mysore Chāmundi Gyamkhana grounds which are beautifully laid out.

The First Kumari's Mansion.

The First Maharaja Kumāri's Mansion is a fine edifice and is called the Jayalakshmi Vilās Mansion.

It is situated on a high ridge at a distance of about two miles to the west of Mysore City, and commands a fine and uninterrupted view of the country all around. Between the grounds of the mansion and the town there is a fine sheet of water in the form of a lake, known as Kukkarahalli Kere. The estate covers an area of over 800 acres. The grounds are undulating, ridges and valleys alternating, which greatly enhance the charm of the view. The mansion itself is made up of three different buildings, but so connected as to give the whole the appearance of a single massive structure. The finest views of the mansion

are obtained at the eastern and western sides, which, graced with ornamental pediments, extend to a length of nearly 400 feet. On the pediment at the northern elevation is placed a beautiful moulding of Gajalakshmi, the Hindu Goddess of wealth and happiness.

The outer facades of the mansion are embellished with Ionic and Corinthian columns, with corresponding entablatures and doric arches connecting the main block with the wings. The interior decorations, especially in the dining rooms, are of purely Hindu style. The general plan of the building exhibits an open quadrangle in the centre, thus allowing plenty of light and air to reach the inner apartments, which, placed behind spacious verandas, enclose the quadrangle on all sides. The main building is on a similar plan, but the front of the quadrangle is covered over, providing a fine reception hall nearly 40 feet high, and the back portion, known as the Bhuvanēsvari, is similarly covered and surmounted by a dome with a gilt finial on the top. In the Bhuvanēsvari there are some fine carvings to be seen. The doors, windows, almirahs and pillars supporting the dome are all richly carved and are fine specimens of the ancient Indian art of carving. The mansion is chiefly built of brick and mortar, timber and iron. There are several smaller buildings, which serve as out-houses to the main part of the mansion. At the north-east is the *agrahāra* or quarters for Brāhmans, and the Karohatti, or cow-stall. Lying on rising ground at the north are the stables, and at the north-west the quarters for high-caste Hindu servants and others. Fine roads in the grounds connect the several buildings, and the grounds include the old Hinkal Race Course, which, with its past associations, gives additional interest to the demesne.

The second Maharaja Kumāri's Mansion.

The Second Maharaja Kumāri's Mansion is situated in the high ground to the east of the Fort in Nazarbad Mohalla. This occupies an area of 38 acres, and a sum of Rs. 4,27,610 has been incurred on it up-to-date. The building was commenced in 1902 and is built in the Indo-Saracenic Renaissance style.

The Third Maharaja Kumāri's Mansion.

The Third Maharaja Kumāri's Mansion is known as "Chaluvāmba Vilās." It is situated on the north-west

of the Fort on the site of the old Paduvarahalli village, and near the railway station. This is a fine pile of buildings with an imposing appearance. The grounds cover an extensive area.

The Public Offices.

The Public Offices—is an imposing structure situated in the Gordon Park, and contains the offices of the Deputy Commissioner, Mysore District, and other district offices, and also the Representative Assembly Hall, where the Assembly until 1923 held its annual sittings. At the entrance to the building is the handsome statue of Sir James Gordon. The grounds are well laid out and the scenery around is the loveliest in the city. The offices were built in 1895. They occupy an area of 29,588 square feet, and the surroundings occupy an area of 92½ acres. The cost incurred on the building was Rs. 1,75,500. There are altogether two halls, 27 rooms, one treasury room, veranda all round outside and two corridors. There is a cone shaped dome in the centre with a *kalasam*.

The Victoria Jubilee Institute.

The Victoria Jubilee Institute, more generally known as the Oriental Library, was founded in commemoration of the Jubilee of Her Gracious Majesty the Queen-Empress Victoria. It is situated in the Gordon Park, close to the Public Offices, and is well stocked with ancient and rare Sanskrit and Kannada manuscripts, and provides facilities to scholars for original research. There is also a Library of English and Sanskrit works attached to it. A special establishment is engaged in translating into English and publishing rare and old Sanskrit and Kannada manuscripts.

The Law Courts.

The Law Courts are located in the spacious block of buildings to the south-west of the Victoria Jubilee Institute and accommodate the courts of the Sessions Judge, the Sub-Judge and the Munsiffs.

The construction of these buildings appears to have been completed about the year 1895, and the Law Courts, which were

formerly located in the Public Office buildings, were shifted to the Law Court buildings in that year. The Court House, it appears, is built after the model of the Chicago Exhibition Buildings. It forms the main block, and stands on a high level in the western part of the City at a distance of about 300 feet from the high road leading to the Public Offices. Stretching from north to south it faces the eastern square of symmetrical houses known as the Chāmarāja Agrahār, and has the Chāmarājpuram Railway Station in its close vicinity to the south. To the north-west of the Buildings, at a distance of nearly two furlongs, are situated the Industrial Exhibition grounds, and to the south-west lies a populous hamlet known as Kanne Gowdana Koppal.

The District Court House forms the central portion of the main block, and commands from its high terraced top an extensive view of the city. It has a fairly spacious veranda in front running continuously both to the right and the left wing of the premises, and contains ten rooms.

The northern wing of the main block is occupied by the Sub-Court.

The southern wing contains the Court Houses of the First and the Second Munsiffs, Mysore.

Close to the Central Record Room runs the Mysore-Nanjangud Railway line.

The Exhibition Buildings, University Offices, etc.

What are popularly called the Exhibition Buildings were originally the lines of the Reserve Police. These are situated just below the Kukkarahalli tank. The whole block was adapted for the Exhibition, which until recently was annually held here during the Dasara.

The origin and development of the Exhibition need only be briefly referred to here. It was suggested in the Mysore Representative Assembly of 1906 that an exhibition of local Industrial and Agricultural products during the Dasara in Mysore City would be a suitable opportunity for showing the extent of local industrial activity to a large concourse of people who usually visit it then. Government took up the proposal and in their order dated 23rd December 1906 directed the Revenue Commissioner to formulate a scheme in consultation with the Deputy Commissioners for holding an exhibition of the kind

at Mysore. A scheme was duly worked out. The Revenue Commissioner arranged for the holding of the first exhibition of local and foreign articles in Mysore City. He conducted the exhibition during 1907 and 1908 acting as its President. Its management was then transferred to the Economic Botanist, who with the co-operation of the Heads of Departments and Deputy Commissioners of Districts and the local non-official gentlemen conducted the show successfully during a period of five years. In March 1914, the management of the exhibition was transferred to the Industries and Commerce Committee. The exhibition ceased to exist as an annual function in 1921.

Opposite to these buildings are the new University quarters and above them past the cricket field are the University Offices.

Chāmarājēndra Technical Institute.

The Chāmarājēndra Technical Institute is a fine pile of buildings situated on the Sayāji Rao road, and commands a good view. The Engineering, the Industrial and Arts Schools and a Workshop, which form the Technical Institute, are located here.

The foundation stone of this building was laid by His Gracious Majesty the King-Emperor, during his visit to Mysore in 1906, when he was the Prince of Wales. The building was commenced in 1910 and completed in 1913. The building consists of three floors, *viz.*, the ground floor which contains 14 rooms, the first floor which also contains 14 rooms, and the second floor which contains only one room, with mansard roof over it. Attached to the main building are the work sheds, *viz.* :—

1. The rattan and weaving sheds with 17 bays.
2. Carpentry and weaving sheds with 27 bays.
3. Raw material sheds with 18 bays.

Apart from the above, there is one building for stores of the Engineering School and two guard rooms, one near each gate on the north and south of the building.

The style of architecture is a modification of early French Renaissance.

The cost of the building was Rs. 2,41,214.

History of the City.

The present town of Mysore can boast of a respectable antiquity. The place seems to have been known by its present name from the remotest times. For it corresponds

with the Mahishmati of the Pāndava prince Sahadēva's expedition mentioned in the *Mahābhāratha* and is the Mahisha to which the Maurya king Asōka sent a missionary in the 3rd century B. C. to proclaim the religion of Buddha. Though this view has been recently disputed, the better opinion seems to support it.

The archæological records unearthed up to date show that the city's antiquity goes back to the 10th century, if not earlier. The old records in and around the present city, such as the inscriptions at Balavatta (Mysore 6, of about A.D. 750), Varuna (Mysore 55 of 750, Mysore 36 of A. D. 990), Hale Bagodi (Mysore 15 of A. D. 955), Kukkarahalli (*Mysore Archæological Report*, 1908, Paras 33 to 34 of A.D. 900), Chāmundi Hill (*Mysore Archæological Report*, 1912, para 75 of A.D. 950), and Devalapura (Mysore 25 of A.D. 750) seem to point in this direction. Nor are old inscriptions wanting which make definite references to the Mysore-nādu or district. An inscription at Kuppehalu (Kadur 9 of about A.D. 990) mentions among the witnesses to the grant recorded in it, the officials of the Mysore-nādu seventy. Another at Nandigunda (Nanjangud 134 of A.D. 1021) tells us that Nandigunda was one of the villages included in the Mysore-nādu. The spurious Tanjore plates, (*I. A.* VIII, 212, dated A.D. 248), supposed to be fabricated in the 10th century, state that Varakodu was situated in the Mysore-nādu seventy. The expression "Mysore-nādu, of 70 villages" presupposes the fact that Mysore was the chief place of the *nādu*. There is thus conclusive evidence to show that Mysore existed as a city as far back as the 10th century. During the Chōla rule in the 11th century, the district was designated Mudigonda-Chōla-mandala. The next reference to Mysore City that has been met with is in an inscription in Cole's Garden, which is dated A.D. 1499 and records a grant for the God Lakshmi Ramanasvāmi of Mysore, by a subordinate of Narasa, the father of Krishna-Rāya of Vijayanagar. The period of this inscription is anterior by several years to that of Hire-Bettada-Chāma-Rāja-Wodeyar, with whom it is usual to commence the genealogy of the Mysore kings. After this period we come to modern history.

The Yādava princes from Dvāraka in Gujarāt who, according to inscriptions, coming to worship their family god at Yadugiri

or Mēlkōte, became the founders of the Mysore House, are said to have been attracted by the beauty of the country to settle in the town of Mahishūr. But at the beginning of the 16th century its site was occupied by a village named Puragere. At this time the dominions of the Rāja of Vijayanagar, the ancient city on the banks of the Tungabhadra, extended really or nominally over nearly the whole of South India. The tradition regarding the origin of the present Mysore dynasty is given under Hadināru. The first of the line took the title of *Wodeyar* and his successors gradually extended their little dominions until one of them, named Bettada-Chāma-Rāja divided his country between his three sons. Wilks says:—"A grant is extant, dated in 1548, from Tim Rāj, probably the same to whom Hemanhally was assigned." To Chāma-Rāja, surnamed Bōl or the bald, he gave Puragere. Here a fort was either constructed or repaired in the year 1524, to which, from Mahishāsura or the buffalo-headed monster whose overthrow was the most noted exploit of Kāli or Chāmundi, the name of Mahishūr (buffalo town), or in its anglicised form Mysore, was again given. Fort after fort was subdued, and the limits of the country followed the progress of invading armies to the south. But till the beginning of the 17th century the Wodeyars of Mysore recognized the suzerainty of viceroys of Seringapatam, who derived their power from the Rāja of Vijayanagar. But in proportion as the power of the viceroys became more and more ineffective, that of the Mysore Wodeyars grew stronger and stronger: the latter gradually evaded payment of tribute to the former, and in 1610 obtained possession of Seringapatam itself, and with it what remained of the power and influence of the viceroys. Thenceforth Seringapatam became the seat of government of the Wodeyars.

It does not fall within the scope or purpose of this part of the work to follow the gradual expansion of the Mysore State under the Wodeyars, who in 1731 became subservient to the ends of the Dalavāyi or hereditary State minister and general nor to describe the transformation of Mysore to a Mussalman State under the usurper Haidar Alī, who kept the representatives of the Hindu dynasty in the position of State prisoners in their own palace at Seringapatam. Haidar's son Tīpu attempted to obliterate all traces of the Hindu-rāj, and in pursuance of this policy caused the town and fort of Mysore, the ancient residence

of the Rājas, to be razed to the ground, and deported all the inhabitants to the neighbourhood of Seringapatam. The stones of the old fort he employed in building another fortress, on a slight eminence about a mile to the east, to which he gave the appellation, still retained by the site of Nazarabad, or the place visited by the eye of the Almighty, and the remains of this fort are still to be seen.

The work which, according to Major Wilks, could not have been of the slightest use in defending the country was still unfinished at the fall of Seringapatam in 1799; and when it had been determined that the inauguration of the Rāja, then a child of four years should take place at Mysore, it was discovered that, owing to the almost universal demolition of the place by Tīpu, the workmen's huts at Nazarabad formed the only accommodation available for the performance of the ceremony. Into the best of these the young Rāja was conducted and placed on the throne, while the work of rebuilding the palace of his ancestors was going on. The restoration of the fort was commenced at the same time, and for this purpose the stones which Tīpu had removed to Nazarabad were brought back again. Owing to the presence of the court the town grew rapidly, and in time drew to itself much of the population of Seringapatam, which decreased as Mysore increased in importance. The Maharaja, at first through the Dewan Pūrnaiya, continued to govern the country till 1831, when the government was vested in a Commission composed chiefly of British officers and subordinate to the Government of India.

The Maharaja still continued to reside in his Palace at Mysore. He died at Mysore on the 27th of March 1868, aged 75, the eldest sovereign at the time in India. It seemed almost hard to believe that the Rāja who so short a time ago was on his throne in full possession of his faculties was a man whose early childhood had been subject to the caprice of Tīpu Sultān, and who remembered the great Duke of Wellington while yet in his prime: so completely had he outlived associations. Immediately after his death, his adopted son, by name Chāma Rājēndra Wodeyar, a child four years old, was proclaimed Maharaja, and in 1881 the country was restored to him and again placed under Hindu Government. During his reign of 13 years took place the gradual transformation of Mysore into the handsome city it now is. And after his lamented death at the close of 1894,

his eldest son, then 10 years of age, was proclaimed Maharaja, under the regency of his mother, the Maharani.

Temples in the City.

The City has a number of temples, the earliest of which probably dates from about the 15th century A.D.

The Varāhasvāmi temple is a fine Hoysala structure, especially the shrine of the goddess, which has a finely carved doorway and well executed pillars. The towers show good work. In the *navarangas* there are stucco niches at the sides of the entrance. The temple has images with inscriptions on their pedestals, *prabhāvalis*, etc. One of them, around the feet on the pedestal, mentions Chikka-Dēva-Rāja-Wodeyar (1672-1704) as the donor. Chikka-Dēva-Rāja-Wodeyar is said to have procured the stone image of Svēta-Varāhasvāmi from Srīmushnam (in the present South Arcot District) and set up the god in a newly built temple at Seringapatam, but as the temple was demolished by Tīpu, the god was removed to Mysore and set up in this temple in 1809. It is stated that Dewan Pūrnaiya had this temple built with the materials of a Hoysala building in the Shimoga District. In the temple are kept two inscribed images representing the *āchāryas* (or sages) Dēsikar and Jīyar. The former, also known as Vēdāntāchārya, was a Srīvaishnava teacher and author, who flourished in the 13th and 14th centuries, while the latter, also known as Varavaramuni and Manavālamāmuni, who was likewise a Srīvaishnava teacher and author, flourished in the 14th and 15th centuries. The inscriptions on the figures not only give their names but also state that they were presented by the Mysore king Krishna-Rāja-Wodeyar III to the Prasanna-Krishnasvāmi temple at Mysore which he built in 1829. About the niche on the south outer wall of the shrine of the goddess in this temple is an inscription—*Māya bhadra* in characters of the 12th or the 13th century. It is not clear what the expression means, whether it refers to the niche itself or to the artist who made it. There are also masons' marks and letters in several places in the building.

The god in the Lakshmīramana temple is Nambi-Nārāyana, a form of Vishnu holding the discus and the conch to the front in the lower hands. The cell to the right contains the goddess of the temple. Here is likewise a good figure, about 4 feet high, of Vēnugōpāla, which is said to have been a special object of

worship before the Prasanna-Krishnasvāmi temple was built. To the right in the *prākāra* is a standing figure, about 2 feet high, with folded hands of Rāja Wodeyar. An inscription in the temple states that he built the tower over the *mahādvāra* or outer gate and that for him the god of the temple changed poison into nectar. The latter statement is in allusion to tradition which says that Rāja-Wodeyar to whom the *archaka* of the temple served poisoned *tīrtha* at the instigation of some of his enemies, swallowed it and was not harmed in the least owing to his firm faith in the god. The temple appears to be the oldest in the City as evidenced by an inscription in Cole's Garden which records a grant for the god in A.D. 1499 by order of Narasana-Nāyaka, father of Krishna-Dēva-Rāya of Vijayanagar (see below).

The Trinēsvara temple in the fort is a large Dravidian structure, facing west, with a *prākāra* or enclosure and a lofty *mahādvāra* or outer gate. Inside the *mahādvāra* are two niches at the sides enshrining figures of Ganapati and Bhairava. In the north-west of the *prākāra* are numbers of Nāga stones set up under a *pipal* tree, some of which are well carved with a *linga* or a figure of Krishna at the top. Around the *prākāra* are several *lingas* and shrines of Pārvati, Chāmundēsvari, Sūryanārāyana and Sankarāchārya. The last is a good marble figure lately set up. The *navaranga* has two entrances, one on the west and one on the south. To the left of the *sukhanasi* entrance is a figure, about 1¼ feet high, of the sage Trinabindu who is said to have worshipped the god. The god is named Trinēsvara after him, though also known popularly Trinayanēsvara. Facing the south entrance is a cell which contains the metallic figure of the god. It is flanked by two niches containing figures of Ganapati. On the south outer wall of the *navaranga* are two niches enshrining figures of Vīrabhadra and Dakshināmūrti. The latter, seated under a tree in the posture of meditation, has 4 hands—the right upper holding a rosary, the left upper a Rudravīna and the left lower a book, the right lower being in the *chinmudra* or teaching pose. The pedestal is sculptured with the figures of the seven sages. In a niche in the *prākāra* facing the south entrance are two figures standing side by side with folded hands, which are said to represent the Mysore kings Kanthīrava-Narasa-Rāja-Wodeyar (1638-1659) and Dodda-Dēva-Rāja-Wodeyar (1659-1672) who renovated or

enlarged the temple. A magnificent portrait statuette of the former king, enshrined in a cell in the Narasimha temple at Seringapatam, which was erected by him, has been thus described :—

"The statue, which is about 3½ feet high, stands on a high pedestal with folded hands and is richly ornamented. It wears a long robe with a sword, shield, and dagger on the left side, large ear-rings and a *vīrapendeya* or hero's badge on the right foot. The figure is beautifully carved and has a life-like majestic appearance. The name of the king is engraved on the pedestal." (*M.A.R.* 1912).

In the Prasanna-Krishnasvāmi temple, which was founded by Krishna-Rāja-Wodeyar III in 1829, a dozen modern inscriptions are to be seen on brass-plated door-ways, vehicles, silver vessels, etc. Labels are also to be seen on the pedestals of metallic figures of gods, saints and sages, about 39 in all, the king's name being also given. We have likewise here in a shrine statues and metallic figures of the king and his queens with labels, 7 in number on the pedestals. This temple has nearly 40 inscribed metallic images of gods, goddesses, saints and sages. The inscription in each case gives the name of the image and states that it was presented to the temple by the king. In the *prākāra* or enclosure of this temple is a small cell enshrining a figure of the sage Atri, the reason given for its existence being that the sage was the *gōtra-rishi* of the *āgamika* who set up the god in the temple. The sage is also the *gōtra-rishi* of the Mysore Royal Family. Almost all the metallic figures of this temple bear inscriptions on their pedestals stating that they were presents from Krishna-Rāja-Wodeyar III who built the temple. In the shrine of Rāmānujāchārya are kept three small stone figures of Paravāsudēva, Anantasayana and Rājamannār (a form of Krishna).

The Prasanna-Venkataramanasvāmi temple has three lithic inscriptions in it. One of them, dated 1836, gives a long account of the piety and peregrinations all over India of a Mādhva devotee named Subbarāyadāsa *alias* Gōpāla-dāsa who founded the temple, and who was honoured and patronised by Krishna-Rāja-Wodeyar III of Mysore. His portrait statuette, about 3 feet high, represented as surrendering everything, even his body, to God, stands in front of the shrine with an inscription at the sides giving his name and explaining his attitude. He

bears the musical instrument called *tambūri* and holds in the left hand a water-vessel from the spout of which falls a libation of water indicating that he is giving away everything that he can call his own. There is also an interesting painted wooden panel with figures on it fixed in the wall of a room over the Ānjanēya shrine in the same temple. The upper portion shows Vyāsa in the middle seated on the coils, and canopied by the five hoods of a serpent, flanked on the right by Mādhvāchārya and Garuda and on the left by Bhīma and Hanumān, while the lower portion exhibits four standing figures of which the first represents Dewan Pūrnaiya, the second Krishna-Rāja-Wodeyar III, the third Subbarāya-dāsa and the fourth his elder brother Sīnappa. The temple has a copper-plate inscription and a number of old papers consisting of *sannads* and letters addressed to Subbarāya-dāsa and *rahadāris* or passports granted to him by various governments during his travels in different parts of India. These range in date from 1821 to 1858. The *Chitra-mantapa* or painted hall in this temple contains the painted Vyāsa panel, has also paintings on the walls and the ceiling. There are likewise four painted doors, two single to the right and left of the Vyāsa panel and two double on the right and left walls, said to have once belonged to the Mysore Palace, which contain in the upper portion portraits of twelve Mysore kings in all with inscriptions giving their names and the period of their reigns, and in the lower portion figures of elephants. The period of the reign is given not only in years and months but also in multiples and fractions of *pattas*, a *patta* denoting a reign of twelve years. The following table gives the names of the kings in the order of succession and details of their reigns :—

No.	Name	Reign		
		Patta	Years	Months
1	Rāja-Odeyar	3¼	39	5
2	Chāmarāja	1¾	20	..
3	Kanthīrava-Narasa-Rāja ..	1¾	20	5
4	Dodda-Dēva-Rāja	1	13	6
5	Chikka-Dēva-Rāja	2½	31	8
6	Kanthīrava-Mahārāja	¾	9	3

No.	Name	Reign		
		Patta	Years	Months
7	Dodda-Krishna-Rāja	1½	18	..
8	Chāma-Rāja	..	1	6
9	Immadi-Krishna-Rāja	2½	31	9
10	Nanja-Rāja	..	4	4
11	Bettada-Chāma-Rāja	½	6	2
12	Khāsa-Chāma-Rāja	1½	19	7

Besides the doors mentioned above, there are also paintings on the walls representing places, temples, etc., with labels: on the right wall we have Ālvāru-utpatti-sthala (the birth place of Nammālvār, Tirunagari in the Tinnevelly District), Nava-Tirupati (nine holy places in the same district), the Virūpāksha temple at Hampe, Mēlkōte, Seringapatam, Ganjam and so forth; and on the left wall the Chakrapāni temple at Kumbakōnam, Chennapattana (Madras), Belur, Nanjangud, Sivaganga, Kānchi, Chāmundēsvari hill and so on. The ceiling depicts places, rivers and mountains in Northern India such as Kāsi, Pandrapur, Srīnagara, Alakananda, etc.

The Visvēsvara temple in the old *agrahāra* is a modern structure caused to be erected by Sir M. Kantaraja Urs, K.C.I.E., C.S.I., about twenty years ago. It is a small neat building with a *prākāra* or enclosure. Four inscribed slabs ornamented with floral borders, which are built into the base of the temple, attracted my notice. They measure 5 feet by 2 feet. The inscriptions on them have nothing to say about the temple, but give some geographical information. One of them, built into the north base, names the five continents and gives their area and population. A rough stone by its side bears the inscription "Kaliyuga 5000." Another built into the east base to the left of the entrance gives the area of Mysore as 28,000 square miles and the population as 49 lakhs. The first portion of the inscription is concealed by the flight of steps leading into the temple. Another also built into the east base, but to the right of the entrance, names 22 languages, mostly foreign, such as Swedish, Armenian, Burmese and so on. The fourth, built into the south base, consists of two parts: the first part gives the number of Chakravartis as 5, of Mahārājas as 35, and of Rājas as 38, these items being put in brackets; while the second part names 19 Indian

languages such as Kannada, Tamil, Uriya and so forth. A rough stone at the side gives the number of years that have elapsed since the creation of the world. There are, besides, ten more such slabs around the base, seven plain and three with similar ornamental borders, but bearing no inscriptions. From the inscription "Kaliyuga 5000" mentioned above, the period of these epigraphs can be made out, but the purpose for which they were put on stone is not clear. Evidently the slabs have been brought from some other place and built into the base. Outside the temple is a good pond with a pillared veranda all round with three niches in the three directions enshrining figures of Ganapati, Durga and Pārvati.

The Sōmēsvara temple, situated in the north-east of the fort, consists of three cells standing in a line. The middle cell has a *linga*, the right cell the goddess Sōmasundari and the left Nārāyana. In front of the Nārāyana shrine are set up on a raised embankment figures of the nine planets. All the figures except the *linga*, which is said to be very old, were set up by Her Highness the Mahārāni Vānivilāsa Sannidhāna about thirty years ago. The south outer wall has a niche enshrining a good figure of Dakshināmūrti. To the south of this temple stands a shrine dedicated to Bhairava, known as Kōdi-Bhairava or Bhairava at the outlet of the tank. This temple is of interest as according to tradition it was here that the brothers Yadu-Rāya and Krishna-Rāya, the progenitors of the Mysore Royal family, who came from Dvāraka, stopped for some time before going to Hadināru to fight the Karugahalli chief. The image of Bhairava, about 3 feet high, has for its attributes a trident, a drum, a skull and a sword. It is flanked on the right by a female *chauri*-bearer and on the left by a female figure, apparently Bhadrakāli, with a bill hook in the uplifted right hand. The Darga close by is a fine building with stucco decorations situated about half a mile to the north-east of the fort. It is said to contain the tomb of a Muhammadan lady and to have been erected in about 1830 at the instance of the Mysore Resident J. A. Casamaijor.

Sculptures in Jaggu Lal's Choultry.

In Jaggu Lal's choultry, situated in Doddapete, there are a few interesting sculptures. These consist of a standing figure of Hanumān, about 5 feet high, the pedestal on which the god once stood, and a cylindrical pillar, about 1 foot high, resembling

a *linga*, standing on a pedestal, about 1½ feet high. The pillar is sculptured all round with figures in bas-relief: the upper portion showing a five-faced figure (either Subramanya or Siva) and figures of Ganapati, Sūrya, Sarasvati, and Lakshmi for Pārvati; and the lower portion seven *rishis* or sages, some with a beard. The top of the pillar has seven holes stopped with round black stones which are said to represent *Sālagrāmas*. From enquiries it is ascertained that these sculptures belonged to an old institution known as Palari *matha* which once stood near the modern Power House and that the *matha* having been pulled down, the images, etc., were removed to Jaggu Lal's choultry to which the institution had belonged. The figures are to be enshrined in a building said to be under construction out of the funds of Jaggu Lal's charity. To the south of the Police Station in Doddapete, Mysore, is a shrine containing a figure of Panchamukhi (five-faced) Hanumān. The god has three-faces in front, one on the crown of the middle-face and one on the back, and ten hands, five in front, and five in the back. The figure is said to have been set up during Dewan Pūrnaiya's time.

Inscriptions in the Oriental Library.

The inscriptions in the Oriental Library, located in a building situated in the Gordon Park, are 12 in number, 6 built into the walls inside and 6 outside. Of the inside inscriptions, 3 are on the east wall facing west and 3 on the west wall facing east. Of the former, the first is a Tamil record of Vijayanagar, dated 1411 (Hoskote 149 of the Bangalore District); the second is a Nolamba record, dated about 960 (Chintamani 43 of the Kolar District); and the third a Hoysala record, dated 1063 (Kadur 161 of the Kadur District). Of the latter, the first is a Hoysala inscription bearing the dates 1078 and 1107 (Tiptur 105 of the Tumkur District); the second, a Chālukya record dated 1130 (Tiptur 104); and the third a Chōla record, dated 1035 (Kolar 14 of the Kolar District). Of the outside epigraphs, one is on a pillar, a Chōla record, dated 1029 (Nelamangala 1 of the Bangalore District); and five are built into an embankment in front. Of the latter, one is a record of a Senavara chief, dated about 1060 (Chikmagalur 76 of the Kadur District); another, a Chālukya inscription, dated 1012 (Shikarpur 287 of the Shimoga District); another also a Chālukya record, dated 1043 (Davangere 19 of the Chitaldurg District); another a Hoysala record, dated 1218 (Kadur 129); and the fifth, also a Hoysala inscription,

dated 1184 (Tarikere 15 of the Kadur District). It is a pity that the slab containing an old record of the Ganga king Srīpurusha (*E. C.* III, Tirumukudlu-Narsipur 1), which was kept in the Oriental Library, is not now forthcoming. Fortunately we have impressions and facsimiles of this epigraph.

An inscription is to be seen on the ornamental stone cot kept in this Library. The cot, which measures 7½′ by 6′, is well carved and ornamented on all the four sides and has a flower in the middle of the upper surface. The legs, which are separate pieces about 2 feet high, are also well executed. It is said that the cot once belonged to Kempe Gowda of Māgadi.

Inscriptions in Cole's Garden.

The inscriptions in Cole's Garden of Narasa, father of Krishna-Dēva-Rāya of Vijayanagar, records a grant in 1499 A.D., for the god Lakshmiramana of Mysore (*Maisūrpurādhīvāsāya Lakshmikāntāya*) and gives the name *Maisur* just as it is pronounced and written in the present day.

Inscriptions in the Santīsvara-basti.

The Jain temple, known as Santīsvara-basti, has also a few inscriptions on the pedestals of images and on vessels, etc., which are nearly 100 years old. Some of the latter were presents from Dēvīrammanni, queen of the Mysore king Chāma-Rāja-Wodeyar IX (1776-1796).

The Madhuvana epitaphs.

In the garden below Doddakere, called *Madhuvana*, which contains the *brindāvanas* or tombs of the deceased members of the Royal Family, about 15 epitaphs are to be seen, though only one of them is dated.

The Chāmundēsvari Temple.

See under *Chāmundi*.

The European Cemetery.

The oldest tomb-stone in the European Cemetery bears the date April 1, 1857. A monument of curious interest is the one erected " by a few of his many friends, in memory of Marquis Diego Viviani Di Forrazhano, born at Eboch, Italy, 1st January 1832, and died at Mysore, 1st August 1901." The Marquis having left Italy for political reasons, became a coffee-planter in Coorg, but not succeeding in that pursuit, settled at Mysore, where he had an appointment under the Palace as Superintendent of Parks and Gardens.

In St. Bartholomew's Church there is a tablet, erected by his brother officers and other friends, to the memory of Lieutenant-Colonel A. H. Macintire, Madras Staff Corps, and the Military Secretary to the Maharaja of Mysore, who died in 1897, aged 50.

Industries and Trade.

A large quantity of paddy comes into the City from the neighbouring rice-producing taluks of Seringapatam, T.-Narsipur, Yedatore and Nanjangud, and a brisk trade is carried on in this commodity. The greater part of the paddy is converted into rice locally and then exported. For this purpose, there are a number of power worked rice mills established in the City.

Weaving of cotton, silk and woollen cloths of a good quality is done at hand-loom factories.

The Government Industrial School turns out good work in metal and wood, and trains students in these industries.

Besides the above, there are the usual smithies, comb-makers, rattan workshops, fancy workers, wood workshops, ivory carvers, fan makers, and workers in leather goods. These carry on work on a small scale, and meet local requirements to some extent.

There are also two taxidermists, *viz.*, Messrs. Theobald Bros., and Messrs. Van Ingen and Van Ingen. These do superior work in mounting *shikar* trophies, etc.

Imports and Exports.

The value of the imports and exports is estimated at about Rs. 60 lakhs.

Municipal Administration.

The present Hale-Agrahār, the Fort, Dodda Petta and the Lashkar Mohalla mainly constituted the limits of the old town of Mysore in the early days of the 19th century. Some very fine additions still extant, in the shape of eastern and western wings, owe their origin to the days of the rule of His Highness the late Maharaja Srī Krishnarāja Wodeyar III.

Municipal activities in Mysore are now more than half a century old. According to the instructions issued by the

Government of India for the constitution of Municipalities in April 1861, a Committee was formed about July 1862, in the city of Mysore, with the then Superintendent of the Ashtagram Division as President, and five official and three non-official gentlemen as members, the latter including a Hindu and a Mahomedan.

The five Official Members were :—

1. The Deputy Superintendent.
2. The Executive Engineer.
3. The Officer Commanding the Division.
4. The Amildar, Mysore Taluk.
5. The Sar Ameen, Mysore.

To begin with, the *Kachara Terigay*, levied for sanitary purposes, was abolished, the Municipal funds being made up chiefly of town dues or *Octroi*. The improvement of the roads and drains claimed first attention ; a market was also soon built and some street lights provided. Attention was also, at the same time, paid to conservancy, in so far as it was possible. To enable the Municipality to extend its operations, the Government kindly transferred the local Mohatarfa collections to it from the Government Revenues, in 1869-1870, on condition of the Town Police being maintained and paid from this source. In the course of the first decade, the Municipal Revenue, which amounted at the commencement to about quarter of a lakh, doubled itself, and the interest of the townsmen in their civic concerns, under the fostering care of the Government, began to mainfest itself in several useful ways.

During the second and the third decades, improvement became gradually perceptible, the Government having revised the Octroi taxation so as to define its proper scope and confine its operation to productive articles and afforded several other local facilities. Arrangements were set afoot to relieve the Fort of its congestion of houses. A Regulation to govern Municipal work was also introduced in 1888. Under Regulation III passed in that year, the Municipal Regulation

then in force in Bangalore City was extended to Mysore. An amending Regulation was passed in 1890 and Regulation VII of 1899 gave the power to levy Octroi and to assess a water rate. Relieved of the burden of Police charges, the Municipality, since 1890-91, contributed towards the grants-in-aid to the local Educational Institutions to some extent and in 1922 took over the administration of Primary Education in the City, subject to certain conditions.

The fourth decade, commencing with the privilege of election, extended by the Government in regard to the constitution of the Municipal Road, witnessed further progress, which, however, suffered owing to the subsequent calamitous advent of plague in 1898. Under the arrangements sanctioned by the Government to combat this dire disease, the city has since been fast recovering from its disastrous effects.

The Mysore City Municipality is now governed by Regulation No. VII of 1906, the "Mysore Municipal Regulation" as amended by later Regulations. (See under *Bangalore*). The President is also the Chairman of the Board of Trustees for the improvement of the City of Mysore. Suitable rules prescribing the qualifications of voters and candidates at elections have been issued. The Municipal Council has also constituted several committees, *viz.*, the Managing Committee, the Schools Committee and the Health Committee. The Managing Committee consists of nine members with the Vice-President as Chairman, and exercises all the powers of the Council under the Regulation, except those reserved by Government, or the Council, or delegated to the Schools and the Health Committees. The Municipality has framed bye-laws on various other matters.

Under the Regulation above mentioned, the Municipal administration of the City is vested in a Council which consists of thirty members who hold office for a term of three years. The Council has the privilege of electing the Vice-President, but the President is appointed by the Government. Of the total number of councillors, twenty are elected by rate-payers in the City and the rest are nominated by the

Government, with a view mainly to maintain adequate representation of minorities. The registered list of voters contains 4,400 names, of whom more than 2,500 voters took part in the last general election held in December 1924.

The City is divided into the following seven *mohallas* for purposes of Municipal administration :—

1. Fort;
2. Lashkar;
3. Dēvarāj;
4. Krishnarāj;
5. Mandi;
6. Chāmarāj; and
7. Nazarbād.

The Chief Officer, the Health Officer and an Assistant Engineer are the principal executive officers employed by the Municipality.

City Improvement Trust.

With the help of liberal grants from the Government, considerable improvements have beeneffected in the sanitation and health of the City during the past 45 years, more especially since the constitution of the Trust Board in 1903, under the Mysore City Improvement Regulation III of 1903. During the year ending 1925-26, the Board consisted of 9 Trustees, of whom 4 were *ex-officio*, 2 were elected by the Municipal Council and the rest nominated by Government. More than 7,497 insanitary houses have been removed and wide roads and conservancy lanes formed in most parts of the old City. City extensions on modern lines have been laid out to provide house sites for the displaced population as detailed below :—

Names of Extensions	*No. of Sites*
Chāmundi Extension	1,082
Narasimharāja Mohalla	205
Vāni-Vilās Mohalla	286
New Lakshmīpuram Extension ..	75
New Idga Extension	594

A comprehensive system of drainage was adopted in 1910 providing for the construction of underground pipe sewers for the whole City with the necessary outfall works. Already 56·8 miles' length of pipe line has been laid and three out of eight areas into which the City is divided for drainage purposes have been completely sewered on this up-to-date system.

The creation of public parks which form a special feature of the eastern portion of the City has been achieved by the combined efforts and resources of the Trust Board and the Palace Authorities. (For an account of the improvements effected see below).

The total length of roads in the City is 180 miles, of which over 50 miles consist of roads exceeding 40 feet in width and 25 miles are provided with avenues.

Water is supplied to the City by pumping it by means of electric power from the Dēvarāj Channel, down the Cauvery river, near Belagola, a village 7 miles from Mysore, to the reservoir, near the City Railway Station, where it is filtered and conveyed in pipes for service in the City. The Water Works are named after Her Highness the Mahārāni Vāni Vilās Sannidhāna, C. I., during whose Regency of the State the original Works were constructed. The management of the Works is in the hands of the D. P. W. and the annual cost of maintenance is about Rs. 50,000. The capacity of the pumps is about $1\frac{1}{2}$ million gallons per day. The total number of public fountains is about 400. To answer the growing demands of the City, extension works at an estimated cost of 4 lakhs of rupees are in progress.

The principal markets of the City are known as the Dēvarāj and Mandi Markets. These are being improved further at a cost of Rs. two lakhs. It is proposed to build a third market in the Chāmarāja Mohalla at a cost of Rs. 70,000.

A new building estimated to cost Rs. 3 lakhs for locating the Offices of the Municipality and Improvement Trust Board is nearing completion.

The whole City, including the Chāmundi Hill, is lit by electricity. The electric lighting of the streets was successfully inaugurated on September 26th, 1908, the lights being switched on by His Highness the Maharaja from the throne in the Jaganmohan Palace. The power is supplied from the Cauvery Power Works at Sivasamudram. The following is a brief description of the system of lighting adopted in the City :— Lighting.

The system adopted for street lighting is termed " The Municipal Series Incandescent Electric Lighting Scheme." It consists of 80 to 120 lamps of 40 to 60 C.P., being connected in series, and the current maintained constant. There are six such circuits at present for lighting the town of Mysore. Current for these lamps is supplied by means of six 17·5 k.w. constant current transformers, connected to 25 cycles, 2,200 volts, a.c. buss. There are at present 617 lights maintained at Municipal cost. The consumption of power by these lamps is 60 to 75 volts for lamps of 40 to 60 c.p. Mazda. The continuity of the series circuit is maintained by the simple device known as " The Automatic Film Cut Out." Along the Karikal Thotti road lamps are provided for each post at 150 feet apart. In Chāmarāj and Doddapet roads lamps are provided for every alternate post, *viz.*, 300 feet apart. In other roads, lamps are provided for every 3rd post, *viz.*, 450 feet apart. The lighting service is on daily at 6.30 P.M., and is off at 6 A.M. The average life of these lamps is 800 to 1,000 hours. Lamps require renewal every quarter on an average. Additional lights have been sanctioned for the city, and steps are being taken to instal them.

The income of the Municipality is derived from the following sources :—

A rate on buildings, tax on all vehicles or animals used or kept in the limits of the Municipality, or a toll on vehicles and animals entering it, an Octroi on animals and goods brought into it for purposes of consumption, a general water rate on the rental value of buildings, rent from Municipal properties, market and receipts from pounds, contributions from District Funds and the Government miscellaneous receipts, such as sale of sites and trees and fines, etc.

The incidence of Municipal taxation during the year 1925-1926 was Rs 3-2-11 in the Mysore City as against Rs. 4-1-8 in the Bangalore City.

The following is a statement of the income and expenditure

MYSORE CITY

Statement showing the Receipts and

Receipts					
	1919–20	1920–21	1921–22	1922–23	1923–24
	Rs.	Rs.	Rs.	Rs.	Rs.
Octroi	1,01,136	1,04,935	1,02,757	83,000	89,591
Tax on buildings & lands.	25,432	35,853	36,634	38,011	37,368
Tax on vehicles & animals.	4,739	6,530	6,751	6,683	6,858
Tolls	30,600	33,000	33,440	40,698	48,720
Water-Tax ..	16,090	19,913	20,416	20,747	20,310
Lighting-Tax ..	4,890	6,888	7,155	7,448	7,427
Mohatarfa ..	7,929	..	..	..	..
Realization under Special Acts.	3,988	4,205	3,643	3,463	3,882
Rents on lands and Buildings.	3,047	4,377	6,157	6,983	3,677
Sale proceeds of lands, etc.	1,960	4,337	1,569	1,191	6,049
Markets and slaughter houses.	30,928	37,721	43,614	49,543	47,681
Interest on investments.	2,475	..	2,236	1,982	2,035
Sewage Farm ..	1,684	1,633	1,975	1,934	1,639
Grants and contributions.	28,137	19,615	53,267	27,514	26,159
Refunds and recoveries.	365	245	4,085	470	225
Miscellaneous ..	38,616	959	20,542	3,975	2,307
Total ..	3,02,016	2,80,212	3,43,041	2,93,642	3,03,888

of the Municipality for the past five years :—

MUNICIPALITY.

Expenditure for the years 1919-20 to 1923-24 :—

	Expenditure				
	1919–20	1920–21	1921–22	1922–23	1923–24
	Rs.	Rs.	Rs.	Rs.	Rs.
General Administration.	50,989	50,869	44,326	39,148	54,143
Public Health :—					
i. Conservancy and Sanitation.	62,596	66,971	49,709	48,681	57,813
ii. Other charges	16,704	14,915	15,184	16,039	26,723
Sewage Farm ..	3,922	3,829	4,157	3,077	5,005
Avenue ..	1,561	1,745	1,557	1,658	1,546
Public Instruction	19,378	27,270	26,620	26,680	26,284
Refunds ..	5,356	8,655	6,102	4,035	1,031
Pensions ..	1,841	780	75	..	..
Electric Lighting..	25,266	29,072	26,160	25,863	9,233
D. P. W. Original Works.	16,047	5,628	19,012	11,938	23,865
D. P. W. Repairs	24,667	35,373	32,129	38,568	15,044
Tools and plants	100	1,823	5	83	854
Road watering ..	322	12	..	25	2,483
Plague charges ..	4,753	1,873	3,069	1,728	7,984
Medical Relief ..	3,871	4,582	5,141	6,113	7,484
Water-Supply ..	23,697	325	270	27,499	37,921
Fares and Festivals.	7,469	7,446	10,198	5,200	5,884
Contribution :—					
Municipal Office Building.	5,000	5,000	5,000	5,000	5,000
Miscellaneous ..	50,745	17,356	54,419	35,724	4,494
Total ..	3,24,284	2,83,524	3,03,113	2,97,059	3,42,440

Hospitals and Dispensaries.

There were in the City 12 hospitals and dispensaries during the year 1925 :—

1. The Krishnarajendra Hospital.
2. Her Highness the Maharani's Hospital for Women and Children (Vanivilas Hospital).
3. The Holdsworth Memorial Hospital for Women and Children, maintained by the Wesleyan Mission.
4. The Princess Krishnajammanni Sanatorium.
5. The Local Fund Dispensaries (six).
6. Palace Dispensary.
7. Epidemic Diseases Hospital.

Beds are available for plague and other infectious diseases. Incurables are also housed. There are besides four Ayurvēdic and Unāni hospitals at which indigenous medicines are dispensed.

Of these, the Krishnarajendra Hospital was orginally known as the General Hospital. It was started in 1876. Its name was changed to Srī Krishnarājēndra Hospital in April 1918, when a new building was constructed at a cost of about Rs. 5 lakhs. The new building has its exterior worked in with a harmonious blending of a variety of ornamental panels, mouldings, entablatures and cornices of different types of architecture with a predominance of the Ionic type. It is a two storeyed building consisting of spacious wards surmounted by a high circular dome in the centre and a subservient turret dome at either end. The building is fitted up with up-to-date electrical and sanitary fittings, fully equipped operation theatres, and clinical laboratory. Besides the General Out-patients' Departments for men and women separately, there are the special departments such as the Eye Department ; Ear, Nose and Throat Department ; and the Electro-Therapeutic Department including X-Ray.

During 1927, the daily average number of in-patients and out-patients was 155.26 and 471.72 respectively.

The Holdsworth Memorial Hospital, a handsome and commodious building, is situated on the Idga Extension to the north-west of the city, and is one of the first buildings seen as one enters the city by train from Bangalore.

This hospital occupies a site of about seven acres, the gift of the Government of His Highness the Maharaja. The foundation stone was laid on June 3rd, 1904, by Mrs. Calvert, of Hastings, England, and the building was opened by His Highness the Maharaja on August 21st, 1906, when at the close of his most sympathetic speech, His Highness was pleased to announce the grant of a donation of Rs. 10,000 by Her Highness the Dowager Maharani in aid of the funds of the hospital. The building cost nearly Rs. 1,50,000. The staff consists of two English lady doctors and a lady apothecary, an English nursing Superintendent with an assistant and a considerable staff of Indian nurses. The cost of up-keep is about Rs. 1,500 a month, the whole of which with the exception of a Govenment grant of Rs. 200 is raised by voluntary subscriptions. There are several wards in the hospital, with accommodation for about 70 in-patients, and provision is made for all classes of the people irrespective of caste and creed. There is a large up-to-date operation theatre and one of the chief features is the ward provided for the use of *gosha* patients, where every bed is surrounded by curtains, so that the patients may be visited by their friends, who are unable to see any of the other occupants of the ward. There are also several "family" wards, small separate rooms which are given up to the use of patients coming in from distant places with one or two friends. The hospital is deservedly popular and many of the patients come from great distances, often from the outlying parts of the State and from Coorg.

When visiting Mysore City, Their Royal Highnesses, the Prince and the Princess of Wales, now Their Majesties the King Emperor and Queen Empress, were much interested in the work and to evince their sympathy sent large autograph portraits of themselves for the opening ceremony. Subsequently Her Majesty Queen Alexandra sent autograph portraits of herself and King Edward, and His Highness the Maharaja has also given to the hospital a large handsome picture of himself. The hospital bears the name of "Mary Calvert Holdsworth," who, with her husband the Rev. W. W. Holdsworth, M.A., lived for several years in the city and took a never-failing interest in the welfare of the women and children.

Orphanages and homes for the destitute.

There are besides a number of charitable institutions, *viz.*, the Hindu Abalāsrama, the Anāthālaya, the Wesleyan

Mission Orphanage and Girls' Home, and the Convent of the Good Shepherd, the number of inmates in each being 32, 47, 70, and 225 respectively.

The Hindu Abalāsrama provides lodging and boarding to the inmates, and also instruction, both Primary and Lower Secondary. They are also taught sewing, knitting, rattan work, fancy work, etc.

The Anāthālaya, or orphanage, provides boarding and lodging to the inmates, who are orphan boys having no means for their sustenance and education. The institution is maintained by public subscription, a Government grant and other charities. The inmates are given Secondary education in English, Kannada and Sanskrit, with special reference to the Vēdic rituals.

The Weslyan Mission Orphanage and Girls' Home is situated in a new and commodious building in Nazarbād. Provision is made for about seventy inmates. It is supported entirely by voluntary contributions.

Improvement of the City.

Much has been done during the last 40 years to improve the sanitation and the health of the city. There are three distinct stages in the Sanitary History of Mysore City. The first stage is from 1884 to 1902, when, to remove the insanitary condition and the unhealthiness of the city, which had long been a matter of grave concern to the Government, a Sanitary Division, under Mr. Standish Lee, was established by the then Dewan Sir K. Sheshadri Iyer. The second stage dates from 1902 to 1910, and commenced with the creation of the present Improvement Trust Board to improve the city on more comprehensive lines. The third stage commences from 1910, when a complete underground drainage system, on modern lines, for the whole town was adopted at the suggestion of Mr. (now Sir) M. Visvesvaraya, who was then the Chief Engineer.

What was done from 1884 to 1902, *i.e.*, before the creation of the Improvement Trust Board, may be briefly summarised as follows :—

1 The filling of a portion of Pūrnayya's Nalla, a deep drain cut by the famous Dewan, to lead water from the Cauvery into the capital. The present fine wide Sayaji Rao Road has taken the place of the Nalla, which was a source of unhealthiness to the town.

2. The sewerage of the Fort and the Palace by a system of underground pipe sewers.

3. The diversion of the sewage of Lashkar and Mandi Mohallas through a tunnel across the Government House Compound to the valley at the north-east corner of the city, with a view to reduce the flow of the sewage in Captain Purchase's open masonry main drain, which ran along the ditch to the east of the Fort.

4. The laying of a pipe main for the sewage of the Dēvarāja Mohalla.

5. The laying of a main sewer serving the Krishnarāja Mohalla.

6. The construction of the western extension of Chāmarājapura, called after His Highness the late Maharaja. This was the first important and successful measure carried out in the direction of extending the town.

7. The filling of the ditch around the Fort and its conversion into a Park.

8. The supply of wholesome drinking water by a system of water pipes, firstly from the Kukkarahalli Reservoir, situated at an elevation to the west of the city, and subsequently from the Cauvery by pumps worked by turbines. This was a material step in the interest of the general health of the city.

The above measures were adopted piecemeal, and were, so far as they went, only palliative in character, but the work of improving and remodelling the city on comprehensive lines remained to be dealt with.

Plague broke out in the city in 1898, and raised the death-roll alarmingly. With the help of the Plague Commissioner, the Municipality made some efforts to combat the ravages of the disease by opening out lanes and streets in congested localities, and creating extensions to remove the congestions in the city. It was soon evident that the resources of the Municipality were inadequate to the demands of the situation. The Government of His Highness the Maharaja therefore came to the rescue, and issued Government Order (No. 4168-79 L. F. 3602,) dated Bangalore, the 18th September 1902, in which a Committee was appointed, with the Chief Engineer as the President, to consider the whole question and formulate proposals for the improvement of the city. The following

extract of the above quoted Government Order shows the general lines on which improvements were subsequently carried out :—

" It is unfortunate that the city of Mysore, notwithstanding the large sums spent upon it for improvements, should still be subjected to outbreaks of plague each successive year. Government consider that nothing but sustained exertions for carrying out a carefully prepared programme of sanitary improvements can establish the health of the place. Conjested portions should be opened up, not simply by demolishing houses and sending the inhabitants adrift, but by devising suitable extensions and affording facilities for building houses. It is unlikely that the Municipality will be able to find all the money required for improving the city. But taking its general importance as the capital of the State into consideration, His Highness the Maharaja considers that the State may properly bear a large part of such extraordinary outlay. How much of the expenditure required may be fairly expected to be met out of Municipal resources is a question that can be settled only after obtaining an approximate idea of its total amount.

" The general lines on which improvements could be usefully designed seem to be the following :—

" The slums of the city, wherever they exist, should be be first improved by knocking down insanitary buildings, providing against overcrowding, bad drainage and otherwise defective sanitation. Proper quarters should be found for surplus population from such localities, and such assistance as is possible and reasonably practical should be extended to poor Indian people for building proper houses. A comprehensive scheme for proper drainage should be devised not necessarily with a view to attain theoretical but unpractical perfection, but to meet the reasonable needs of the city."

Work was commenced in right earnest and pushed forward vigorously by the Trust Board from 1903, when the City of Mysore Improvements Regulation III of 1903 was passed, under two officers lent from the Government Public Works Department. Insanitary areas were removed *en block* in some localities, all the narrow lanes were widened, conservancy lanes opened for the facility of drainage, many low-lying and ill-ventilated houses dismantled, and extensions

were formed to provide room for the displaced population. Drainage facility was made possible practically for every house.

Drainage works on a combined system were also undertaken. Up to 30th June 1926, the Trust Board acquired about 7,637 properties including open areas and paid about Rs. 30·5 lakhs as compensation, and spent about Rs. 20·2 lakhs in drainage works and about Rs. 15·4 lakhs other improvements. The improvements effected have proved of the highest beneficial value, and added much to the comforts and convenience and the health of the public. Those only who can recall the hopelessly insanitary condition of Lashkar and Mandi Mohallas before the creation of the Improvement Trust Board can realize the wonderful change brought about in these areas by the improved sanitary conditions. In the place of narrow winding alleys and dark ill-ventilated low houses closely packed together, new streets and lanes and better housing conditions are visible. The appearance of plague has been rare in recent years, though it cannot be said to have totally left it.

Removal of congestion.

When the population per acre of built area is considered, the city cannot be said to be congested or overcrowded, when compared with cities like Bombay or Calcutta. But when the manner in which houses have been constructed in many parts of the city, without regard to any alignment, huddled together, obstructing light and ventilation, and rendering drainage or conservancy impossible, is considered, if there was no congestion proper, there was a condition very much akin to it, requiring demolition and rearrangement. In particular areas also a population of about 150 per acre was considered sufficient congestion in a town where buildings are in the main single storeyed huts and not tenement houses from three to seven storeys high. Time-honoured housing requirements in Mysore, where each family needs a house with a compound or backyard attached for out-houses, cattle, etc., necessitated the creation of extensions for housing those displaced by the demolition and rearrangement of parts of the city. The work of acquisition and demolition of

properties, for opening conservancy lanes, leaving air spaces, admitting light, and removing congestion, was completed by the Board in Nos. I and II drainage areas, in Nazarbād and Ittigegud, and to a great extent in No. III drainage area and the Fort, while on No. V drainage area, what is known as Lakshmipuram extension is built on what was the site of the old Dodda Holageri, for some time a most insanitary area and the hot-bed of plague and other fell diseases. In Krishnarāja Mohalla, or No. IV drainage area, there have been considerable clearings done in the Missels and on the north of Chāmarāja road. Areas cleared in the city have in many instances been reallotted for building purposes, while in others they have been left to recuperate, with the help of the sun's rays, before being allotted.

The Programme of Drainage Works.

The programme of drainage works in the areas cleared by the Board and in the extensions includes :—

1. Surface concrete drains of the semipeg top pattern with the appurtenances, silt traps, gratings, leaping weirs and flush tanks.
2. Laying the arterial underground pipe lines of the city to tap the sewage from surface drains.
3. Improvements of storm-water main drains.
4. Construction of dust-bins and latrines.
5. Construction of roads and lanes ; road culverts and coverings at road crossings.
6. Out-fall works.

Formation of Extensions.

Besides the extensions at Jalapuri and Idga on the north of the city, brought into existence in connection with plague preventive measures, the Board extended the old Idgah Extension and formed the new Dodda Holageri and Lakshmipuram extensions on the south of the city, and constructed roads and concrete surface drains to drain the aforesaid extensions. Chatnahalli Extension was also formed and sites were allotted for the population displaced in No. IV drainage area, or Krishnarāja and Chāmarāja Mohallas and roads were cut and graded drains constructed. In recent

years, other extensions as above mentioned have been laid out with the necessary amenities.

Underground drainage system.

With the advent of Sir M. Visvesvaraya, K.C.I.E., M.I.C.E., as Chief Engineer of Mysore, the system of drainage underwent a complete change. He decided in favour of a complete underground system for the city in place of open surface drains and artificial pipe lines. Projects were prepared accordingly by the Board for a complete underground system and were sanctioned by the Government in 1911. About 56 miles of pipe line has been, as stated above, laid out and three out of the eight areas into which the city is divided have been completely served on. The sewage water from every house in this system is directly connected to the underground street sewer, and not through the open surface drains. The whole system is a gravitation system, except two very small areas, which cannot gravitate into the main out-fall without pumping, and which have separate septic tanks of their own.

In this new system the whole sewage is brought down to one common out-fall in the valley below Doddakere, about three miles away from the City. Here the sewage is treated for purification in a septic tank, and the effluent is proposed to be utilized for agricultural purposes. About 180 acres of land are available for a sewage farm.

Mysore University and its Colleges.

Mysore City is the head-quarters of the Mysore University. The University was founded in 1916. Its offices are situated in the Gordon Park. The residences of the Vice-Chancellor and of the Professors are also in the same Park.

This University has some features which distinguish it from the older Indian Universities. The Vice-Chancellor is a full-time officer and has control of the executive. The Colleges are adequately represented both in the Council and in the Senate, of which latter every professor designated as University Professor is a member. Till recently the school course leading to the University was extended by one year during which special preparation for the University was made in certain recognized

schools, known as Collegiate High Schools. The University course was reduced from four to three years, and there was no Intermediate public examination to break the continuity of the B.A. course. In 1927, the University Courses of study were reorganized and the Intermediate Examination was introduced. Other features are the reduction of the amount of English taught and its practical character, the increased emphasis laid on the vernaculars, and the special attention paid to the optional languages of Sanskrit and Persian. For those who wish to specialize in Science, there is a B.Sc. course in addition to the B.A. Science course.

The University Unions afford opportunities to the students, the members of the College staff, the Fellows of the University and the registered graduates, for enjoying best club life, and for coming into intimate social relations with one another.

The institution of the system of University Extension Lectures and of a Publication Bureau is evidence that the University is conscious that its activities should not be confined to the four walls of its Colleges, but should extend its benefits to those who are not members of the University.

The University is State-supported except for the income derived from fees and from the endowments for the award of some of the prizes and scholarships.

At present there are five Colleges—the Maharaja's College and the Maharani's Women's College for Arts at Mysore ; the Central College for Science, the Engineering College, and the Medical College at Bangalore. At the Maharaja's College, the optional subjects taught are History, Mental and Moral Philosophy, Experimental Psychology, Economics, Political Science, Mathematics, Statistics, Sanskrit and Persian. There is also a Commerce course leading to the B.Com. Degree, a teaching course leading to the B.T. Degree and there are courses also for the M.A. Degree in English, History, Economics and Political Science, Philosophy and Sanskrit. At the Maharani's Women's College, the optional subjects taught are History, Economics and Political Science. At the Central College, Physics, Chemistry, Natural Science and Mathematics are taught. There is both a B.A. Science course as well as a B.Sc. course here. The Engineering College provides for Civil, Mechanical (including Elementary Electrical Engineering) and Electrical Engineering. The Medical College provides instruction for the L.M.P. and M.B., B.S. courses.

The following languages are common to the Arts Colleges—English ; and Kannada, Tamil, Telugu, Urdu, Sanskrit, Persian and French as second languages.

The University has besides a Library of its own which has about 75,000 volumes and three Hostels for boy students and another for women students and a University Union at Mysore. Provision has been made for University lodges. Grante are made to these lodges, and arrangements have been mads for the supervision of licensed lodgings as well. With a view to securing that, certain conditions as regards accommodation, sanitation and food are enforced. The Hostel committee undertake this duty.

There are two Colleges, three high schools and 60 other institutions for boys and girls in the city, wherein about 10,000 boys and girls receive instruction. Of these institutions, the Maharaja's College is a first grade College teaching up to the M.A. standard. The Maharani's College, also a constituent University College, is an institution chiefly for Hindu girls and ladies, teaching up to the B.A. standard. The three high schools are the Wesleyan Mission, the Marimallappa's and the Banumaiya's High Schools. The Maharaja's Sanskrit College provides instruction in higher departments of Sanskrit learning. The Chamarajendra Technical Institute provides technical instruction in the following branches:—

1. Engineering
2. Carpentry
3. Smithy
4. Drawing
5. Tile making
6. Rattan work
7. Typing
8. Manufacturing iron safes.

The Ayurvedic College trains students in the system of Hindu Medical Science.

The Municipality controls Primary Education in the City. There is also a school for the deaf, dumb and blind, situated in Church Road. About 40 such affected students are being instructed there, in reading and writing in the Braille system, singing, weaving, basket and mat making. Most of the Boarding houses are as above stated attached to these institutions. There are also boarding houses for Jains, Muhammadans, the deaf and dumb school students, and the Panchamas.

Of the educational institutions mentioned above, the Maharani's College is the first of its kind in Southern India. This

institution which bears the honoured name of Her Highness the Mahārāni Vānivilās Sannidhāna, C.I., was started in January 1881, as a private school for the education of high-caste Hindu girls, by Rai Bahadur A. Narasimha Iyengar, a pioneer in female education in Mysore. It was at first supported partly from liberal grants by Government and partly from charity funds, as well as from the private resources of its philanthropic founder. In 1889 a European lady, Mrs. Thornton, was appointed as the Lady Superintendent. The object of the institution was to reconcile Western methods with Hindu views in regard to the subject of female instruction. The success of this object has to a very great degree lessened the popular prejudices against female education in general.

The institution was taken under Government management in 1891, and a responsible committee was appointed to manage its internal affairs. It was raised from the Middle School to the High School standard in 1895, and three girls passed the Matriculation Examination for the first time in 1896. In 1901 it was raised to the status of a second-grade college and affiliated to the Madras Univeristy in Group III, Logic and History. Since the foundation of the University of Mysore, in 1916, it has been reorganized and called the Maharani's Women's College. There is a hostel common both to the College and the High School which is managed entirely by the latter. There is a Resident Superintendent as well as a Warden. It is now open to the children of all respectable caste Hindus, Europeans, Eurasians, Indian Christians, Muhammadans, Jews and Parsis. No fees are charged for instruction, and liberal University scholarships are paid to poor and deserving girls.

Fairs and Festivals.

No account of the City can be considered complete without some description of the principal fairs and festivals that take place in it and which attract large crowds of people into it. These are :—(i) His Highness the Maharaja's Birthday Week Festivities ; (ii) The Dasara Durbar Festivities ; (iii) The Chāmundi Jātra.

The Birthday Festivities.

His Highness the present Maharaja having been born on Jyēshta Suddha Ēkādasi of the Hindu cycle year Thārana, 4th June 1884, the anniversary of the Birthday falls, according

to the variations of the Hindu calendar, towards the end of May or early June. The festivities with its celebration are usually as follows :—

On the morning of the Birthday, every year, a salute is fired, the number of guns corresponding to His Highness' age on the occasion. Durbar is then held in the first floor or Amba Vilās in the Palace. Afterwards the religious ceremonies for the Birthday are observed and His Holiness Srī Parakāla Svāmi is duly met. Honours from the principal temples and *mutts* are presented, as also cocoa-nuts (phala) and coloured rice (manthrākshate) by the Vaidika Brāhmans in the Durbar Hall. All the State Officers, Ursu noblemen, local merchants, etc., assemble there and pay their respects (muzre) to His Highness.

On the same evening, His Highness moves in State procession on horse back from the Palace and proceeds to Government House, where a review of all troops, Government and Palace, is held. On his return, a durbar is held in the Amba Vilās at night. On the second and the third evenings, durbars are held in the Amba Vilās, *Nazar* by all Civil officers and merchants and others taking place on the second evening and by the Military on the third. If the third day happens to fall on a Tuesday or Friday, then the durbars continue for two more days.

The Dasara Festivities.

The Dasara in Mysore is observed as a semi-religious function. It falls usually in October, but sometimes towards the close of September. The following is a description of the festivities as observed in Mysore :—

On the morning of the first day, His Highness, after the observance of the necessary religious ceremonies, partly at the shrine of Srī Chāmundēsvari in the Palace and partly in the Sejje (Durbar Hall), first floor, takes his seat on the historical throne (which faces east in the centre of the front wing), under a salute of 21 guns and showers of flowers, as also presentation of arms by the Palace and the State troops assembled in the arena square below. Honours from the principal temples and *mutts* are presented, followed by the presentation of cocoa-nuts (phala) and coloured rice (manthrākshate) by the Vaidika Brāhmans invited to the Durbar. All the Civil officers, local merchants and others, after doing *muzre*, offer *nazars* to His Highness. Then comes the *feu de joie* and *march-past* by all

the troops. Before the close of the durbar, the *zenana* ladies are afforded an opportunity to pay their respects to His Highness.

Thereafter, durbars are held in the evenings during the period which, according to the variations in the Hindu calendar, extends to 8, 9 or 10 days at the most. Wrestlings and sports in the arena and also pyrotechinc displays form part of the evening programme of durbars. *Nazar* is offered by the Military officers on the evening of the first day.

On the morning of the last day (Mahā Navami) of the period, *pūja* is performed to the State sword and arms as also the State elephant and the State horse, etc. The same evening, the European guests, including the Hon'ble the British Resident, take part in the durbar.

On the following morning, the State sword, arms, elephant and horse are sent to the palace building in the Old Cantonment grounds, north of the city. The next event is wrestling which His Highness witnesses.

In the evening, His Highness, with His Highness the Yuvaraja, moves in State procession, seated in a golden *howdah* mounted on one of the palace elephants. On arrival at the Cantonment grounds, Their Highnesses descend from the *howdah*, and on horse-back they review the troops.

On returning to the Palace, a durbar is held in the Amba Vilās at night.

The next evening's durbar takes place in the Amba Vilās, when, after *muzre*, *nazar* is offered by all Civil officers, merchants and others.

During the durbar on the following evening with which the Dasara functions close, Military and Police officers and the members of the Representative Assembly offer *nazars*, and His Highness very kindly listens to the report of the results of the Vidvath Examinations in the Maharaja's Sanskrit College, and distributes prizes to the successful candidates.

After the Vijaya Dasami day, the sittings of the Representative Assembly begin in the Jagan Mohan Palace and continue for a week or so.

Closely following the Dasara, the *Jātre* on the Chāmundi Hill takes place, on the Pournami or full moon day. Thither His Highness the Maharaja and the Royal Family go to pay their devotion to the tutelary goddess of the Royal House

of Mysore. Nearly 10,000 people gather to witness the *Jātre*. The goddess is taken in a car in procession on the hill.

Nagamangala.—A Taluk in the north transferred from the Hassan District in 1882. Area 401 square miles. Head-quarters at Nagamangala. Contains the following *hoblis*, villages and population :— Nagamangala.

Name of Hobli	Villages	Hamlets	Villages classified				Population of each Hobli
			Government	Sarvamanya	Jodi	Kayamgutta	
Bindaginavale ..	75	21	72	..	2	1	14,816
Devalapura ..	63	32	58	1	4	..	14,746
Honakere ..	82	38	69	1	10	2	18,065
Nagamangala ..	64	36	60	..	4	..	14,536
Nilligere ..	83	32	82	..	1	..	15,233
Total ..	367	159	341	2	21	3	77,396

Bellur 1,678 ; Chinya 1,047 and Nagamangala 3,282. Principal places with population.

The Shimsha forms part of the eastern boundary, and receives nearly all the smaller streams of the Taluk. The Lōkapāvani has its source in the south-west. The country is generally pretty level, except for some low rocky hills in the north and west, more or less covered with scrub jungle. The principal point is called Chunchangiri. To the west of Nagamangala is a hill of *talcose argillite*, closely resembling potstone, and used by the local people in the same way as pencils. The number of tanks is about 130, of which some 30 are of considerable size, but many of them shallow from being silted up. There are no other means of irrigation.

The dry crop soils are mostly indifferent, sandy, gravelly and shallow soil being common. But good red soil is also met with ; black soil is very uncommon. The soil of the

wet lands is fairly good, but rather too sandy. Ragi is the staple crop. In the vicinity of the rocky hills, a coarse kind of rice is grown in situations where, from percolation of moisture, ordinary dry crops cannot be raised. Rice is almost the only wet crop, sugar-cane being rarely grown. The gardens are poor, and the famine of 1876 destroyed all the areca-nut trees, leaving only a certain amount of cocoa-nut trees.

Sheep are everywhere abundant, and a sheep farm was at one time maintained by Government at Heriganhalli. But it was given up in 1863. The cattle, as a rule, are small, but fine draught bullocks, which are bred locally, are met with in most villages and fetch a high price. Karadihalli is the centre of a tract specially given to the breeding and rearing of Hallikar cattle. Brass work of various kinds is an industry of Nagamangala.

In the middle of the 15th century, there was a family of chiefs who called themselves Lords of Nagamangala. They were of the Lōhita family, and inscriptions mention the following :—Singanna Wodeyar, whose wife was Sītāmbika ; his son, Timmanna Dannāyaka, whose wife was Rangāmbikā or Ranga Nāyaki ; he was minister to the Vijayanagar king Mallikārjuna or Immadi-Praudha-Dēva-Rāja (1446-1467), and rebuilt Melkote. He was apparently the first who erected a fort in the island of Seringapatam. Dēva-Rāja, son of Singanna Wodeyar, built a new dam on the Cauvery and led a channel from it to Harahu, now called Haravu. This family apparently did not survive the disaster which broke up Vijayanagar empire. For at the end of the 16th century, we find Nagamangala included in the territory bestowed upon Jagadēva-Rāya of Channapatna (Bangalore District) for his gallant defence of Penukonda against the Muhammadans. From him it was taken by the Rāja of Mysore in 1630. Being in the line of march of the Mahrāttas to Seringapatam, it more than once suffered during the century from their depredations, which have left their mark upon the Taluk.

The Revenue Settlement was introduced in 1888. The area of the Taluk was thus distributed :—

	Acres.
Culturable (dry 92,533 ; wet 4,726 ; garden 1,358)—	98,617
Unculturable	1,15,481
Inam villages	18,902
Forests 933 ; Kavals 6,485	7,418
Total ..	2,40,418

The unoccupied area was 4,127 acres. The total Revenue Demand for 1922-23 was Rs. 1,32,139 and for 1923-24 was Rs. 1,31,709.

Nagamangala.—A town situated in 12°49′ N. Lat., 76° 49′ E. Long., on the Seringapatam-Sira road, 24 miles north of the railway at French Rocks, and 39 miles north of Mysore. Head-quarters of the Nagamangala Taluk, and a Municipality. Nāgamangala.

Population in 1921	Males	Females	Total
Hindus	1,159	1,226	2,385
Muhammadans	571	509	1,080
Christians	4	3	7
Jains	2	..	2

It contains the remains of some fine temples and royal buildings. The inner fort was erected in 1,270 by Chaimi Dannāyak, and a line of chiefs of the Lōhita family continued to be lords of Nagamangala till the end of the 15th century or longer. The outer fort was erected in 1578 by Jagadēva-Rāya of Channapatna (Bangalore District), of whose dominions Nagamangala was one of the chief towns. It was captured in 1,630 by Chāma Rāja Wodeyar of Mysore. The town was reduced to ruins in 1,792 by the Mahrātta army under Parasu Rām Bhāo, and 150,000 palm-trees were destroyed. Brass artistic work is made at Nagamangala.

There is a lofty *mantapa* to the left of the Saumya-kēsava temple here which is in a good state of preservation.

The place is spacious enough to serve as an Assembly Hall. Nagamangala was renovated in *Saka* year 1057, *i.e.*, 1135 A.D. by Bammaladēvi, wife of Vishnuvardhana. To the north of the main temple is the shrine of the goddess in which an image of Sarasvati in seated posture is set up and worshipped. Nagamangala being famous for its metal work, some of the processional images that are in the temples are claimed to be of local manufacture. All these are highly artistic and are beautiful examples of figure sculpture. The art, however, has considerably deteriorated of late for various reasons, and the images said to have been cast recently are anything but elegant.

The Saumyakēsvara temple above referred to is a large structure in the Hoysala style with a *pātālankana* and a lofty *mahādvāra* surmounted by a *gōpura* in front. It faces east and has in front one of the finest Garuda-pillars, known in the State. The latter, about 55 feet high and 2½ feet square at the bottom, is sculptured with fine scroll work on all the sides from top to bottom and has the necessary appliances such as iron chains, etc., for placing lamps on the top which is provided with an iron frame work for the purpose. It is said to have been set up by Jagadēva-Rāya, the chief of Nagamangala, who is also said to have built the *gōpura* in front. On the pillars at the sides of the *mahādvāra* are scultpured Ganapati, now enclosed in a niche with a small porch in front, and Mahishāsuramardini. The *dvārapālakas* on the jambs have a standing female figure holding a lotus on the adjoining pillar at the side. In the *prākāra* are cells enshrining figures of Paramapadanātha and the Ālvārs Chakrattālvār, the goddess Saumyanāyaki and Rāmānujāchārya, their positions corresponding to those at the Melkote temple. There are also shrines of Pillailōkāchārya and Manavālamahāmuni, the great Srīvaishnava teachers and authors who flourished in the 13th and 14th centuries. In the *sukhanasi* of the shrine of the goddess stands a good figure, about 4½ feet high, of Āndāl or Godadēvi. The temple has three cells, only the main cell having a *sukhanasi* and a tower. This main cell has Saumyakēsava, a fine figure, about 5 feet high, flanked by consorts. The god in the left cell is Lakshmīnarasimha with a small canopy of 5 snake-hoods, while that in the right

is Vēnugōpāla with Rukmini standing at the side. The *navaranga* is a grand hall of 12 *ankanams* with 12 well carved ceilings of which the four at the corners have unfortunately been removed with the object of letting in light. The ceiling in front of the *sukhanasi* of the main cell is flat with 9 lotuses, all the others being about 2¼ feet deep with single lotuses. The *navaranga* is supported by 12 fine pillars, the central four and two each on the sides being similar in design and make. Attached to the *navaranga* is a veranda of 3 *ankanams* with deep ceilings carved with single lotuses. The outer walls have no figure sculpture, but only pilasters and turrets surmounted by well carved eaves. There is however a solitary figure of Narasimha on the south wall, which is enclosed in a niche with a small porch in front. Iron clamps used for joining the stones have been found in some places. The Bhuvanēsvara temple is a plain Dravidian structure with two entrances on the east and south. In front of the *sukhanasi* entrance is a fine ceiling of *ashta-dikpālakas* with Tāndavēsvara in the middle. Among the figures kept in the *navaranga* may be mentioned seated Bhairava with the attributes—a trident, a drum, a cup and a sword; Brahma seated on the swan; seated Sarasvati, with 4 hands of which 3 bear a goad, a noose and a lotus, the remaining one being in the *varada* attitude; Chandikēsvara standing with folded hands armed with an axe; Sūrya flanked by female archers, and Ardhanārīsvara with an ear-ring in the lobe of the left ear. The Narasimha temple is a large Dravidian structure with a *gōpura* in front. In the *prākāra* are shrines of Chakrattālvār, Hanumān, seated Rāma with Sīta on the lap and Lakshmana standing to the right, goddess Prasannanāyaki and Rāmānujāchārya. The first is a fine figure with 8 hands, the back also being sculptured with a figure of Yōga-Narasimha with four hands. The *utsava-vigraha* is a very fine figure. There is also kept in the *sukhanasi* another fine metallic figure, about 3 feet high, of Vēnugōpāla. According to tradition, the *garbhagriha* and *sukhanasi* of this temple were overgrown with an ant-hill, and on the presence of the god being revealed in a dream to Jagadēva-Rāya, he came here and saw a snake going round the place and hiding itself in a hole. Hence, it is said, the place was known as Nāgamandala now corrupted into Nagamangala. This is of course fanciful etymology. In the *navaranga*, to the right, is a cell with a Nāga stone and a hole in front which is believed to represent

an ant-hill. People make vows to the Nāga stone and have it anointed. It is said that however large may be the quantity of water used for bathing the Nāga stone, it is not capable of filling the hole in front. There is a dry piece of wood, about 20 feet long, in the temple which is said to represent the shaft of a *hangaral* tree (*Dodonaea viscosa*) which once grew over the ant-hill sheltering the god under it. The Rāma temple, recently restored, is said to be the oldest temple in the village. It contains well carved figures of Rāma, Lakshmana and Sīta, all standing, with Hanumān sculptured on Rāma's pedestal. The Vīrabhadra temple is a neat structure in the Dravidian style having a small figure of the god, about 1½ feet high, holding a trident, a drum, a skull and a sword. There is also a fine seated metallic figure, about 1¼ feet high, of Dakshināmūrti with 4 hands, three of them bearing a rosary, a book and a lute (*vīna*), the remaining one being in the *abhaya* attitude. In a separate cell to the left, stands Bhadrakāli, the consort of Vīrabhadra, having for her attributes a trident, a drum, a sword and a shield.

The village goddess is called Badagodamma because her shrine is situated near the north outlet of the tank. Her *utsava-vigraha*, kept in a shrine in the village, is known as Arasamma. It is about 2 feet high and holds in its hands a trident, a drum, a cup and a sword. The epigraph seen near this shrine has been registered by the Archæological Department. The Kālamma temple, which belongs to goldsmiths, is a large Dravidian building with a lofty *gōpura*. The *pātālankana* has to the right a huge figure, about 5 feet high, of Ganapati, and to the left a figure of Bhairava. The goddess, a seated figure with 4 hands, has one of her hands in the *abhaya* attitude and holds in the other three a trident, a drum and a water-vessel. The metallic figure has a noose in place of the trident and carries a rosary in the *abhaya-hasta* or hand in the *abhaya* attitude.

The palace of Jagadēva-Rāya is said to have been situated between the Saumyakēsava and Narsimha temples. A closed doorway at the back of the Narasimha temple is pointed out as the entrance used by the ladies of the palace for going to the temple.

About a mile from Nagamangala is a fine circular pond, about 60 feet in diameter and only 3 feet deep, which is said to have been built in the middle of his pleasure garden by Jagadēva-Rāya

for *jala-krīde* or sporting in water with his wives. The pond has a *mantapa* in the centre.

A Ganga inscription dated in the first regnal year of Mārasimha is to be seen in front of the Travellers' Bungalow at this place.

Municipal Income and Expenditure.

Year	Income	Expenditure
1921–22	2,696	2,196
1922–23	2,403	2,258

Nagarle.—A village in Nanjangud Taluk, Population 1,105. Nagarle.

The Durga-Paramēsvari temple at this place has a four armed figure, about 3 feet high, of Durga seated on a lion, trampling on a decapitated buffalo and holding in the upper hands a discus and a conch, the left lower holding a demon and the right lower piercing him with a trident. The village goddess Malagarasi is a seated stucco figure, about 3½ feet high, bearing in the upper hands a discus and a conch, and in the lower a sword and a cup. There is also a ruined Pārsvanātha-basti here of some architectural merit. The god, about 5 feet high, is canopied by the seven hoods of a snake, whose coils are well shown on the back. The front hall has a well carved large ceiling of a square shape. An epigraph of the time of the Chōla king Rājēndra-dēva has been recently found here.

Nalkundi.—A village in Nagamangala Taluk. Population 236. Nalkundi.

This place has a small shrine of Gōpālakrishna with a small figure, about 1¼ feet high, of the god standing in front of a *brindāvana*. The raiyats of this and the surrounding villages sing what are known as *bhagavantige* songs. These relate in brief the stories of the *Rāmāyana*, the *Bhārata* and the *Bhāgavata-purāna* and are said to have been composed for the benefit of the Sūdras by Tirumalārya, the learned minister of the Mysore king Chikka-Dēva-Rāja-Wodeyar. The raiyats carry pictures of Rāma, Lakshmana, Sīta, Hanumān and Garuda, suspending red silk cloths on those of Rāma and Sīta and white

cotton cloths on the others, and dance singing the above songs to the accompaniment of drums and cymbals. Boys too take part in this musical march with great enthusiasm.

Nanjangud Taluk.

Nanjangud Taluk.—A Taluk in the centre south-wards. Area 379 square miles. Head-quarters at Nanjangud. Contains the following *hoblis*, villages and population :—

Name of Hobli	Villages	Hamlets	Villages classified				Population of each Hobli
			Government	Sarvamanya	Jodi	Kayamgutta	
Biligere ..	25	22	22	1	2	..	19,699
Chikkaiyana-Chatra.	26	32	23	3	..	..	18,299
Hullahalli ..	60	27	49	10	1	..	22,403
Kasaba ..	42	25	33	6	1	2	23,215
Kaulandi ..	36	20	32	4	..	..	27,691
Railway Station	..	..	..	..	..	..	88
Total ..	189	126	159	24	4	2	1,11,395

Principal places with population.

Alganchi 1,652; Badanavalu 1,362; Bailagali 1,780; Dasanur 1,270; Debur 1,100; Devanur 2,135; Hadinaru 2,557; Hedathale 2,013; Hemmaragala 1,769; Hoskote 1,807; Hullahalli 1,961; Kalale 2,622; Karya 1,116; Kirigunda 1,075; Kodulandi 1,053; Kudlapur 1,559; Nanjangud 7,974; Nerale 1,865; Rampura 1,492; Tagadur 3,738; Tayur 1,662; Tumbanarale 1,312 and Veeredevanapura 1,562.

The Taluk was extended in 1882, by the addition of Tayur hobli from Talkad Taluk, and Devanur and Dasanur hoblis from Chamarajnagar Taluk.

The Kabbani runs west to east along the north of the Taluk, and at Nanjangud receives from the south the Gundal, which waters the central and eastern portions. Formerly there was not much wet cultivation, what there was depending upon rain-fed tanks. But the recent extension of the Rampur channel has brought more lands under irrigation. The largest tank

is the Narasambudhi, two miles south of the Kasba. A considerable quantity of jola is grown.

In the north-west of the taluk are some quarries of potstone intermixed in layers with schistose mica. Gold mining was carried for some time at Woolgere, to the s.-w. of Nanjangud, but it has ceased now.

Nanjangud was until recently the terminus of the Mysore State Railway from Bangalore ; in August 1926, the Railway was extended to Chamarajnagar. The Mysore-Trichinopoly road *via* the Hasanur ghat runs through Nanjangud, near which the high road to Ootacamund branches off. There is also a road from Kaulandi to Yelandur. A road runs from Nanjangud east to Tirumakudlu-Narsipur, and west to Hullahalli, turning south to Hura. The road from Begur to Heggaddevankote crosses the south-west of the Taluk.

The area of the Taluk was thus distributed :—

	Acres.
Culturable (Dry, 1,22,377; wet, 10,678 ; garden 3,332)	1,36,387
Unculturable	54,254
Inam villages	40,168
State Forests, 9,134 ; Kaval, 2,310 ..	11,444
Total ..	2,42,253

The unoccupied area was 2,503. The total Revenue demand for the year 1922-23 was Rs. 1,12,965 and for 1923-24 was Rs. 1,90,102.

Nanjangud.—A town situated 12° 7′ N. Lat., 76° 41′ E. Long., on the right bank of the Kabbani, 12 miles south of Mysore, at the point where the trunk road from Mysore branches to Ootacamund and to the Hasanur Ghat. Headquarters of the Nanjangud Taluk, and a Municipality. Until 1926, the terminus of the Mysore State Railway. Nanjangud.

Population in 1921	Males	Females	Total
Hindus	3,323	3,319	6,642
Muhammadans	419	372	791
Christians	12	5	17
Jains	2	1	3

The Temples.

The early history of the place has been already related. It is now noted for its temple dedicated to Nanjundēsvara, or Srikantēsvara, an appellation given to Siva on account of one of his exploits in swallowing poison, and it is from this attribute of the god that the town derives its name. A temple of small dimensions is said to have existed from time immemorial. In one part of the temple are 66 images of Saiva saints, which may be of Chōla origin, of the 11th century. But Karachur Nandi Rāja, and afterwards Pūrnaiya, enlarged the temple to its present size. The former prince made Nanjangud his favourite place of abode and fortified it. A celebrated car-festival, which lasts for three days, and is resorted to by thousands of devotees from all parts of South India, is held here at the end of March. The temple is 385 feet long by 160 feet broad, and is supported by 147 columns. Some of the images are carved with great perfection of finish. Surrounding the outside of the temple are the figures of various deities with their names below, so that each votary can find his patron saint. The *gōpura* was erected in 1845 by Mummadi-Krishna-Rāja-Wodeyar, and various shrines were added by the royal ladies down to 1853. This temple is inferior in point of sanctity to none in the Mysore District, and receives an annual allowance from Government of Rs. 20,197. At the point where a stream called the Chūrnavati from the tank runs into the Gundal or Kaundinya river is the Parasu Rāma Kshētra, with a temple of Parasu Rāma. The moist earth around, called *Mritika*, is considered an effective application for various skin diseases, and is being continually carried away to be used for such purposes. But the excavations speedily fill up again.

The Srikantēsvara temple referred to above is a large building in the Dravidian style with a fine *gōpura* and a veranda in front supported by 8 huge but well carved black stone pillars. It appears that some of the shrines have been removed with their inscriptions with the object of giving more light to the interior of the temple. In the *navaranga* there are cells to the right and left, as in the temple at Chāmarājnagar, containing *lingas* set

up by the queens and relatives of Krishna-Rāja-Wodeyar III. There are also in a shrine, as there, statues as well as metallic figures of Krishna-Rāja-Wodeyar III and his four queens standing with folded hands, with labels on the pedestals, the king's statue having also a Sanskrit verse incised on its pedestal. In the *prākāra* we have again, as there, shrines all round, the south ones containing figures, both in stone and metal, of the 63 devotees of Siva, the west ones *lingas* and the north ones figures of Siva representing his 25 *līlas* or sports. Many of the figures here are, however, much better carved than those at Chāmarājnagar. Pārvati, the goddess of the temple, is a fine figure, as is also Nārāyana with his consorts. In a shrine in the north is a figure of Subramanya, the Dandāyudhapāni variety, with a bare head, seated on a peacock and sheltered by the 7 hoods of a sepent, holding a staff in one of the two hands. Besides the 9 labels on the pedestals mentioned above, 20 modern inscriptions are to be seen on brass-plated door-ways, vehicles, etc. The smaller vehicles are mostly made of silver and gold, some of them being artistically executed. The larger ones such as the Gajaratha, Kailāsa and Turaga (horse) are fine pieces of workmanship. These have wheels and can be easily moved, the Gajaratha being drawn by an elephant. The larger vehicles are all gifts from Krishna-Rāja-Wodeyar III. The top parapet round the temple has mortar figures, as at Mugur and Chāmarājnagar, representing varieties of Ganapati, etc., with labels below giving their names. The total of such labels is about 35. An inscription of the 15th century is to be seen on the *bali-pītha*.

The top parapet of the *prākāra* around the Srikantēsvara temple has well executed stucco figures with labels below giving their names. Though not of great historical importance, these labels possess some value from a religious and iconographic point of view, as they furnish the names of different kinds of Bhairva, Ganapati, Subramanya, Dakshināmūrti, etc. The labels below some figures are gone, the figures themselves being damaged in some places.

The object of worship in the Parasurāma temple is an inscribed slab, measuring 3′ by 2′, containing the inscription *E.C.* III, *Nanjangud* 17. The middle of the stone is rendered black by smearing oil. The temple has many devotees including Lingāyats, who are said to receive *tīrtha* or holy water here.

According to the *Sthala-purāna*, a visit to the holy place Nanjangud without a visit to the Parasurāma temple is perfectly useless. There is a silver *virāngi* or mask, measuring 3½′ by 2′, kept in the *archaka's* house, which has a figure of Parasurāma holding an axe in the right hand, the left hand hanging by the side. An inscription at the bottom tells us that the mask was presented to the temple in 1861. An examination of the jewels and vessels belonging to temples kept in the taluk treasury and of the valuable articles in the treasury of the Srīkantēsvara temple brought to light more than a dozen inscriptions nearly 100 years old. Of the silver vessels, etc., in the taluk treasury, one was a present from the Mysore king Krishnarāja Wodeyar III to the Onkārēsvara temple at Sinduvalli; three from Biga-Mallarājaiya, Mallājammanni and Hampē-arasu to the Mallikārjuna temple at Hura; three from Lakshmammanni to the Kaivalyādēvi temple near Kalale; and two from Dalavāyi Nanja-Rāja to the Lakshmikānta temple at Kalale. The temple treasury has, besides, numerous silver articles, a number of gold vehicles, vessels, and ornaments set with precious stones. Among these many be noticed a gold *kolaga* or mask (for the *linga*) weighing 1¼ maunds; two large gold plates and 11 cups; jewelled gold *vajrāngis* for the processional image and its consort; gold ornaments for the goddess such as bracelets, anklets, crown, *jadebhangāra* (worn over plaited hair) and *sīra-kuchchu* (folds of cloth) and gold, pearl and emerald necklaces with jewelled pendants. From the inscriptions on them we learn that a gold snake vehicle (Sēsha-vāhana), 2 gold plates, 3 silver vessels and a silver lamp-stand were the gifts of Krishnarāja Wodeyar III, and 2 gold ornaments, of the Sringēri *guru* Narasimha Bhārati. Among other donors are Jāgīrdār Nanjappa, Venkatalakshamma and Marinanjavve. It is interesting to note that a silver cup set with five kinds of precious stones at the bottom was a present from Tīpu Sultān. There is also a tradition that an emerald necklace in the temple was presented by Haidar Alī as a thank-offering for the cure effected by the god of the eye-disease, pronounced incurable, of a favourite elephant of his. A temple vehicle, known as Rudrākshimantapa, was the gift of Lingājammanni of Krishna-vilāsa-Sannidhāna, queen of Krishna-Rāja-Wodeyar III. A large number coins, consisting of silver and copper pieces, are kept in the Taluk Treasury. They are mostly coins of Mysore and the British East

India Company. There are also a few belonging to Hyderabad and Burma.

The *matha* of the Rāghavēndrasvāmi at Nanjangud has a long and interesting history connected with it. This Mādhva *matha* came into existence at the close of the 15th century, the first *svāmi* being Vibudhēndratīrtha, disciple of Rāmachandratīrtha. It has been presided over by a regular succession of *svāmis* up to the present day.

One of the greatest among the successors of Vibudhēndratīrtha was Rāghavēndratīrtha, who sat on the spiritual throne from 1624 to 1671, and it was after him that the *matha* acquired its present designation. The *matha* owns 29 copper-plates containing in all 17 inscriptions, engraved in Telugu, Tamil, and Nāgari characters and ranging in date from A.D. 1490 to 1774. One of the inscriptions, however, is not connected with the *matha*; it records a grant in 1543 to the Vīrasaiva teacher Emmēbasava by Tirumala-Rāja, son of Salaka-Rāja and it is not clear how these plates came into its possession. Of the other records, three of which are incomplete: one dated 1490 registers a grant by the Vijayanagar king Krishna-Dēva-Rāya; two, dated 1575 and 1576, by Srī-Ranga-Rāya I; two, dated 1513, by the Arāvīti chief Rāma-Rāja; one, dated 1580, by the Tanjore chief Chavappa; two, dated 1614, by Chinna-Chavappa; one, dated 1663, by the Myosre king Dodda-Dēva-Rāja-Wodeyar; one, dated 1679, by the Mudra Nāyaka Muddalagādri; one, dated 1698, by the Mudra queen Mangamma; one, dated 1680, by the Chanji chief Rangappa-Kalakatola-Vadayari; one, dated 1699, by Uttama-Rangappa-Kalakatola-Vadayari; one, dated 1746, by the Ariyalūr chief Vijayavoppula-Mālava-Rāya; one, dated 1774, by a chief named Sōma-Rāja; and one, dated 1678, by an individual named Kumārayyan. These records give us an idea of the esteem in which the *svāmis* of the *matha* were held by the rulers, chiefs and other people all over Southern India.

The spiritual succession of the *svāmis* of the *matha*, as given in the records, is as follows :—

Vāgīsa Rāmachandra, (1) Vibudhēndra, (2) Jitāmitra, (3) Raghunandana, (4) Surēndra, (5) Vijayīndra, (6) Sudhīndra, (7) Rāghavēndra, (8) Yōgīndra, (9) Surīndra, (10) Sumatīndra,

(11) Upēndra, (12) Vādīndra, (13) Vasudhēndra and (14) Varadēndra. The dates recorded for some of the *svāmis* are 1490 for (1), 1513 for (4), 1575, 1580 and 1614 for (5), 1576 for (6), 1663 for (7), 1679 for (8), 1698 and 1699 for (10), 1746 for (13), and 1774 for (14). It is satisfactory to note that the succession list given above agrees in every respect with the one published in the *Satkatha*, but the dates differ, especially those assigned to the earlier *svāmis*. For instance, the date given for (1) and the origin of the *matha* is 1376, more than a hundred years before the date (1490) given in the inscription; the date given for the accession of (6), 1595, appears to be too late by nearly 20 years, while that given for that of (5), 1539, appears, on the other hand, to be too early by about the same number of years. Many of the *svāmis* appear to have been voluminous authors of works on the *Dvaita* philosophy and of commentaries. One of the grants, dated 1580, gives the interesting information that Vijayīndra, Appayyadīkshita and Tātāchārya used to meet together at the court of the Tanjore chief Chavappa and enter into a debate about the merits of their respective schools of philosophy. Vijayīndra is said to have vanquished an Ayya at Kumbakonam and to have taken possession of his *matha*. He wrote 104 works and died at Kumbakonam. Rāghavēndra studied under Sudhīndra at Kumbakonam. He died at Mantrālaya (Manchali) in the Bellary District. A grant in his favour, dated in 1577 A. D., will be found referred to in *E. I.* XII, 340. Pilgrims from several parts of India go to Mantrālaya to worship his *brindāvana* or tomb there. A car festival also takes place there in the month of Srāvana every year. The place is held very sacred by the Mādhvas.

The *matha* library contains a large number of paper and palm-leaf manuscripts. The manuscripts contain several unpublished works dealing mostly with religion and the *Dvaita* school of philosophy. There are also works bearing on Logic, Grammar, Mīmāmsa, Vēdic ritual and poetics, besides several dramas, *Sthala-purānas* and a large number of commentaries on the *Vēdas*, the *Upanishads*, the *Bhagavadgīta* and several standard works by distinguished authors of the *Dvaita* school. Among what appear to be rare works may be mentioned *Nyāyamukura* by Vijayīndra (16th century), *Nyāyachampakamālika*, *Sāradāgama*, *Sāhityasāmrājya*, *Chandrikādushanabhūshana*

by Sujanēndra, and *Gīta-bhāshyatnakōsa* by Sumatīndra (17th century).

About a mile from Nanjangud is a fine bungalow attached to the Mysore Residency, near to which is a rude stone bridge across the Kabbani, constructed about 120 years ago by Dēva-Rāj, the Dalavāyi of Mysore.

There is a new Library called the Srī-Krishnarājēndra Public Library, which is resorted to by the public. The town is supplied with drinking water by means of a recently erected pumping plant, water being conveyed through pipes.

The following table gives the income and expenditure of the Municipality for the years 1921-22 and 1922-23 :—

Year	Income	Expenditure
1921-1922	18,767	18,180
1922-1923	20,307	24,278

Narasimangalam.—A village in the Chamarajnagar Taluk. Population 99. Narasimangalam.

The ruins of an old Rāmēsvara temple here show that it was a very massive building of blackstone. The *linga* and pillars are of unusual diameter. There is a fine seated figure of Parasu-Rāma, larger than life, on one side within, and a proportionate Ganēsa on the opposite side. But the whole place has been purposely destroyed, and mutilated images are lying about all round. A *vimāna* seems to have been put on the temple in later times, on which were stucco figures, life-size, of celestial nymphs, etc., in various attitudes, and it must have presented a rather lively appearance.

Nerale.—A village in Nanjangud Taluk. Population 1,859. Nerale.

The Vīrabhadra temple at this place has a four armed figure, about 4½ feet high, of the god with the usual attributes, the shield resting on the cut off head of a demon. In the *navaranga* is kept a *Nandi-kōlu* or Nandi pole, about 20 feet long, consisting of a bamboo pole on which are strung alternately 12 each, of what are called *harades* (protuberant pieces) and *chandragodas* (discs)

with a large *chandragoda* at the top and a pavilion containing a Nandi at the bottom, all made of brass. The village is named *Nirili* in the inscriptions. A number of *sanads* are in the possession of Chennabasavadēvaru, a descendant of Chikkayya, the builder of the *chatra* or choultry known as Chikkayyana *chatra* near Nanjangud. Chikkayya was a contemporary of Haidar. He built, besides the choultry, a temple and a *matha*, making endowments for the upkeep of all. Of the *sanads* examined, 3 were issued by the Mysore king Krishna-Rāja-Wodeyar II, 2 by Haidar and 1 by Kalale Nanja-Rāja.

Nidugatta.

Nidugatta.—A village in the Mandya taluk, 18 miles north-east of the kasba, on the Bangalore-Mysore road.

A large fair is held here on Wednesday every week, attended by about 2,000 people.

Nugu.

Nugu.—Also called the Bhrigu, an affluent of the Kabbani. It rises in Wainād and, entering the Mysore District in the south-west of the Heggaddevankote taluk, runs in a northerly direction, joining the Kabbani near the village Hampapura on the Mysore-Manantody road. It is dammed by the Lakshmanpura *anicut*, from which issues a channel of the same name, 5 miles in length. The cultivation under the channel is of small extent, 297 acres, in consequence of the jungle surrounding. The revenue obtained amounts to Rs. 1,401. Gold dust in small quantities has been occasionally found in the bed of the stream, but never sufficient to repay the trouble of searching for it. It is supposed to be washed down from the source of the river in the Nilambur hills in Malabar.

Paduvalapatna.

Paduvalapatna.—A village in the Nagamangala Taluk. Population 602.

About 2 miles to the west of this place is a huge boulder known as *Pāndavara-kallu*, so called, because, according to tradition, the Pāndavas lived there for some time during their exile. On the under surface of the boulder are written in *chunam*, in characters about 162 years old, 2 inscriptions stating curiously enough that Rāmānujāchārya performed penance there.

Palagrahara.—A village in Nagamangala Taluk. Population 555. Palagrahara.

Situated at the foot of a hill known as Kotebetta on whose summit is a large temple of Srīnivāsa. Here is a temple dedicated to Nachcharamma or Lakshmi, the object of worship in it being merely a stone *brindāvana*. The *utsava-vigraha*, however, is a standing figure, about 2 feet high, with 4 hands, two of them holding lotuses, and the other two being in the *abhaya* and *varada* attitudes. The village is likened to the far-famed Tiruchchanur (at Tirupati) where there is a temple of Lakshmi under the name of Alarmēl-mangai-nachchiyār, the consort of Srīnivāsa on the Tirupati hill.

Palhalli.—A village in Seringapatam Taluk, on the right bank of the Cauvery, 3 miles west of Seringapatam, on the Seringapatam-Mercara road. Head-quarters of the Palhalli *hobli*. Till 1871 it was the kasba of the then Mysore Ashtagrama Taluk. Population 1794. Palhalli.

It used to be well known for the now abandoned factory of the Ashtagram Sugar Works. The factory was established in 1874 by private enterprise. It was closed about 1894, on the death of the proprietors. Jaggory produced by the ryots from the sugar-cane and from the date-palm was here brought and refined into sugar on a large scale. Prizes, medals and other honours were awarded to the produce of the Works at the Universal Exhibitions of London, Paris, etc. The factory had, while in operation, an important influence on cultivation in the neighbourhood, especially of wet lands.

Between the 80th and 82nd mile stones from Palhalli, are a few European tombstones going back to 1799, the year of the last seige of Seringapatam.

Paschimavahini.—A sacred spot on the Cauvery, adjoining Seringapatam on the south-west, and a railway station. The river here makes a bend to the west, whence the name *Paschima Vāhini*, the western stream, sometimes shortened into *Pachi-vān*. The royal bathing ghat of the Mysore Paschima-vāhini.

Rājas is here, together with many other bathing ghats. The Bangāradoddi dam is on this stream, and gives rise to the channel of the same name, which waters the island of Seringapatam. (See Seringapatam Taluk).

Periya-pattana.

Periyapattana.—A town situated in 12° 21′ N. Lat., 76° 9′ E. Long., on the Mysore-Mercara road, 13 miles west by north of Hunsur. Formerly the head-quarters of the Taluk which bore its name, now called Hunsur Taluk. Population 3,404. A Municipality.

According to tradition, the place was visited in the mythological ages by Agastya, the first Brāhman teacher who crossed the Vindhya mountains. Its ancient name was Singapattana, and here Karikala Chōla Rāja is stated to have formed a tank and erected a temple of Mallikārjunēsvara. From inscriptions it appears that the place was one of the principal towns in the territory of the Changālva kings of Nanjarāyapattana (near Fraserpet in Coorg). They submitted to the Chōla kings, and were thence designated Kulōttunga-Chōla-Changālvas. They claim to be descended from an original Changālva who was victorious over king Bijjala and assumed his titles. As Bijjala, the Kalachurya king, reigned from 1156 to 1167, this must be the period of Changālva. In his line was descended Nāga, whose son was Ranga, whose son was Piriya, whose sons were Nanja and Mahadera, the former on the throne in 1521. Nanja's son was Nanjunda, his son Srīkantha, his sons Vīra (1559 and 1567), and Piriya (1586 and 1589). Nanjunda Arasu, tradition says, passing that way to a marriage at Hanagod, was led, by the circumstance of a hare starting up and biting the heels of his horse, which indicated *gandu bhumi* or male soil, to erect a mud fort there. But it was Piriya-Rāja who replaced the mud fort by one of stone, established the *pēte*, and called the town after himself—Piriyapattana. Another Nanja-Rāja followed, whose son, Rudra Gana or Piriya, was in power between 1597 and 1612. His son, Vīra-Rāja, was on the throne in 1615, and during his reign the place was besieged for one year by Kanthīrava Narasa-Rāja of Mysore. At last, when the fort was assaulted, Vīra-Rāja, putting all his family and children to death, died fighting his enemies. During the reign of Tīpu, Piriyapattana witnessed

several conflicts between the Coorgs and the troops of Tīpu, and the Vīra-Rāja, or Rāja of Coorg, was confined within the fort for four years. On the approach of General Abercromby's army, the houses of Periyapatna were destroyed, and the fort was rendered useless to the enemy.

Owing to its position, the town is chiefly inhabited by traders, who export commodities, such as cotton and tobacco, to Coorg, Cannanore, etc. The large stone fort is in a ruinous condition. It was formerly infested by tigers, and even now it is said that cheetahs are occasionally found there. A pack of hounds was long maintained in the neighbourhood by Mr. Murray Aynsley, and regularly hunted by planters from Coorg and other gentlemen.

Municipal Income and Expenditure.

Year	Income	Expenditure
1921–22	2,298	2,381
1922–23	2,504	

aulat

Ramasamudra.—A Municipal town two miles east of Chamarajnagar. Population 4,751. Near to this are the ruins of an extensive city of antiquity whose name according to tradition was Manipur. Rama-samudra.

Municipal Funds	Income	Expenditure
1921–1922	2,350	1,675
1922–1923	1,688	1,996

Saligrama.—A town in Yedatore Taluk on the north bank of the Cauvery, 12 miles north-west of Yedatore and a Municipality. Saligrama.

Population in 1921	Males	Females	Total
Hindus	1,652	1,615	3,267
Muhammadans	146	117	263
Jains	190	189	379
Total ..	1,988	1,921	3,909

It is esteemed sacred by the followers of Vishnu on account of its having been the residence of Srī Rāmānujāchāryār. There is also a considerable Jain population. At one time, country paper used to be manufactured here.

Municipal Receipts and Expenditure.

Year	Income	Expenditure
1921–1922	3,173	2,308
1922–1923	3,771	3,100

Santhemarahalli.

Santhemarahalli.—Head-quarters of the hobli of the same name. Population 994. On Tuesdays a large fair is held here, when commercial transactions to the extent of nearly one lakh of rupees take place.

Sargur.

Sargur.—A town situated in 12° N. Lat., 76° 28′ E. Long., on the right bank of the Kabbani, 36 miles south-west of Mysore. A place of trade and a Municipality. From 1864 to 1886 it was the head-quarters of the Heggaddevankote Taluk.

Population in 1921	Males	Females	Total
Hindus	1,060	1,004	2,064
Muhammadans	47	30	77
Jains	54	61	115
Animists	7	2	9

There is nothing of special interest connected with Sargur. Its selection for the chief town was due to its open situation, free of the dense forests which cover most of the Taluk and its being therefore more healthy.

Municipal Receipts and Expenditure.

Year	Income	Expenditure
1921–1922	1,512	1,035
1922–1923	1,456	1,845

Sasalu.—A village in Krishnarajpete Taluk. Population 565. Sasalu.

Is a place of sanctity to Lingāyats and noted in their literature as the place where one of the Saiva devotees named Bhairavarāja lived and whence he went to Kailāsa with his mortal body. There are several Kannada works which relate the story of Bhairavarāja in prose and verse. The Sōmēsvara temple in the village has in the *navaranga* figures of Ādi-setti, who is said to have built the Sambhulinga temple to the south-east of the village, and his *guru* Rēvanārādhya. There are likewise figures of Aggani-Honnamma and Hālu-Sōmēsvara. There is a pond known as Majjanadakola, a dip in which is said to cure all kinds of cutaneous diseases. It appears that persons bitten by snakes are brought from long distances to the Sōmēsvara temple and return cured by the *prasāda* (sacred food, water, ashes, etc.) of the god, provided that they have not been previously treated with drugs or charms. The Sambhulinga temple, referred to above, has the old inscription *Krishnarajpete* 62 of Vishnuvardhana's reign, which has been found on examination to be dated in the cyclic year *Plava* (1121) and not *Pramādi*. It is said that for the *abhishēka* or anointing of Sambhulinga, oil expressed by the *pūjāris* themselves in the mill near the temple has to be used and that no bulls should be employed for this work but only men of the Lingāyat sect. A shrine to the south of the temple has a bull which looks upwards; the reason given for this is that the bull so looked at Bhairavarāja when he was going up to Kailāsa.

Seringapatam.—A taluk in the centre north-wards, till 1882 called Ashtagram. Area 274 square miles. Headquarters Seringapatam.

at Seringapatam. Contains the following hoblis, villages and population :—

Name of the Hobli	Villages	Hamlets	Villages classified				Population of each Hobli
			Government	Sarvamanya	Jodi	Khayamgutta	
1. Arakere ..	42	5	37	4	..	..	19,072
2. Belagola ..	21	1	18	..	3	1	9,719
3. Chandigal ..	17	1	16	1	..	..	6,351
4. FrenchRocks ..	48	1	43	5	..	..	16,292
5. Harvu ..	13	..	13	31	..	..	4,453
6. Kasaba Seringapatam.	4	5	4	..	..	..	8,809
7. Kyatanahalli ..	20	..	19	1	..	..	11,314
8. Mēlkōte ..	49	2	5	2	2	..	19,281
Total ..	214	15	155	44	5	1	95,291

Principal places with population.

Belagola 2018 ; Kirangur 1448 ; Palhally 1794 ; Arakere 4333 ; Gawanhalli 1621 ; Kurubara Settahalli 1166 ; Mahadevapura 1265 ; Nagunahalli 1088; Hirumarali 1665 ; Kodiyala 1413 ; Krishnarājasāgara 3399 ; Seringapatam 7210.

The Cauvery runs through the south of the Taluk, from west to east, forming several small islands near Belagola, and lower down, the large one of Seringapatam. The Lōkapāvani from the north, uniting with a stream from the Mōti Talāb on the west, runs south into the Cauvery off the north-east of the Seringaptam island, under the Karighatta peak. The country rising gradually on both sides of the Cauvery is naturally fertile, and for some distance from either bank is irrigated by fine channels drawn from the river, which follow the windings of the hills, and as they advance horizontally to the east-ward send off branches to wat[illegible] intermediate space. Of the *anicuts* or dams which f[illegible]

water into the sources of these channels, there are five in this Taluk :—

(1) The Madad Katte just beyond the border, in Krishnarajpete Taluk, gives rise to the Chikkadēvarāyasāgara, the finest channel in the Mysore country, 10 or 12 yards wide, and 3 or 3½ deep running for 72 miles on the left bank. It is carried across the Lōkapāvani by means of an aqueduct near the French Rocks, winds round the Karighatta hill, passes on to Arakere and terminates in the Bannur tank. (2) The Dēvarāj Katte is close to the former, and supplies the Dēvarāj channel on the right bank, which is 18 miles long and runs by Palahalli into the Mysore Taluk. (3) From the Balmuri dam, a mile from Belagola, is drawn the Virjanadi channel, having a course of 41 miles on the right bank, of which 35 are in this Taluk. (4) The Bangaradoddi dam is thrown across the *Paschimavāhini* or western stream of the river at Seringapatam. The channel thence drawn is altogether 9 miles long. It is led by an aqueduct over a second stream into the island, where it divides into three branches, one entering the fort by an underground duct, a second running to the Darya Daulat Bagh, and the third to the Lal-Bagh near the mausoleum of Haidar and Tīpu. (5) The Rāmasvāmi dam situated between Arakere on the left bank and Mahadevapura on the right gives rise to two channels, which are mostly out of this Taluk—the Rāmasvāmi, running for 30 miles on the left bank, and the Rājaparamēsvari, running for 21 miles on the right bank. There is also an *anicut* on the Lakshmanatīrtha near Yedatore, from which an old channel called the Pūrnasāgara Nāla passes through the Belagola hobli, but this is not now in use. A line of hills runs through the Taluk north from the Cauvery, prominent peaks of which are Karighatta (2,697 feet), French Rocks (2,882 feet), and Yadugiri (3,579 feet), at Mēlkōte.

The soils under the channels are good, but of comparatively light order ; towards the north-east there are some poorly populated and wild, but not very extensive, stretches of country. In the valleys and lowlands away from the channels there is a good deal of very fairly good soil. In addition to the cultivation of rice, which is general, sugar-cane of the kind known as *pattā-patti* is extensively grown, especially under the first and third of the channels abovementioned.

This found encouragement from the Ashtagram sugar works when they were in operation. The dry crops are those usual to the country, ragi being the principal, with which are sown avare and haralu. The gardens vary from those of the first class under channels to such as are merely hand-watered and planted with minor produce.

The revenue settlement was introduced in 1890. The area of the Taluk was thus distributed :—

		Acres.
Cultivable (dry 71,082 ; wet, 22,232; garden 2,600)		95,914
Uncultivable (Roads, tanks, etc.)	..	61,447
Inām villages 16,065 ; Kāvals, State Forest, 1,562.	..	17,627
Total	..	1,74,988

The unoccupied area was 4,585 acres. The total Revenue demand for 1922-23 was Rs. 2,33,858 and for 1923-24 was Rs. 2,74,726.

The Bangalore-Mysore Railway runs through the middle of the Taluk from east to south, with stations at French Rocks, Seringapatam, and Paschima Vāhini. The trunk road is alongside the railway, with the one to Coorg going off to the west from Paschima Vāhini. There are also roads from Seringapatam, north to French Rocks and Nagamangala, with a branch to Krishnarajpete and another to Mēlkōte with continuation to the same place ; and one south-east to Bannur. There is also a road from Lingarajchatra west through French Rocks to Kannambādi (Krishnarājasāgara).

Seringapatam.

Seringapatam.—Properly Sri-Ranga-pattana, is situated in 12°25′ N. Lat., 76°42′ E. Long., at the western or upper end of an island in the Cauvery about three miles in length from west to east and one in breadth. The eastern end of the island is occupied by the prosperous suburb of Ganjam. Seringapatam, the head-quarters of the Taluk of the same name and a municipality, stands on the Mysore State Railway and on the Bangalore-Mysore high road, 75 miles south-west from the former and 10 north-east from the latter.

Population in 1921	Males	Females	Total
Hindus	3,017	3,078	6,095
Muhammadans	536	486	1,022
Christians	61	38	99
Total ..	3,614	3,602	7,216

In the earliest ages, Gautama rishi is related to have worshipped the Ranganāthasvāmi whose temple is the principal Hindu building in the fort, and to have done penance in this the western or Paschima Ranganātha kshētra at Srīrangam near Trichinopoly. The temples of Ranganāthasvāmi on the three islands of Seringapatam, Sivasamudram and Srīrangam are also called respectively those of Ādi Ranga, Madhya Ranga and Antya Ranga, or, the Ranga of the beginning, the middle and the end. The Gautama kshētra is a small island to the west of Seringapatam where the river divides. Under two large boulders on the north side of it is what is called the rishi's cave, now closed up. Opposite, on the north bank of the river, were found old Ganga inscriptions of the 9th century, referring to the Kalbappu hill at Sravana Belgola, and describing its summit as marked by the foot-prints of the *munis* Bhadrabāhu and Chandra Gupta.

In A. D. 894, during the reign of the Ganga sovereigns, a person named Tirumalaiya appears to have founded on the island, then entirely overrun with jungle, two temples, one of Ranganātha, and a smaller one of Tirumala Dēva, enclosing them with a wall, and to have called the place Srī-Ranga-pura or pattana. (*J. R. A. S.* VIII. 6, *M. J. L. S.* XIV. 13). Subsequently, about 1117 A. D., Rāmānujāchārya, the celebrated apostle of the Vaishnavite sect, on fleeing from Drāvida to avoid a confession of faith prescribed by the Chōla Rāja to be made by all his subjects, the object of which was to establish the superiority of Siva over Vishnu, took refuge in the Mysore country, where he succeeded in converting from the Jain faith the powerful Hoysala king Bitti-Dēva, thenceforth known as Vishnuvardhana. This royal

convert conferred on his apostle and his followers the tract of country on each side of the river Cauvery at Seringapatam, known by the name of Ashtagrama or eight town-ships over which he appointed his own officers under the ancient designations of Prabhus and Hebbārs. Apart from tradition, there is reason to believe that the original town of Seringapatam was built by Udayāditya, brother of Vishnuvardhana, in 1120 A.D. (*M.A.R.* 1917, page 15).

Origin of the fort described.

In 1454, Timmanna, a Hebbār descended from one of these, lord of Nāgamangala, obtained, by a visit to Vijayanagar, the Government of the district with the title of *Dannāyak*, and permission to erect a fort at Srirangapattana. This he did with the aid of a hidden treasure he had discovered, and enlarged the temple of Ranganātha, making use of materials obtained from the demolition of 101 Jain temples at Kalasvādi, a town five miles to the south. His descendants held the government until in 1495 Seringapatam passed into the direct possession of the Vijayanagar kings. For we learn from inscriptions that Narasa, the founder at that time of the second Vijayanagar dynasty, " quickly damming up the Kāveri when in full flood, crossed over and captured the enemy (unnamed) alive in battle. Taking possession of their kingdom he made the ancient Seringapattana his own." The place was probably recognized as too important to remain in the hands of a nominal feudatory. It was eventually administered in the name of the Vijayanagar sovereigns by a viceroy known as the Srī-Ranga-Rāya. Tirumala-Rāja, the last of these Rāyalu, was a relative of the Royal family.

We have elsewhere seen how in 1610 Tirumala Rāja, worn out with age and disease, surrendered his power to Rāja Wodeyar, the rising ruler of Mysore. There is a halo of mystery surrounding this transaction, and some authorities maintain that the viceroy intended his sway to descend to his kinsman the Rāja of Ummattur, but the probability is that, foreseeing his inevitable subjugation by Rāja Wodeyar, he made a virtue of necessity in retiring voluntarily. Thenceforth Seringapatam became the capital of the Rājas of Mysore, and continued to be the seat of government under the Muhammadan dynasty until its capture by the British in 1799.

But in the interval Seringapatam had been several times besieged, particulars of which will be found in Vol. II of this

Gazetteer. In 1638, it was besieged by Ran-dulha-Khān and the Bijāpur forces, which were repulsed with great slaughter by Kanthīrava Narasa Rāja, later in the same reign of Sivappa Nāyak of Bednur, when the invaders were again driven off. But the king thought it prudent in 1654 to strengthen the fort, and to stock it with provisions and stores to enable it to stand a prolonged siege. In 1679, it was again besieged by the Mahrāttas, when the bulk of the army was absent, engaged in the siege of Trichinopoly. But their attempt was also foiled and the enemy suffered a crushing defeat. In 1732 the Nawab of Arcot sent a powerful army against Seringapatam, but it was met at Kailancha, near Channapatna, and driven in confusion below the Ghāts. In 1755, when most of the forces were again absent at Trichinopoly, the Subadār of the Deccan besieged the fortress, with the aid of a French force under Bussy. The latter was about to deliver the assault against the north-east angle, when the enemy was bought off for 56 lakhs. The treasury being empty one-third was raised on the plate and jewels of the Hindu temples and the property and ornaments of the Rāja, and for the remainder bills were given, which, however, were never redeemed. In 1757 by the Mahrattas under Bālāji Rao, assisted by a European force, the place was reduced to extremity, and a compromise was made with the enemy for 32 lakhs; and as only 5 could be raised in cash, 14 Taluks were pledged for the payment of the rest. In 1759 the Mahrattas appeared in greater force under Gōpāl Hari, and the defence was entrusted to Haidar Alī, now risen to high command. After various successes he compelled the enemy to give up the pledged Taluks on payment of Rs. 32 lakhs in satisfaction of all demands. By a levy on all the public servants and wealthy people 16 lakhs were raised, and for the rest the bankers found the money on the personal security of Haidar, in consideration of the restored Taluks being placed under his direct management. Though not actually besieged, Seringapatam was taken possession of in June 1761 by Haidar, in consequence of the plots formed by the palace and the Hindu ministers to get rid of him, and his usurpation was from this time complete. The next attack on the fortress was in March 1771, by the Mahrattas under Tryambak Rao, after the disastrous defeat they had inflicted on Haidar at Chinkuruli. They blockaded Seringapatam for no less than 15 months, when a

treaty was concluded on payment of Rs. 15 lakhs and the surrender of seven Taluks in the east and north as security for Rs. 15 lakhs more.

Sieges of Seringapatam, 1792 & 1799.

This brings us to the time of the two memorable sieges by the British in 1792 and 1799, in their wars against Tīpu Sultān. On the former occasion the British army was commanded by Lord Cornwallis, the Governor-General. The first attempt against Seringaptam was made in 1791, but owing to the failure of supplies and the great sickness that broke out among men and cattle on the bursting of the monsoon, it was found necessary to bury the battering guns and retire to Bangalore, which was done by the route of Mēlkōte, Nagamangala and Magadi. The operations against Seringapatam were resumed early in 1792, every provision having in the interval been carefully made for the success of the enterprise. The army arrived in sight of the fortress on the 16th of February, and that very night were carried out the masterly operations, led by Lord Cornwallis in person, by which the whole of Tīpu's force was not only driven from the north of the river, but the British gained a firm position on the island itself, occupying Shahar Ganjam and all the east, including the Darya Daulat Bagh.

Major Dirom—Description of Seringapatam, 1792.

The following is a description of the place at that time by Major Dirom, who was a Staff Officer with the army :—

"The fort and outworks occupy about a mile of the west end of the island, and the Lal Bagh or garden about the same portion of the east end. The whole space between the fort and the Lal Bagh, except a small inclosure, called the Daulat Bagh, on the north bank near the fort, was filled, before the war, with houses, and formed an extensive suburb, of which the pettah of Shahar Ganjam is the only remaining part, the rest having been destroyed by Tīpu to make room for batteries to defend the island, and to form an esplanade to the fort. This pettah or town of modern structure, built on the middle and highest part of the island, is about half a mile square, divided into regular cross streets, all wide, shaded on each side by trees and full of good houses. It is surrounded by a strong mud wall

and seemed to have been preserved for the accommodation of bazaar people and merchants, and for the convenience of troops stationed in that part of the island for its defence. A little way to the eastward of the pettah is the entrance into the great garden or Lal Bagh. It was laid out in regular shady walks of large cypress-trees, and full of fruit trees, flowers and vegetables of every description The fort, thus situated on the west end of the island, is distinguished by its white walls, regular outworks, magnificent buildings and ancient Hindu pagodas, contrasted with the more lofty and splendid monuments lately raised in honour of the Muhammadan faith. The Lal Bagh, which occupies the east end of the island, possessing all the beauty and convenience of a country retirement, is dignified by the mausoleum of Haidar, and a superb new palace built by Tīpu. To these add the idea of an extensive suburb or town, which filled the middle space between the fort and the garden, full of wealthy industrious inhabitants and it will be readily allowed that this insulated metropolis must have been the richest, most convenient and beautiful spot possessed in the present age by any native prince in India."

After an examination of the defences, it was determined to attack the fortress on its northern face, and in case of necessity it seemed possible by repairing an old dam or embankment on the west to throw the water of the north branch of the river entirely into the other branch. The siege was pressed with vigour, and Tīpu on his side was strenuously engaged night and day in strengthening the defences on the north side, and impeding the Britsh operations by all the means in his power. But fortune was against him, and on the 23rd of February he was forced to agree to the terms proposed by Lord Cornwallis—namely, the surrender of half his dominons, the payment of three crores and thirty lakhs of rupees, the release of all prisoners detained from the time of Haidar Alī, and the delivery of two of his sons as hostages.

An account of the first siege by the British.

The following is a more detailed account of the first siege :—

The action was begun by Colonel Maxwell, who stormed and carried to a height, where an advance party, commanded by Kummar-ul-Deen, was posted. On seeing this, the main body

moved forward, and the action soon became general. Colonel Maxwell leaving a sufficient force to keep possession of the height advanced rapidly to gain the ascent of the Carigat ridge, close to the enemy's left flank ; and Colonel Floyd immediately advanced with the cavalry towards the right. On this the enemy gave way ; and our army pursued till the batteries on the island opened and checked its progress. One gun was captured in the field, and three on the height ; several colours were taken and three thousand stands of arms were found on the field after the battle.

Notwithstanding this victory and though General Abercromby with his army was at hand, provision falling short, and the rainy season, and consequent swelling of the Cauvery approaching, it was impossible to remain before Seringapatam for the present with any prospect of success. Nay, so exhausted were the draft bullocks, that it was found necessary to destroy the train of battering artillery previous to retreating towards Bangalore. On the 6th of June the combined armies, for the Mahrattas had joined on the 28th of May, quitted the vicinity of Tīppu's capital. The intermediate time having been employed in taking such measures as tended to further the grand object of the campaign, on the 5th of February 1792, the army once more encamped in the neighbourhood of Seringapatam. Tīppu was also encamped under its walls, on the north side of the Cauvery, within the bound hedge.

On the night of the 6th, Lord Cornwallis planned a bold attack on Tīppu's fortified camp, which was executed with complete success. It was conducted in three divisions ; the right commanded by Major-General Meadows ; the centre under the immediate orders of Lord Cornwallis, with Lieutenant-Colonel Stuart as second in command ; the left by Lieutenant-Colonel Maxwell. In this action Lord Cornwallis had his left hand grazed by a musket shot.

Though our loss was considerable, it was nothing in proportion to the advantages of the victory ; and that of the enemy was of course, much greater ; it is said that some days after the battle the Sultan's killed, wounded and missing amounted to twenty thousand ; great numbers having deserted in consequence of his defeat. He lost also his camp, and eighty pieces of cannon.

Immediately on gaining this victory Colonel Stuart took post on the east end of the island, with a strong detachment, and our grand camp was removed nearer the walls. The island

afforded abundance of materials for the siege, and our people began to prepare them with the utmost alacrity. On the night of the 18th the trenches were opened, on the north side of the fort; and in the meantime Major Dalrymple beat up the enemy's horsecamp, on the south side of the river, in order to draw their attention to that quarter. On the 19th General Abercromby crossed to the south side of the Cauvery.

Tippu now used every exertion to strengthen his defences; yet, despairing of being able to make any effectual resistance, he seriously turned his thoughts to peace, and Lord Cornwallis agreed to receive vakeels with his proposals. The first meeeting was on the 15th; a second took place on the 16th; and a third on the 19th; and a fourth on the 21st. Still the military operations on neither side were suspended; and on the 22nd Tippu made an attack on an advanced party, of the Bombay army, but was repulsed.

By the 1st of March the two breaching batteries, one of twenty guns, the other of twelve would have been ready to open; as well as an enfilading battery of at least ten on the south-west side of the fort. Adding to these the cross fire that was to be directed from the island, and Sibbald's redoubt, with the mortars and howitzers of the train, there would have been a fire of fifty pieces of heavy ordnance against the place; not to reckon any number of smaller guns that it might have been deemed necessary to employ. Furnaces for heating shot too were prepared; so that this extensive fortress filled with houses constructed of combustible materials must almost inevitably have been soon in flames.

But in the general orders issued on the 24th of February, the preliminaries of peace were announced and hostilities were directed to cease.

As hostages for the fulfilment of the Treaty, Tippu agreed to give his second and third sons. The elder, Abdul Kalik, was about ten years of age; dark complexioned, with thick lips, a small flattish nose, and a long pensive countenance, yet graceful in his manner, and when the novelties of his situation were off, animated in his appearance. The younger Mooza-ud-Deen, was about eight; remarkably fair, with regular features, a small round face, large full eyes, and a lively countenance. His mother, a sister of Burhan-ud-Deen, who was killed at Satya-mangalam (Sattimungalum), a beautiful delicate woman, died absolutely of fear, a few days after the attack of the lines.

On the 26th, about noon, the princes left the fort, mounted on elephants richly caparisoned, seated in silver houdahs, and attended by their father's vakeels. At the tents sent from the fort for their accommodation, and pitched near the mosque redoubt, they were met by Sir John Kennaway, and the vakeels of the Nizam and the Mahratta Chief, also on elephants, who accompanied them to headquarters. The procession was led by several camel *hircarrahs*, and seven standard bearers, carrying small green flags, suspended from rockets, followed by a hundred pikemen, whose weapons were inlaid with silver. Their guard of 200 sepoys and a party of horse brought up the rear; as they approached the headquarters, the battalion of Bengal sepoys, commanded by Captain Welch, appointed for their guard, formed a street to receive them.

Lord Cornwallis attended by his staff, and some of the principal officers of the army, met the princes at the door of his large tent, as they dismounted from their elephants; and, after embracing them, one in each hand, led them into the tent. When they were seated on each side of his lordship, Gulam Ali, the principal vakeel, addressed him thus:—"These children were this morning the sons of the Sultan, my master; their situation is now changed, and they must look up to your lordship as their father." Lord Cornwallis, who had received the boys with the tenderness of a parent, anxiously assured the vakeel, and the princes themselves, that every possible attention should be shown them, every possible care taken of their persons. At this interesting scene the princes appeared in long white muslin gowns, and red turbans. Each had several rows of large pearls round his neck, from which hung an ornament consisting of a ruby and an emerald of considerabe size, surrounded by large brilliants, and in his turban a spring of valuable pearls. The correctness and propriety of their conduct evinced that they had been bred up with infinite care and taught in their youth to imitate the reserve and politeness of age.

The day following, Lord Cornwallis, attended as before, visited the princes at their tent. Each of them presented his lordship with a fine Persian sword, and in return he gave the elder a fusee, the younger a pair of pistols, of curious workmanship.

Still however, such difficulties and delays arose on the part of Tippu, respecting the final adjustment of the definitive

treaty, that preparations were made for recommencing the siege, and hostilities were on the point of being renewed; probably our demand of the Coorg country was the article to which he was most averse; as it prevented him from wreaking his vengeance on the Rajah, whom he considered as the chief instrument of the war. To this, however, he found himself obliged to submit, and on the 19th of March the treaty was delivered to the confederate powers, having been signed on the 17th of that month, or the twenty-third of the month *rejeb*, in the year of the *hejra* 1,206.

By this treaty half of Tippu's dominions, affording an annual revenue of one hundred and eighteen and a half lakhs of rupees, were parcelled out amongst the confederate powers; all the prisoners of the four powers, from the time of Hyder Ali, were to be unequivocally restored; and three crores and and thirty lakhs of rupees were to be paid by Tippu to the allies, half immediately, the remainder by three instalments, of four months each. A perpetual friendship and alliance was also of course agreed upon between the parties.

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Views of Seringapatam.

Some fine views of Seringapatam, as it was in 1791, are to be seen in Home's *Select Views in Mysore*. The first of these is a west view from the middle of the river; another is an east view; a third is a north-north-east from Cap Sibbald's Redoubt, a magnificent one; a fourth is a distant view from Meadow's Redoubt, which is a panoramic one; a fifth is a north-view; and a sixth one, which gives a picture of the north-east angle of the city, is a truly beautiful one.

The sieze of Seringapatam, 1799.

The siege of 1799 was under the command of General Harris, directed by the Governor-General, Lord Mornington (afterwards Marquis of Wellesley), who had come to Madras for the purpose. Since the former siege, Tippu had greatly strengthened the fortifications. Double ramparts and double ditches were added to the northern and western faces, in addition to those on the eastern and southern faces, thus creating what was like a fortress within a fortress. Besides this a new line of intrenchments was formed from the Daulat Bagh to the Periapatam bridge, within 600 or 700 yards of the fortress. How General Harris arrived before Seringapatam, on the 5th of April, after defeating Tippu at Malvalli, and

outwitting him in regard to his route, is described in the historical part of this work. The south-western angle was on this occasion chosen as the point of attack. In spite of Tīpu's efforts to dislodge the enemy, especially by a vigorous sally on the 22nd led by his corps of Frenchmen, the works were steadily pushed on. And on the 26th, a night attack, commanded by Colonel Wellesley, the future Duke of Wellington, and followed up the next day, drove Tīpu's troops from the last intrenchment they occupied outside the fortress. An incident of this affair was that Colonel Wellesley got separated from his troops and mixed up with the enemy whom he mistook for them and entered the fort along with the enemy before he discovered his mistake, when fortunately he made his escape. The final assault on the 4th of May, the circumstances attending the death of Tīpu Sultān, and all the events that followed upon it have been related in Volume II of this *Gazetteer*.

Decline of Seringapatam.

By this victory Seringapatam became the property of the British Government, who leased the island to Mysore for a fixed sum of Rs. 50,000 a year. Buchanan says the streets in the fort were narrower and more confused than in any place he had seen since leaving Bengal. The generality of the houses were very mean, although many of the chiefs were well lodged after their fashion. Tīpu allowed no person to possess property in houses there. He disposed of the dwellings as he thought fit, and on the slightest caprice changed the tenants. The fort was for several years occupied by British troops, and to provide greater space within the walls the inner ramparts were thrown down and the inner ditch was filled up in 1800. The course of this ditch may now be traced by the line of tamarind trees planted along it when it was closed up. Seringapatam began rapidly to decline after the close of the war, and its decay was proportionate with the rise of Mysore. The population of the island, estimated by Buchanan to have reached at least 150,000 during the reign of the Sultān, before the expiration of a year had sunk to 32,000. Fever also gradually made its appearance and

necessitated the removal of the troops to Bangalore, where the new Cantonment was formed in 1809. Seringapatam is now notoriously unhealthy for Europeans, and also for most Indians; a severe attack of fever is generally the penalty of two or three nights spent in it or its vicinity. It is, however, strange that immediately after its occupation by the British, when the city is described by Buchanan as "a sink of nastiness," it does not appear to have been insalubrious. The increase in paddy cultivation may partially account for this change of climate, but Indians generally attribute it to the destruction of the sweet flag, a plant which formerly grew in profusion on the banks of the river, and was supposed to possess febrifugal properties.

The population continued still further to decline and was only 12,744 in 1852, falling still lower to 10,594 in 1871. But in 1891 it was again 12,551, and the advent of the railway with stations at the Fort and at Paschima-vāhini, together with improvements introduced by Municipal administration, have in recent years given it a somewhat more prosperous aspect. The railway cuts through the western part of the fort. With this exception the fortifications themselves are comparatively uninjured. On these the results of the breaching batteries are far more apparent than the work of time, and the fort is still so formidable that a great military authority who visited it about half a century ago pronounced it the second strongest in India.

Description of the Fort.

Although the fort is washed on its northern and western sides by the two branches of the river and before the invention of rifled cannon had the advantage of not being commanded from any immediately adjacent height, it is to the ceaseless labour which must have been expended on it that it owes its great strength. The want of science which was apparent in long straight walls, square bastions, and glacis steep enough to shelter an assailant, was compensated for by deep ditches carried through solid granite, huge and massive walls, and lofty cavaliers.

The principal entrance was by what is known as the Elephant Gate on the south side. This is not now used, the road being carried through a more convenient gateway made to the west,

of it. The Elephant Gateway bears an inscription in Persian stating that the foundation of the fort was laid in the year 1219 from the birth of Muhammad, that is of Tīpu's Mauludi era, (1791 A.D.), when Jupiter was in the ascendant, Sagittarius and Libra were rising, Venus in twilight obscured by Jupiter, Mercury in conjunction with Virgo, Mars in Scorpia, the tail of the dragon in Pisces, and Saturn in Aries. The influence of these conjunctions was to show that the fort was fully equipped, and by the grace and mercy of God the Creator, would remain permanent, free from all misfortune.

At the south-west angle of the fort may be viewed the breach made in 1799, the spot from which the storming party issued on the opposite side of the river being marked by two cannon fixed perpendicularly in the ground at the edge of the stream. Within the walls, surrounded by a high enclosure, are the remains of the Musalman palace, now converted into a sandal-wood store, but the greater part was demolished. A description of this palace has been given in Vol. II as seen by Swartz in 1779, and as seen by Buchanan in 1800. Near the large temple of Srī-Rangasvāmi, which is close by, are a few mud walls and a sunken granary, the relics of the ancient palace of the Rāyals or Viceroys of Seringapatam and of the Rājas of Mysore. Of this building Wilks says, that the Sultān, in removing the Rāja's family from it, had intended to destroy it altogether, and gave orders for that purpose, which were afterwards changed. It was reported to him that several large apartments were full of books, chiefly of palm-leaf and cuduttums, and he was asked how they were to be disposed of. "Transfer them," says he, "to the royal stables as fuel to boil the cooltee (grain on which horses are fed)," and this was accordingly done. A small miscellaneous collection was preserved from this destruction by the pious artifice of a Brāhmin, and in the confusion of the final siege, fell into the hands of a British officer. Among the historical tracts which this collection contained was the record of a curious inquiry into the state of the family about the year 1716 for the purpose of ascertaining which of the branches had preserved the true blood of the house unpolluted by unworthy connections, when, out of thirty-one branches, thirteen were pronounced to be legitimate, and eighteen were excluded from the privilege of giving wives or successors to the reigning Rāja. The enclosure was for some years used as a gun carriage

factory. A large mosque erected by Tīpu, with two tall minarets which are conspicuous from a great distance, is in front of the Mysore gate. The spot where Tīpu fell is on the north face. Having been compelled to abandon the outer rampart, he attempted to escape into the inner fort through a narrow archway, but the crowd of fugitives from the British troops, who had already gained the interior, prevented this, and he was slain in an open space between the two walls. The archway in which he was wounded no longer exists. But a wooden door leading into a garden, about a 100 yards to the east of the sally-port, is pointed out as the spot where he was killed.

Darya Daulat Bāgh.

Just outside the fort, on the island is the Darya Daulat Bāgh or "garden of the wealth of the sea," a summer palace which was Tīpu's favourite retreat from business. Its graceful proportions, and the arabesque work in rich colours with which it is covered, render it very attractive. Mr. Rees, who has travelled much in India and Persia, says: "The lavish decorations which cover every inch of wall from first to last, from top to bottom, recall the palaces of Ispahan and resemble nothing that I know in India." Part of the walls are adorned with pictures in a style of broad caricature, representing Colonel Baillie's defeat at Conjeeveram in 1780, Haidar and Tīpu as they appeared in public processions, and numerous figures of Rājas and Pālegārs. These representations had been defaced by Tīpu prior to the Siege, but, after the capture of Seringapatam, were restored by Colonel Wellesley, who occupied the palace for some time. They were again allowed to become partially obliterated until Lord Dalhousie, during his tour in Mysore, caused them to be repainted by an Indian artist who remembered them as they were. Although the pictures have therefore twice undergone restoration it is probable that they are faithful prototypes of the original. The perspective is very bad, and the general effect is grotesque, but the artist has succeeded well in caricaturing the expression and attitude of the British soldier, and the Frenchmen under Lally must have been taken from the life.

Lewin Bowring's description of the frescoes at Darya Daulat.

The following extract from Lewin Bowring's *Eastern Experiences* will be read with interest in this connection :—

"At a short distance from the fort is the Darya Daulat Garden, a pleasure house of Tīpu Sultān, which is covered with grotesque

frescoes of the battles between him and Colonel Baillie. In the mimic fight, the latter is represented as reclining helplessly in a palankeen, while Tīpu, on horseback, is serenely smelling a bouquet of flowers amidst the shooting and stabbing which is going on around him. All kinds of strange combats are depicted, headless bodies, with the heads some inches off, on the ground, being a favourite item, while the guns which have performed the feat are shown, with a stalwart Mysorean holding the port-fire. The French soldiers in Tīpu's service are invariably painted with moustaches, while the English have smooth faces, save the traditional mutton-chop whiskers."

Another description of the frescoes.

The following description is a more recent one and views the Darya Daulat from a slightly different point of view :—

Darya Daulat Bungalow is a good specimen of Saracenic architecture, the paintings on the east and west outer walls being a noteworthy feature of the building. On the west wall, to the right of the entrance, are pourtrayed Haidar and Tīpu riding at the head of their troops along with their Viziers. Haidar has a clean-shaven face, while Tīpu is represented as wearing a thin moustache. To the left of the entrance we have a graphic representation of the battle near Conjeevaeram and the defeat of Colonel Baillie. On the east wall are delineated among other scenes several ruling chiefs such as the Rājas of Tanjore and Coorg, the Nawabs of Oudh, Savanur, Arcot and Cuddapah, Medakeri Nāik, Krishna-Rāja-Wodeyar III and the Rāni of Chittore.

Lāl Bāgh.

At the eastern end of the island towards the south is the Gumbaz or mausoleum which was built by Tīpu for his father and in which he also is buried, as well as his mother. It is a handsome square structure surmounted by a dome, with minarets at the angles, and surrounded by a corridor which is supported by pillars of black hornblende. It is somewhat in the fashion of the famous Taj at Agra, but less profusely ornamented and of a poorer design. The interior is painted in lacquer with the tiger stripe adopted by Tīpu for military uniforms. The double doors inlaid with ivory were renewed by Lord Dalhousie. Each of the tombs is covered with a handsome pall. The mausoleum is supported at Government expense. A tablet on the tomb of Tīpu contains some verses, in which

the following expressions,—The light of Islam and the faith left this world; Tīpu became a martyr for the faith of Muhammad; The sword was lost; The offspring of Haidar was a great martyr—by the process called Abjad give 1213, the date of his death according to the Muhammadan era of the Hejira. There is a fine picture of this tomb in Home's *Select Views in Mysore*. Not far away from this tomb is the one built in honour of Burhan-ud-dīn, the brother of one of Tīpu's wives who fell at Satyamangalam, in the present Coimbatore District, when that fortress was taken by Colonel Floyd on 26th August 1790. A short distance from the entrance to the Gumbaz is the tomb of Colonel Bailie, erected in 1816 by his nephew Resident at the Court of Lucknow. Of Tīpu's palace which stood in the Lāl Bāgh nothing now remains. Buchanan in 1800 says of it, "Though built of mud, it possesses a considerable degree of elegance and is the handsomest native building that I have ever seen."

The eastern portion of the island is chiefly occupied by the suburb of Ganjam. (See Ganjam).

European tombstones and monuments.

In and near Seringapatam lie buried numerous European Civil and Military officers. The tombstones to be seen are many and attest to its position as a military post from 1799 to 1830. At the Lāl Bāgh, to the east of the entrance to the Gumbaz is a monument to the memory of Colonel William Baillie, who died in this fortress, on the 13th of November 1782, erected by his nephew Lieut. Col. John Baillie, Resident at the Court of Lucknow, A.D. 1816.

In the Gumbaz enclosure the oldest tombstones bear date 1799. The monument on the rising ground called the Sabbal Rāni Tittu is of some interest. It was erected by the Officers of His Majesty's 12th and 74th Regiments to the memory of Officers who were killed or died during the last siege of Seringapatam. In the Garrison Cemetery, a tomb of some interest is that of Caroline Isabella Scott, wife of Lieut. Colonel L. G. Scott Commandant, Seringapatam, who died on the 19th March 1817 (and her child also). This is the Scott, with whose name is associated the well known Bungalow in the Fort. We read on her tombstones the following :—"Her amiable and accomplished manners rendered her respected and esteemed by all who knew her, and her premature death was regretted by her more intimate friends."

Mr. Rice in his *List of European Tombs and Monuments in Mysore* notes (1906) as follows :—" Colonel Scott, who had thus lost his wife, is said to have returned home one day to find both his daughters dead of cholera. Whereupon he fled, no one knows whither. The Rāja of Mysore directed that everything in the house should remain as it was, expecting his return. The order was strictly carried out, and the deserted bungalow left untouched. But the owner never came back and the perishable articles dropped to pieces, mouldering from decay. The place has recently been cleaned up, and the old furniture, consisting of large four-poster bedsteads, a voiceless harpsichord, etc., remain in it. Scott's bungalow is commemorated in the *Lays of Ind* by Aliph Cheem (Major Yeldham), and visitors to Seringapatam feel a melancholy interest in going to see it. Scott was the officer in charge of the Gun Carriage Factory at Seringapatam and Krishna-Rāja-Wodeyar III built the bungalow in which he lived for him."

In the same Cemetery lie buried Hugh Lord of the Madras Civil Service, who died at the Mysore Residency on the 9th April 1829, aged 49 years ; Martha, wife of the Rev. D. Sanderson, the well known Wesleyan Missionary and Kannada lexicographer, who died on 17th May 1829 ; Mary Christiana, wife of James A. Casamaijor, Resident in Mysore from 1825-1834 ; and Captain Jonathan Moorhouse, Superintendent of the Gun Carriage Factory at Seringapatam who died on 31st May 1823, aged about 40 years. He had served the Honourable East India Company already 22 years.

The Garrison Cemetery is full of interest and merits attention. The tombstones in it range from 1800 to 1867 long before which Seringapatam ceased to contain any European population. In it sleep several officers of the Regiment De Meuron and their kindred. Many members of this Regiment lie buried in some of the Madras Cemeteries as well. The following account of the Regiment De Meuron is taken from Mr. J. J. Cotton's *List of Tombs* :—

The regiment was originally raised at Neuchatel (Switzerland) in 1781 by Charles Daniel Comte de Meuron, died 1806, who entered a Swiss regiment of marines in the French service, went through the Seven Years' War, and was present in several sea-fights against the English in West Indian and American waters. The regiment's first masters were the Dutch East India Company, under whom they served at the Cape and in Ceylon. They then crossed bayonets with the English at the French

defence of Cuddalore, in 1782, among the garrison of which was a young Sergeant named Bernadotte, the future Marshal of the Empire and King of Sweden and Norway. In 1795 we find De Meuron and his men once more in Ceylon, and on the conquest of the island by the English, they transferred their allegiance without difficulty to the British Crown. Colonel De Meuron became Brigadier-General in command of the troops in Ceylon, and his officers were ranked with officers of the King's service. In the following year, the regiment was transferred to the Madras establishment and after being in garrison successively at Poonamallee, Arni and Vellore, took part in the operations before Seringapatam, where it was brigaded with the 33rd and 73rd Foot under Colonel (afterwards Sir) Arthur Wellesley. A journal kept by Lieutenant Charles de Meuron Tribolet gives a graphic account of the campaign. The grenadier and light companies formed part of the storming column. A descriptive panorama of the assault was exhibited in London at the Lyceum, in which Captain Lardy (of this regiment), the leader of the forlorn hope, figures prominently. After the fall of the fortress, the regiment was stationed on the island of Seringapatam, and subsequently at French Rocks. In 1806 it left Fort St. George for Europe, and after sucessively garrisoning the Isle of Wight, Guernesey, Sicily, and Malta, found its way to Canada, where it was finally disbanded the year after Waterloo, consequent on the reduction of the English army to a peace footing. Eighteen members of the De Meuron family had held commissions in its ranks during the 35 years of its history. The Colonel Commanding was always De Meuron and the Lieutenant Colonel generally one. At the time of its breaking up in 1816, it was composed of members of almost every nationality in Europe.

Webbe monument.

On an elevated spot to the north-west of the fort, is the Webbe monument, which was erected in 1804 to the memory of Josiah Webbe, Esq., by Dewan Purnaiya, " a tribute of veneration and respect for splendid talents, unsullied purity and eminent public virtue."

Owing to a skirmish here in 1809, between the mutinous force marching from Chitaldrug to Seringapatam and the Mysore troops sent to intercept them, the monument acquired the name of *rana kambha*, or war-pillar by which it has since been known. (See Vol. II.)

The Temples at Seringapatam.

The Ranganātha temple, which is one of the largest in the State, is in the Dravidian style of architecture with a lofty tower or *gōpura* in front. The god Ranganātha is a grand figure reclining on Ādisēsha or lord of serpents. He is said to have been worshipped by the sage Gautama, who had his *āsrama* or hermitage to the north-west on the northern bank of the Cauvery, the locality being known even now as Gautama-kshētra. An image of the sage is kept in the *garbha-griha* or sanctum sanctorum near the feet of the god. According to the *Sthala-purāna*, the god took up his abode here at the request of the river goddess Cauvery. Unlike in some other temples there is neither a lotus springing from the navel of the god nor are there figures of his consorts, Srī-dēvi and Bhūdēvi, at the feet. There is, however, a seated figure of the goddess Cauvery at the feet with two hands, one of them holding a lotus. In the second *prākāra* or enclosure are small cells enshrining figures of the Ālvārs (Srī-vaishnava saints), *āchāryas*, etc., the figures, both lithic and metallic, representing the discus of Vishnu, known as Chakra-tālvār, being noteworthy for their fine workmanship. Two pillars in front of the inner entrance are known as *Chaturvimsati* pillars, because on them are sculptured the *chuturvimsati* or 24 *mūrtis* or forms of Vishnu with labels giving their names inscribed below. Several new inscriptions have recently been discovered in the temple. A few found on the silver vessels give us the interesting information that the vessels were gifts from Tīpu Sultān. But the most important of the discoveries here is a Tamil inscription on the base of the outer wall of the *garbha-griha*, which is dated in A.D. 1210. The earliest of the hitherto known records take us back to about A.D. 1430. This epigraph, being more than 200 years older, affords valuable evidence of the antiquity of the temple.

The Gangādharēsvara and Narasimha temples are also large structures in the Dravidian style. In the *navaranga* of the former there is a figure of Ganapati to the right of the inner entrance and figures of Subrahmanya, Saptamātrikah, Nārāyana and Chāmundēsvari to the left. Subramanya is represented by two figures, one of them, seated on a peacock, with 12 hands and 6 faces, one of the latter being shown on the back, and the other a small one, standing with four hands on the coils of a serpent sheltered by its ten hoods. We have figures at Halebīd similar to the latter, but the serpent there is shown

as standing at the back forming a canopy with its 7 hoods. At the sides of the *navaranga* entrance are figures of Sūrya and Chandra, the former holding lotuses in its two hands and the latter lilies. Sūrya is flanked by two female figures holding a lotus in one of the hands. Usually the female figures are shown as shooting arrows, such being the case with the Sūrya figures at Halebīd and other places. The same is also the case with the figure of Sūrya set up in the compound of the Mahārāja's Chatram in Seringapatam itself. Figures of Chandra are not very common. In the Hoysalēsvara temple at Halebīd there is a separate Sūrya shrine and tradition has it that there was a Chandra shrine also corresponding to it to the north. But neither the shrine nor the figure of Chandra is now in existence. The *utsava vigraha* or metallic image for taking out in procession of the Gangādharēsvara temple is a very handsome figure of Dakshināmūrti. To the left of the shrine in which this image is kept is a large figure of Bhairava. In the adjacent cell is a metallic image of Tāndavēsvara with a label on the pedestal stating that it was presented by Kalale Nanjarāja. We meet with several similar images in the Siva temples of the State presented by the same individual. In the *prākāra* of the temple are kept in a shrine 15 well executed figures of Saiva devotees with their names inscribed on the base. It is worthy of note that the label also gives the caste of the devotee. These figures represent only a few of the well-known 63 devotees of Siva, known as Aruvattumūvar, all the 63 being found in the temples at Nanjangud and Chamarajnagar. Along with these figures are kept two figures representing Vīrabhadra and his consort. Usually these are kept in the *navaranga*. Vīrabhadra holds in its four hands a shield, a sword, a bow and an arrow and has a figure of the sheep-headed Daksha at the side. The female figure has also the same attributes. Besides the labels referred to above, a few other inscriptions have also been discovered in this temple. In the Narasimha temple the inner veranda running round the outer *prākāra* has been pulled down and the slabs used for the bathing *ghat* behind the Mahārāja's Chatram. In a shrine to the left in this temple stands a magnificent figure of Kanthīrava Narasarāja Wodeyar, the Mysore king who built the temple. The statue, which is about 3½ feet high, stands on a high pedestal with folded hands and is richly ornamented. It wears a long robe with a sword, shield and dagger on the left

side, large ear-rings and a *vīra pendeya* or hero's badge on the right foot. The figure is beautifully carved and has a life-like majestic appearance. The name of the king is engraved on the pedestal. Another of the shrines contains a pretty good figure of Ambegāl-Krishna or Child Krishna in the attitude of crawling on the hands and knees. Two inscriptions in Grantha characters have been discovered in the temple, one on the pedestal of Vēdāntāchārya and the other on the portion representing a palm-leaf manuscript held in the hand of the same image. It is said that on Tīpu dismantling this temple, the images of the god Narasimha and of Kanthīrava Narasarāja Wodeyar were removed to the Ranganātha temple and were again set up in their former places by Krishna Rāja Wodeyar III in A.D. 1828.

The Ādīsvara, Rāma, Kālamma, Ankālamma, Lakshmīnārāyana, Jyōtirmayēsvara, Mūdlabāgil (*i.e.*, East Gate) Ānjanēya, Nagarēsvara, Janārdana and Māri temples are worthy of note. The first, which is a Jaina *basti*, has a seated figure of Ādinātha, the first Tīrthankara, flanked by his usual Yaksha and Yakshi, *viz.*, Gōmukha and Chakrēsvari. In the *sukhanasi* or vestibule are placed on stone benches figures of the 24 Tīrthankaras, fine black-stone images about two feet high with canopy, twelve to the right and twelve to the left. In the *navaranga* there is a well carved seated figure, about 5½ feet high with pedestal and canopy, of Dharanēndrayaksha to the right with four hands, sheltered by the fine hoods of a serpent ; and a seated figure, about 3½ feet high, of Padmāvati to the left, also with four hands under a canopy formed by the three hoods of a serpent. Both the figures have the same attributes, namely, a noose, an elephant-goad and a fruit or lotus. In the Rāma temple, which appears to be maintained by the barbers, two inscriptions are to be seen. The Kālamma and Ankālamma temples belong to the goldsmiths. In the former there are two beautifully carved elephants at the sides of the steps leading to the *Kalyāna-mantapa*. In the cell opposite to the main entrance is a *linga* known as Kāmatēsvara ; the cell to the left has a small figure of Kāli, while the cell to the right has a fine figure of Lakshmīnārāyana, about four feet high, flanked by his consorts. The last cell also contains a figure of Chandra and, curiously enough, figures of Rāmānujāchārya, Satakōpa or Nammālvār and Visvaksēna, the last three being usually found only in Vishnu temples. In the *navaranga*, there are figures of Ganapati, Subrahmanya, Bhairava,

Vīrabhadra and Benne-Krishna, *i.e.*, Child Krishna with balls of butter in both the hands. In the *prākāra* are shrines dedicated to Sūrya, Subrahmanya and Sankaranārāyana, the first and the third with Vaishnava *dvārapālakas* at the sides. Subrahmanya as represented here has a bare head and only two hands, holding a staff in one of them. Such a figure of Subrahmanya is known as Dandāyudhapāni (*i.e.*, armed with a staff). The Ankālamma temple has a figure of Bhairava in the cell opposite the main entrance, while the left and right cells enshrine figures of Kāli and Ganapati respectively. A few inscriptions are to be seen on the images, vessels and door frames of the Kālamma temple. The Lakshmīnārāyana temple, which is a modern structure, has three cells in a line, enshrining figures of Srīnivāsa, Lakshmīnārāyana and Sītarāma respectively. At the left side are three figures said to represent Nārāyana-setti, the builder of the temple, and his wives ; while the figures opposite to these at the right side are said to represent Nārāyana-setti's father and his wives. The Jyōtirmayēsvara temple, which is also known as the Dalavāyi temple, is a large structure, though in an unfinished condition. It is said that Dalvāyi, who began to build this temple, died before its completion and that his son, who began to build the Nandi-mantapa in front, also died before finishing it. Being thus a structure of sad memory, it appears that the members of the Dalavāyi family do not like to visit it, though an annual grant is still made for its upkeep. Attached to this temple is the shrine of the " East Gate" Ānjanēya, which is also said to have been built by Dalavāyi Doddaiya. The image of Ānjanēya, which was preserved from mutilation by being immersed in a portion of the Cauvery known as Gaurikada, had its temple, it appears, on the side on which the big mosque now stands.

Seringapatam Big Mosque.

The big mosque is a fine structure with two lofty minarets. It has five Persian inscriptions, one giving A.D. 1787 as the date of its construction and the others containing extracts from the *Korān* and the 99 names of Allah.

Wellesley Bridge.

The island is watered from a canal which is carried across the south branch of the river by an aqueduct constructed by Tīpu. It rises a short distance above Seringapatam and irrigates the Darya Daulat Bāgh and the garden attached to Haidar's

mausoleum, as well as some rich sugar-cane fields on the island. Over the aqueduct is a bridge. The bridge across the northern branch was constructed by Pūrnaiya in 1804, and named the Wellesley Bridge in honour of the then Governor-General of India. It is an interesting specimen of Indian architecture. To the north-west of the fort may be seen the remains of a dam or bridge erected in the time of the viceroys of Vijayanagar.

Municipal Funds	1921-22	1922-23
Income	11,561	18,416
Expenditure	9,891	19,975

Shimsha or Shimshupa.

Shimsha or Shimshupa.—Also called the Kadaba or Kadamba, and the Maddūr Holē—a tributary of the Cauvery. It rises to the south of Dēvarāyadurga in Tumkur District, and flowing southwards through that District enters the Mysore District in the north-east of Mandya Taluk. Pursuing a south-east course, it runs through Malvalli Taluk and enters the Cauvery a few miles below the Falls at Sivasamudram. About nine miles north of Maddur is an *anicut*, rebuilt some years ago by the Public Works Department, of cut stone. From this dam is drawn the Maddur Ane channel on the right bank, which is 12 miles in length, and feeding the large Maddur tank, branches into four small channels, the Chamenhalli ($2\frac{3}{4}$ miles), Bairan (2 miles), Vaidyanāthpūr ($3\frac{1}{4}$ miles) and Kemman ($5\frac{1}{2}$ miles). Much mulberry is cultivated under these channels for the support of silkworms. The river is spanned near Maddur by a fine brick bridge of seven arches, constructed in 1850 for the Bangalore-Mysore road, and now used also for the Mysore State Railway.

The valley of the Shmisha, under the Ganga kings, formed the province of Chikka Gangavādi, with its chief town at Honganur (Channapatna Taluk).

Sindhaghatta.

Sindhaghatta.—A village five miles from Krishnarajpet, situated in Santebāchahalli Hobli. Population 2,065.

A centre for weavers in silk. Two miles from the village, there is Nārāyanadurga Hill, which is a Trigonometrical Station.

Sivasamudram.—Though over the present boundary line of Mysore, this romantic spot is intimately associated with that country. It is on the south border of the Malvalli Taluk, connected with the Railway and Bangalore-Seringapatam trunk road by a cross road from Maddur through Malvalli, 30 miles in length. The Cauvery here branches nto two streams, each of which makes a descent of about 200 feet, in a succession of picturesque rapids and waterfalls. The principal island embraced within these torrents, called Heggura, but more generally known by the name of Sivasamudram or Sivanasamudram (sea of Siva), the ancient city, of which a few vestiges are strewed around,—is about 3 miles long by ¾ of a mile broad. Sivasamudram.

Of its former history little is known; but the modern city appears to have been founded at the beginning of the 16th century by Ganga-Rāja, a representative probably of the Ganga kings, whose sovereignty in Orissa then came to an end. An inscription of 1604 records a grant to the temple by the chief of Hadinād. Through precisely the same mistake that occurred in the foundation of Chik-Ballapur (Kolar District), the work was commenced before the appointed signal announced the lucky moment, and was therefore doomed to continue for only three generations. Ganga-Rāja, after a prosperous reign, was succeeded by his son Nandi-Rāja, who, to atone for a ceremonial offence, leaped into the cataract at Gagana Chukki on horseback with his wife. His son, Ganga Rāja the second, enlarged the city greatly, and lived with much splendour. He had two daughters, whom he gave in marriage to the two chief Pālegārs in the neighbourhod. One was married to the Rāja of Kilimale, a place now in ruins, about 12 miles from Satyagala. The other daughter was married to the Rāja of Nagarakere, 3 miles east from Maddur. These marriages were very unhappy, for the pride of the ladies gave their husbands constant disgust. They were continually upbraided for not living in equal splendour with their father-in-law; and at length, having consulted

together, they determined to humble their wives, by showing that their power was superior to that of Ganga-Rāja. Having assembled all their forces, they besieged Sivasamudra ; but for a time had very little success.

The siege had continued twelve years without their having been able to penetrate into the island, when the two Rājas found means to corrupt the *Dalavāyi* or minister of Ganga-Rāja. This traitor removed the guards from the only ford, and thus permitted the enemy to surprise the place, while he endeavoured to engage his master's attention at the game of chess. The shouts of the soldiery at length reaching his ears, the prince started up from the game. The Dalavāyi, who wished him to fall alive into the hands of his sons-in-law, endeavoured to persuade him that the noise arose merely from children at play, but the Rāja, having drawn his sword, first killed all his women and children, and then, rushing into the midst of his enemies, fought until he procured an honourable death. The sons-in-law, on seeing this, were struck with horror, and immediately threw themselves into the cataract at Gagana Chukki ; and their example was followed by their wives, whose arrogance had been the cause of such disasters.

Jagadēva-Rāyal of Channapatna, and Srī-Ranga-Rāja of Talkād, the two most powerful of the neighbouring chiefs, then came, and removed all the people and wealth of the place. During the British march upon Seringapatam in 1791, Tīpu Sultān, having destroyed every means of forage between Bangalore and the capital, drove all the inhabitants and cattle into the island of Sivasamudram, presenting a silent and desolate country to the advance of the army of Lord Cornwallis.

The island was overgrown with dense jungle, and the old bridges which connected it with the mainland on both sides had become impassable, when in 1818 their repair was undertaken by Ramaswami Mudaliar, a confidential servant of the Resident of Mysore. He expended several thousand pounds on the work and was rewarded by the British Government with the title of *Janōpakāra Kāmakarta* or public benefactor. At the same time he was invested with a *jāhgīr* composed of five villages from the British Government, yielding a revenue of Rs. 8,000 a year, and seven villages from the Mysore State, yielding Rs. 9,000 a year. The bridges are built of hewn stone pillars, connected by stone girders founded on the rocky bed

of the stream, and though rude, are good specimens of Indian construction. A bungalow was erected by the Jāhgīrdār, near the road connecting the two bridges, for the accommodation of European visitors. He published an account of the place, with maps, in the *M. J. L. S.* I. 83.

Gagana Chukki.—On the western branch of the river, which forms the boundary between Mysore and Coimbatore, are the Gagana Chukki or Gangana Chukki falls, about two miles from the bungalow. The approach is by a steep path leading down from the tomb of Pīr Ghaib, a Muhammadan saint. The stream here dividing so as to form a small island called Ettikur (called *Nellagana-tittu* by Buchanan), the parted waters dash with deafening roar over vast boulders of rock in a cloud of foam to unite again in the deep pool below, and with such violence that the column of vapour is at times visible from Satyāgala. "I have never," says Buchanan, "seen any cataract that for grandeur could be compared with this." Gagana Chukki.

Bar Chukki.—Grand and impressive as is the headlong turmoil of the waters in Gagana Chukki, the other falls, about a mile distant on the eastern branch of the river, being more easily viewed are generally more enjoyed. These are called the Bhar or Bar Chukki, and display a great volume of water, which in the rainy season pours over the hillside in an unbroken sheet, a quarter of a mile broad. During the dry months it separates into several distinct falls of great beauty. In the centre is a deep recess in the form of a horse shoe, down which the principal stream falls, and having been collected into a narrow channel, rushes forward with prodigious violence and again falls, about 30 feet, into a capacious basin at the foot of the precipice. Hurrying on northwards, through wild and narrow gorges, the two streams unite again on the north-east of the island and continue their course to the east. Bar Chukki.

The following is Lewin Bowring's description of the Falls :—

The northern cataract, called the Gangana Chukki, is about two miles from the house, and is approached by a steep path leading down from the tomb of Pīr Ghaib, a Mussalman saint, who is supposed to have disappeared mysteriously from view

at this place. On reaching a point about half-way down the fall, one sees the stream rushing precipitately over the face of a tremendous abyss, and dashing over vast boulders of rock in a cloud of foam, till it hurls itself into a deep pool below, 300 feet from the summit. The noise made by the roar of the waters is deafening, and as one's ears are stunned by their loud thunder, so one's sight is blinded by the steam of mist which hides from view the sacred stream, as it rushes furiously forward over great rocks to meet the sister fall below. The scenery around is extremely grand, the hills being clothed in dense forest, and the solitude of the spot lending a picturesque charm to its beauties.

The southern cataract, called the Bhar Chukki, is perhaps even finer, as a far greater volume of water is seen from the point of observation, at the foot of a flight of difficult steps, which lead down to the stream facing the cataract. The fall can be approached from the summit, but is difficult of access, and a lady some years ago lost her footing, on incautiously nearing the verge, and was dashed over the cataract. During the rainy season, the river pours over the hillside in an unbroken volume, a quarter of a mile across; but in the dry months it is divided into several distinct falls of great splendour, which the tourist can contemplate at his ease as he discusses his breakfast on the opposite side of the stream. The Bhar Chukki is of less height than the Gagana Chukki, and therefore perhaps less imposing, but is certainly more lovely, while the whole locality leaves an indelible impression on the mind of the visitor.

The most favourable time for visiting these Falls is during the rainy season, as in the winter months the island is excessively feverish.

Near the Mysore end of the west Bridge, is a solitary tombstone going back to 1858. It is in memory of the Rev. E. J. Hardy, a Wesleyan Missionary, who died at this place on November 25, 1858, aged 40 years.

The chief temples at this place are the Ranganātha, Sōmēsvara, Vīrabhadra and Māri.

The Ranganātha temple is a large structure in the Dravidian style but without a *gōpura*. The god, known as Jaganmōhana Ranganātha, is very much smaller in size than the one at Seringapatam. The figure of the goddess Cauvery is found

here also. The god is said to have been worshipped by Takshaka, the chief of serpents, whose image is kept in the last niche to the right in the *navaranga*. The figure, serpentine in the lower portion but human above, has four hands, 2 folded and 2 holding a discus and a conch, and stands on a high pedestal sheltered by its own 7 hoods. It is a fine figure, about 2½ feet high. There is also a well-carved image of Ānjanēya, about 4 feet high, in the first niche to the right. No inscription is to be seen in the temple. Sivasamudram is called Madhya-Ranga in contradistinction to Seringapatam and Srīrangam, which are respectively known as Ādi-Ranga and Antya-Ranga, all the 3 places on the banks of the Cauvery being presided over by the deity Ranganātha. Seringapatam is also called Paschima-Ranga as being in the west in relation to the other two places. The Sōmēsvara temple is also a large structure with a lofty and well executed *mahādvāra*. The latter faces west, but the god inside faces east. There is also another plain, though lofty, *mahādvāra* on the east, but this is now walled up. Two *mahādvāras* for the same temple in front of and behind the god are not very common. The god Sōmēsvara was the tutelary deity of the Ummattūr chiefs who had their principal fortress on the island of Sivasamudram. In the *navaranga* of this temple are good figures of Ganēsa and Subrahmanya to the right and left. The latter stands under a canopy formed by the 7 hoods of a serpent with only 2 hands, one of them holding a staff and the other resting on the hip. This is apparently the same as the Dandāyudhapāni of the Kālamma temple at Seringapatam. There are also the figures of Sūrya and Chandra at the inner sides of the entrance. The central ceiling panel has a large figure of a fish, 4½ feet by 2 feet, sculptured on it. In the shrine of the goddess Mīnākshi is a fine four-handed figure, about 4½ feet high, with a discus and a conch in two hands, the other two being in the boon-conferring and fear-removing attitudes. In a small shrine in the *prākāra* is a seated figure in an attitude of meditation with rosaries, a Rudra-vīna and what looks like a book for its attributes, which perhaps represents Dakshināmūrti. The basement of the *garbhagriha* of the Sōmēsvara temple consists of about 30 inscribed stones, the characters used being Tamil. The inscriptions are fragmentary, which may be taken as evidence of the renovation of that part of the temple with stones brought from other

structures. Two of these fragments are printed as *Malvalli* 112. A lofty *mantapa* supported by 4 pillars stands in front of the Ranganātha temple. Another *mantapa* at some distance with 12 lofty pillars presents an imposing appearance. The English inscription here records the completion of the bridge over the Cauvery in A.D. 1832. The hill to the west of Sivasamudram is known as Prētanabetta, because, according to tradition, it was here that Rāma offered *pinda* or balls of meal on hearing of his father's death.

Somnathpur.

Somnathpur.—An insignificant village on the left bank of the Cauvery in the Tirumakudlu-Narsipur Taluk, 5 miles north of Sosile, noted for the temple of Prasanna Chenna Kēsava. This elaborately carved structure is attributed to Jakanāchāri, the famous sculptor and architect of the Hoysala kings, under whom Hindu art in Mysore reached its culmination. Though not on the scale of the unfinished temple at Halebīd (Hassan District), the general effect is more pleasing, from the completion of the superstructure, consisting of three pyramidal towers or *Vimāna* surmounting the triple shrine: Prasanna Chenna Kēsava occupying the central chapel, Gōpāla, the one to the south, and Janārdana, the one to the north. Round the exterior base are pourtrayed consecutively, with considerable spirit, the leading incidents in the *Rāmāyana*, *Mahābhārata* and *Bhāgavata*, carved in potstone, the termination of each chapter and section being indicated respectively by a closed or half-closed door. The number of separate sculptured images erected upon and around the basement, whose mutilated remains are shown around, was no less than 74.

The building, according to an inscription at the entrance, was completed in 1269, by Sōma, a member of the Royal family and a high officer under Hoysala king Narasimha III, who also founded the city which formerly surrounded it. Later grants were made by Ballāla III. The vestibule is in ruins, and the images generally much damaged.

In view of the interest attaching to this temple, the following further description of it may prove useful:—

The Kēsava temple at this place is a splendid example of the Hoysala style of architecture, its sculpture being, according to Fergusson, more perfect than that of the temples at Belūr and Halebīd. Like the temple at Basaral this is also a *trikūtāchala* or three-celled temple, the chief god Kēsava once occupying the cell opposite the entrance and giving his name to the temple. The image of Kēsava is however no longer in existence; its place is now occupied by an uncouth image of modern make. The north cell has the image of Janārdana and the south, that of Gōpāla. Both are beautifully carved, though unfortunately a few of the limbs are broken; and, judging from their workmanship, the chief image of Kēsava must have been a marvel of the sculptor's art. The ceiling panels are every one of them artistically executed. Though there are some perforated screens on both sides of the entrance, the interior is very dark. Outside, on both sides of the entrance, there is a *jagati* or parapet on which, beginning from the bottom, are sculptured horizontally in succession these six rows—(1) elephants, (2) horsemen, (3) scroll work, (4) *Purānic* scenes, (5) small images with intervening turrets, and (6) columns with figures between. From the corners on both sides of the entrance where the *jagati* ends, begins the row of large images running round the temple on the walls. The rows on the walls are the same as those on the *jagati* so far as the first four are concerned. Above the fourth, however, we have on the walls (5) a row of *makaras* and (6) a row of swans instead of the rows of small images and columns on the *jagati*. Above the row of swans comes on the walls a row of large images and above this again a row of turrets surmounted by ornamental eaves. There are three finely carved towers, identical in design and execution, over the three cells. But the original *kalasas* which may have disappeared seem to have been replaced by rough ones of modern make which do not fit in with the workmanship of the towers. There is no sculpture of Sala and the tiger as at Basaral. The number of large images on the walls is 194, of which 144 are female and the rest male. Every one of them is mutilated. It is noteworthy that, as in the temples at Nuggihalli, Halebīd and Belūr, many of the images have the names of the sculptors who executed them engraved at the base. A few names occur also in other rows and likewise on the basement. Altogether 75 such short inscriptions were discovered around the walls

and on the basement, their date being about 1268 A.D., the year in which the gods were set up. Among the names of the sculptors may be mentioned Mallitamma (also called Malli in two places), Baleya, Chaudeya, Bamaya, Masanitamma, Bharmaya, Nanjaya and Yalamasaya. The first name occurs in 40 places, the 2nd in 6 places, the 3rd in 5, the 4th in 4, the 5th in 3, the 6th in 2, and the 7th and the 8th each in one place. From the above it will be seen that Mallitamma had most to do with the ornamentation of the temple. He is no doubt identical with the Mallitamma who made the images on the north wall of the Narasimha temple at Nuggihalli which was built in 1249 A.D. The temple is conserved by the Government as it should be. It stands in a square cloistered courtyard on a raised terrace which is supported at the angles by figures of 12 elephants facing outwards. According to the inscription in the temple, nearly 70 images appear to have been set up in the cells of the veranda around the temples, though no image is now found in any of them. The veranda is in a dilapidated condition, several of the beams being broken and the wall being out of plumb. The *mukha-mantapa* of the temple which was recently in a leaky state has been repaired. The top portions of the outer wall are gone in many places. Being the best existing complete specimen of Hoysala architecture, it has rightly deserved close attention at the hands of the Government.

The Panchalinga and Lakshmīnarasimha temples are to the east and south-west of the Kēsava temple. The former, mostly in ruins, is a large structure in the Dravidian style built of granite with three towers over three cells standing in a line. The latter, situated a few yards from the bank of the Cauvery, though built in the Hoysala style, is a plain structure without any sculptures. The tower is partly gone and the walls have mostly fallen down. It is referred to in the inscription of the Kēsava temple. The people call it 'Mondusale temple,' because they have a tradition that it was built by a sculptor with a maimed hand (*mondu*).

From the fine inscription (*E. C.* III, Tirumakudlu-Narsipur 97) in the entrance porch of the temple, we learn that Sōma or Sōmanātha, a high officer under the Hoysala king Narasimha III (A.D. 1254-1291), established the village as an *agrahāra*, naming it Sōmanāthapura after himself, and built the Kēsava temple in it in A.D. 1268. There is also another inscription at

Harihar (*E. C.* XI, Davangere 36) which refers to the erection of this temple and gives the same date.

The temple is situated in the middle of a court-yard, about 210 feet by 172 feet, surrounded by an open veranda, which contains 64 cells. It stands on a raised terrace, about 3 feet high, which closely follows the contour of the structure and is supported at the angles by figures of elephants facing outwards. There are two empty pavilions at the sides in front of the entrance, the top portions of which are gone. Around the terrace there are, besides the elephants mentioned above, images representing Vishnu and other gods and goddesses leaning against it. Several of these images and elephants have been removed from their pedestals, only 12 each of either class of sculptures being now left. Of the 12 images, 8 represent Vishnu, 1 Ganapati, 1 a Nāga and 2 seated goddesses. The temple is, as already stated, a *trikūtāchala* or three-celled structure, the main cell facing east and the remaining cells, which are opposite to each other, facing north and south respectively. The three cells are surmounted by three elegantly carved towers which are identical in design and execution. These with their towers are attached to the *navaranga* or middle hall, to which again is attached without any partition the *mukha-mantapa* or front hall. The front of the temple with the three towers presents an imposing appearance and has often been selected as a model for silver and gold caskets. On both sides of the entrance runs around the front hall a *jagati* or railed parapet, on which, beginning from the bottom, are sculptured horizontally in succession these seven friezes: (1) elephants, (2) horsemen, (3) scroll work, (4) scenes from the epics and the *Purānas*, (5) small images between pilasters, (6) delicately carved miniature turrets with intervening figures of lions, and (7) a rail divided into panels by double columns, containing figures, sometimes indelicate, between neatly ornamented bands. Above these come pierced stone windows or perforated screens. Most of the figures in the fifth frieze represent Vishnu. A large portion of the rail illustrates the story of Prahlāda, son of the demon king Hiranyakasipu, as related in the *Purānas*. From the corners on both sides of the entrance where the railed parapet ends, begins in the middle of the outer walls a row of large images with various kinds of ornamental canopies and runs round the remaining portion of the temple. Below this row

of images come six horizontal friezes. The first four of these are identical with those on the railed parapet; but in place of friezes (5), (6) and (7) on the latter, the walls have (5) a frieze of *makaras* or mythological beasts and (6) a frieze of swans. Above the row of large images comes a fine cornice ornamented with bead work, and above this again a row of miniature turrets over single or double pilasters, surmounted by ornamental eaves. The number of large images on the outer walls is 194, of which only 80 are male. Nearly 70 of the latter represent Vishnu. The position of the large images is as follows:—Around the south cell 54, 32 female and 22 male; at the corner between the south and west cells 14, 9 female and 5 male; around the west cell 58, 32 female and 26 male; at the corner between the west and north cells 14, 8 female and 6 male; and around the north cell 54, 33 female and 21 male. The gods and goddesses of the Hindu pantheon represented by the majority of the images are Vishnu and his forms such as Narasimha, Varāha, Hayagrīva, Vēnugōpāla and Paravāsudēva; Brahma, Siva, Ganapati, Indra, Manmatha, Sūrya, Garuda, Lakshmi, Sarasvati and Mahishāsuramardini. A few of the figures worthy of notice are:—Garuda bearing on his left shoulder Nārāyana and Lakshmi; Indra seated with his consort Sachi on the elephant Airāvata; dancing Vishnu and Ganapati; dancing Lakshmi and Sarasvati; a four-handed standing figure with the face of a monkey, two of the hands holding a discus and a conch, the other two holding between them what looks like a fruit; a four-handed seated figure with a discus and a conch in two hands, the other two being placed palm over palm almost in the fashion of a Jaina *tīrtankara*; and a seated figure with two hands, the right hand holding a *kalasa* or water vessel and the left hand a fruit. Of the 4th frieze from the bottom, which may be called the *Purānic* frieze, the portion running round the south cell represents scenes from the *Rāmāyana*, that round the west cell, scenes from the *Bhāgavata-purāna*, and that round the north cell, scenes from the *Mahābhārata*.

Each of the three cells consists of a *garbhagriha* or adytum and a *sukhanasi* or vestibule. The chief cell, opposite the entrance, once enshrined an image of the god Kēsava, after whom the temple was named; but the image is, as stated above, no longer in existence. A few modern images are now kept

in the cell. These consist of a seated figure of Lakshminārāyana, a standing figure of Lakshmana and two seated figures of different sizes representing Lakshmi. The north cell has an image of the god Janārdana and the south cell, an image of the god Vēnugōpāla or Krishna playing on the flute. Both the images are beautifully carved, though unfortunately the flute of the latter is broken. Judging from their execution, the chief image Kēsava must have been a piece of exquisite workmanship. It is indeed fortunate that the sculptured semi-circular panel at the top of the inscribed slab in the entrance porch contains miniature representations of all the three images of the temple, so that, though the image of Kēsava has now disappeared, we are in a position to form some idea of its workmanship. The lintels of both the *garbhagriha* and *sukhanasi* doorways of all the three cells are well executed. In the chief cell the lintel of the *garbhagriha* doorway has a seated figure of Vishnu above and an image of Lakshminārāyana below with figures of the ten incarnations of Vishnu sculptured round the base and a neatly carved tiny elephant at the left side while that of the the *sukhanasi* doorway has a figure of Paravāsudēva above and a figure of Kēsava below. The jambs of both the doorways have *dvārapālakas* sculptured at the bottom. This cell has two fine niches at the sides which, though empty at present, once enshrined figures of Ganapati and Mahishāsuramardini, as evidenced by the figures of these deities prominently sculptured on their towers. The prominence given to these deities in the interior of a temple dedicated to Vishnu deserves notice. This peculiarity has been observed in several Vishnu temples built in the Hoysala style of architecture, such as those at Nuggihalli, Javagal, Hole-Narsipur and other places. Though these deities are often represented on the outer walls or pillars, no such prominence appears to be given to them in Vishnu temples built in the Dravidian style. The image of Janārdana in the north cell, about 6 feet high with *prabha* or glory, is elegantly carved and stands on a pedestal, about 1½ feet high, flanked by consorts. It has four hands, the upper two holding a discus and a conch, and the lower two, a lotus and a mace. The *prabha* has the ten *avatāras* or incarnations of Vishnu represented on it. The lintel of the *garbhagriha* doorway has a seated figure of Vishnu above and a four-handed seated figure below with, a discus and a conch in two hands, the other two being placed

palm over palm almost in the fashion of a Jaina *tīrtankara* while that of the *sukhanasi* doorway has a figure of Lakshminarasimha above and a figure of Vishnu below. Vēnugōpāla in the south cell is also a fine figure, about 6 feet high, standing under a *honne* tree (*Terminalia tomentosa*) on a pedestal, about 1½ feet high, flanked by consorts. The image has only two hands which play on the flute. To the right of the image at the bottom is a small figure representing a cowherd; above this on both sides are some cows represented as eagerly listening to the flute; and above these again to the left are seated figures of sages with folded hands. The *prabha* of this image has likewise the ten incarnations of Vishnu sculptured on it. The lintel of the *garbhagriha* doorway has in the upper panel a seated female figure with four hands and in the lower, a seated figure of Vishnu holding a discus, a conch, a water vessel and a fruit. The lintel of the *sukhanasi* doorway has a figure of Lakshminārāyana above and a figure of Vēnugōpāla below. The *navaranga* has 6 ceiling panels and the front hall, 9. Every one of them is nearly 3 feet deep and very artistically executed, no two of them being similar in design. A narrow veranda runs round the front hall whose walls have perforated screens all round. In spite of these screens the interior of the temple is very dark. The cells in the open veranda surrounding the temple, which are 64 in number, are all empty at present. But from the inscription in the temple we learn that they once enshrined 64 deities as detailed below:—six deities consisting of Brahma and 5 others, 12 consisting of Kēsava and 11 others, 12 consisting of Hamsa-Nārāyana and 11 others, 10 consisting of the Fish incarnation of Vishnu and 9 others, 12 consisting of Sankarshana and 11 others, and 12 relating to the incarnations of Vishnu and Krishna.

For further details about this temple, see Mr. R. Narasimhachar's monograph on it in the *Mysore Archæological Series* (No. I).

Sosile.

Sosile.—A large village, in Tirumakudlu-Narsipur Taluk, on the left bank of the Cauvery at its confluence with the Kabbani. Head-quarters of the *hobli* of the same name and a municipality. Population, 2,246.

This is the head-quarters of the Vyāsarāya *matha*. The

Svāmi has a large number of copper-plate grants in his possession. These have been examined by the State Archæological Department. Fourteen plates containing 12 inscriptions in all have been examined. They are engraved in Tamil, Telugu, Nāgari and Kannada characters; 5 of them recording grants by the Vijayanagar kings, 1 by a Nāyak of Madura, 2 by the Sētupatis of Ramnad, 1 by a Zamindar of Sivagiri, 1 by a chief of Kolur and 2 by guilds of merchants. None of these has been published. The two sets of copper-plates in the Taluk Treasury, T.-Narsipur 64 and 94, are of some interest. The plates of No. 64, which measure $10\frac{3}{4}''$ by $5\frac{3}{4}''$, are fashioned into rims at the edges to protect the writing. The seal does not bear any figure. The plates of No. 94, which measure 5″ by $1\frac{1}{2}''$, are strung on a ring bearing a seal on which stands to the right an animal looking like an elephant with a raised tail.

Suttur.—A village in Nanjangud Taluk. Population 1,658. Suttur.

This place is called Srotriyūr in a Chōla inscription of 1032 A.D. and Sottiyūr in a Hoysala record of 1169 A.D. The present form of the name occurs in the records of the Vijayanagar period. In 1169 it was the head-quarters of Lakmayya, general of the Hoysala king, Narasimha I. The Sōmēsvara temple is a three-celled Hoysala structure facing east, comprising, besides the cells, a central hall and a front hall. The last, which appears to be a later addition, was built in 1264; the other portions are apparently older. Here we have a rather rare instance of a Hoysala temple built of granite with a carved tower built of potstone. The main cell has a *linga* and the south cell a good figure of Harihara, the north cell being empty. Harihara, about 5 feet high, is a fine figure with 4 hands, the right upper bearing a trident, the left upper a discus, the left lower a conch and the right lower in the *abhaya* pose with a rosary. The image is flanked by Pārvati and Lakshmi and has on the pedestal the emblems Nandi and Garuda. The *navaranga* pillars, though made of granite, are elegantly carved. To the left in the *navaranga* is the figure, about $3\frac{1}{2}$ feet high, of the goddess, standing on two mungooses and holding in the upper hands a discus and a conch and in the left lower a fruit, the right lower being in the *abhaya* pose with a rosary. The outer walls of the main cell have no figure sculpture, but only

pilasters. The temple is going to ruin. The Nārāyana temple is also a Hoysala building with a brick tower, the *navaranga* and porch being built of granite. The god, about 3½ feet high, has no *prabha*. The attributes in the upper hands are a discus and a conch, which are quite natural, the lower hands being in the *abhaya* and *varada* attitudes. The *garbhagriha* and *sukhanasi* have ceilings of lotus buds surrounded by rows of petals, and their outer walls have pilasters and elegant turrets over double pilasters with a hanging lotus bud between the latter. According to the inscription Nanjangud 175 here, the temple was built by Lakmayya, referred to above, in 1169 during the reign of the Hoysala king Narasimha I. The god is named Nāga-Kēsava in the epigraph.

The temple is in ruins. The village has a Lingāyat *matha* which appears to go back to the 15th century, judging from the references made to it in the inscriptions. Its *svāmis* were once learned men and authors of some important works. One of the more famous *svāmis* of the *matha* was Sivarātri-Odeyar. His *gaddige* or tomb together with those of some others is contained in a building to the left of the road from Kupparavalli.

Talkād.

Talkad.—A town of great antiquity, situated in 12°11′ N. Lat., 77°2′ E. Long., on the left bank of the Cauvery, 28 miles south-east of Mysore. It was the head-quarters of the Talkād Taluk until 1868, when the *kasba* was established at Tirumakudlu-Narsipur, 10 miles to the north-west, as being more central and accessible, and in 1882 the name of the Taluk was changed to the latter. Population 4,110. A Municipality.

The origin of the town is lost in antiquity; but one tradition is that its name was derived from two Kirāta brothers, Tala and Kādu, who, cutting down a tree which they saw wild elephants worshipping, discovered that it contained an image of Vishnu, and that the elephants were *rishis* transformed. The tree being miraculously restored, all obtained *mōksha* and the place was named Tala-kādu, which was translated into Sanskrit as Dala-vana. Two stone images declared to represent the brothers are pointed out in front of the temple of Vaidyēsvara. In a later age, Rāma is said to have halted here on his expedition to Lanka.

The earliest authentic notice of the city of Talekād or Talakād, in Sanskrit Dalavana-pura, is in connection with the Ganga line of kings. Harivarma, who has been assigned to 247-266 A.D., was, according to an old chronicle, installed at Skandapura (said to be Gajalhatti, in the Coimbatore country, near where the Moyār flows into the Bhavāni), but resided in the great city of Dalavanapura in the Karnāta-dēsa. Thenceforward Talkād became the capital of these powerful sovereigns, and there the subsequent kings of that line were crowned.

At the beginning of the 11th century, the Gangas succumbed to the Chōlas, who captured Talkād and gave it the name of Rājarājapura. But about a hundred years later it was taken by the Hoysala king Vishnuvardhana, who drove the Chōlas out of Mysore. After this time we find that Talkād was composed of seven towns and five *mathas* or monastic establishments. The town of Māyilangi or Malingi, on the opposite side of the river, was also a large place, and had the name of Jananāthapura. Down to the middle of the 14th century, it remained a possession of the Hoysalas, and then passed into the hands of a feudatory of the Vijayanagar sovereigns, whose line appears to be known as that of Sōma-Rāja.

In 1634 it was conquered by the Mysore Rāja under the following circumstances. Tirumala-Rāja, sometimes called Srī Ranga Rāyal, the representative of the Vijayanagar family at Seringapatam, being afflicted with an incurable disease, came to Talkād for the purpose of offering sacrifices in the temple of Vedēsvara. His wife Rangamma was left in charge of the Government of Seringapatam; but she, hearing that her husband was on the point of death, soon after left for Talkād with the object of seeing him before he died, handing over Seringapatam and its dependencies to Rāja Wodeyar of Mysore, whose dynasty ever afterwards retained them. It appears that Rāja Wodeyar had been desirous of possessing a costly nose-jewel which was the property of the Rāni, and being unable to obtain possession of it by stratagem, and eager to seize any pretext for acquiring fresh territory, he levied an army and proceeded against Talkād, which he took by escalade; the Rāja of the latter place falling in the action. The Rāni Rangamma thereupon went to the banks of the Cauvery, and throwing in the jewel, drowned herself opposite Mālingi, at the same time uttering a three-fold curse,—"Let Talakād become

sand; let Mālingi become a whirlpool; let the Mysore Rājas fail to beget heirs." The latter part is now happily of no effect.

The following is what is known as the curse of Talkād, in the original :—

Talakādu Maral āgali.
Mālingi maduv āgali.
Maisūru dhoregalu makkal illade hōgali.

The old city of Talkād is completely buried beneath the hills of sand stretching for nearly a mile in length, only the tops of two pagodas being visible. The sand hills used to advance upon the town at the rate of 9 or 10 feet a year, principally during the south-west monsoon and as they pressed it close on three sides, the inhabitants were constantly forced to abandon their houses and retreat further inland. The town, however, is increasing in population, owing to the rich wet cultivation in the neighbourhood, derived from the Mādhavamantri *anicut* and channel. More than thirty temples, it is stated, are beneath the sand. That of Kīrti Nārāyana is occasionally opened with great labour sufficiently to allow of access for certain ceremonies. The most imposing temple left uncovered by the sand is that of Vaidyēsvara.

Steps have in recent years been taken (as suggested in the previous editions of this work) to check the formation and advance of the sand-dunes, by planting suitable binding plants to prevent the sand lifting, and groves of trees, especially casuarinas, which grow so well in sand, in order to stop its drifting with the wind. These measures have been attended with a good deal of success. But without the directions of Government the people would do nothing, professing to look upon the phenomenon as the result of the curse before mentioned, and deeming it useless to fight against fate.

At Talkād are the Vaidyēsvara, already mentioned, Pātālēsvara and Maralēsvara temples, containing three of the well-known *panchalingas*, the remaining two being Arkēsvara at Vijayapura and Mallikārjuna at Muddukudore or Bettahalli. The Vaidyēsvara temple is a handsome structure, built of granite, in the Dravidian style. It faces east and has the outer walls ornamented with sculptures. The *dvārapālakas*, about 10 feet high, are the tallest that are known in the temples of the State. The sculptures on the outer walls consist of miniature turrets, pilasters and figures of gods, etc. There is a

fine porch in front of the south entrance with two sculptured pillars; and two beautiful pilasters, resembling those of the Sōmēsvara temple at Kurudumale, at the sides of the *dvāra-pālakas* of the same entrance. In the *prākāra* there are figures of Dakshināmūrti and Saktiganapati, the latter excellently carved with his consort seated on the lap. This figure is rather rare. There is also a large unfinished figure of Subrahmanya lying in the *prākāra*. The *navaranga* which consists of 12 *ankanams*, has ordinary ceiling panels except the central one which is carved with figures representing Siva-līlās. There is a big seated figure of Sarasvati with a large nimbus in the *navaranga*. The goddess of the temple, known as Manōnmanyāmba, is a fine figure, about 5 feet high, holding lotuses in two hands, the other two being in the boon-conferring (*varada*) and fear-removing (*abhaya*) attitudes. The *mahādvāra* is either a later structure or has undergone renovation as evidenced by the fragmentary nature of the inscriptions on it. It is strange that Vaidyēsvara temple does not possess any old inscription, though the *Sthalapurāna* attributes a very great antiquity to it. The Pātālēsvara and Maralēsvara temples appear to have been recently excavated. They say that many temples here are buried in sand. It was only a few years ago that the two temples, Ānandēsvara and Gaurisankara, were unearthed. Four fragmentary records were found on the outer walls of the Pātālēsvara temple. One of these is an old inscription in Kannada of the Ganga period, the others being in Tamil. The Ānandēsvara temple is said to have been built by one Chidānanda-svāmi, a contemporary of Haidar. A story is related of the *Svāmi* that he once crossed the Cauvery in full flood seated on a plantain leaf and that Haidar who witnessed the miracle greatly honoured him and made a grant of land for the temple founded by him. A Kannada inscription at the Gaurisankara temple tells us that this temple was built during the reign of the Mysore king Chikka-Dēva-Rāja-Wodeyar (1672-1704).

The site on which a Jaina temple once stood has now become a private garden attached to a house and the images belonging to it have been, it would appear, removed to Mysore. Two old inscriptions were discovered near the Ganēsa temple, one of them, dated A.D. 933, being the oldest now available at Talkād, if we leave out the earlier record of the place, namely, *T.-Narsipur* 1, which is now in the Jubilee Institute,

Mysore. At Dāsikere Oddu near the same temple are four Tamil fragments, 2 of them being portions of Rājādhirāja's inscriptions. *T.-Narsipur* 19, which is said to be in the Vīrabhadra temple, is not to be found there. The two figures in front of this temple, standing one behind the other at an interval of a few feet with folded hands and armed with bows and arrows, are said to represent the hunters Tala and Kāda after whom according to the *Sthala-purāna*, the place was named Talkād. The *mantapa* in front of this temple is supposed to be built over the spot where the body of the wife of Tirumalarāya, the last Vijayanagar Viceroy at Seringapatam, was cremated. It was she that uttered the well-known curse and died here. Several records of the place register grants to a temple named Rājarājēsvara which is not now in existence. It may have been founded by the Chōla king Rājarāja or built during his reign. We have an inscription of this king at Tadimālingi. In fact Talkād itself was named Rājarājapura after him. The large number of inscribed stones strewn over the place and put to various uses bears testimony to the existence at one time of several more temples at Talkād. And it is quite possible there are also many buried under sand.

The Kīrtinārāyana temple is the only structure at Talkād which is built in the Hoysala style. It is, however, mostly buried in sand, only the tower over the *garbhagriha* and the top of the front portion being visible. The sand near the entrance is removed so that people may enter into the temple. The temple consists of a *garbhagriha*, a *sukhanasi* and a *navaranga*. The figure of Kīrtinārāyana, about 8 feet high, is well carved and stands on a high pedestal. It holds a discus and a conch in two hands in front, the other attributes being a lotus and a mace. Such figures of Vishnu are known as *Nambinārāyana* among the Srī-vaishnavas. We have similar figures in the Lakshminārāyana temple at Tonnur near French Rocks. The pillars of the *navaranga* are well executed and all the beams without any exception are ornamented with either scroll work or rows of animals or bead work. The ceilings are mostly flat and oblong as in the Hoysalēsvara temple at Halebid, only 4 of them being deep and artistically executed. The *navaranga* has now only two entrances, one in the east and one in the north with verandas on both sides. It had also an entrance in the south with vernadas, but this has been walled up and

Municipal Income and Expenditure.

Year	Income	Expenditure
1921–1922	2,074	2,123
1922–1923	1,644	1,931

Tendekere.—A village in Krishnarajpet Taluk. Population 301. Tendekere.

This place has a Lingāyat *matha* said to be affiliated to the Bālehalli *matha*. There is a good pond at the village with turrets at the corners, the front ones being better than the others.

Tenginaghatta.—A village in Krishnarajpet Taluk. Population 416. Tenginaghatta.

The Siva temple at this place is a small neat structure in the Hoysala style, though in a ruined condition. It consists of a *garbhagriha*, an open *sukhanasi*, a *navaranga* and a porch. The doorway of the *garbhagriha* is well carved. In the *sukhanasi* are found Saptamātrika and a fine, though mutilated, figure of Umāmahēsvara. The pillars of the *sukhanasi* are well carved and the ceiling, about 2 feet deep, beautifully executed. The *navaranga* has 9 good ceilings, each differing from the others in design. The central one is unique in the beauty of its work. It is about 2 feet deep and has a fine lotus bud surrounded by 8 rampant lions. The ceilings were once coloured differently in different parts, the variety of colour adding beauty to the composition. The three ceilings to the right, though small, are specially good. They contain lotuses of different dimensions, differing too in the number and shape of the petals which are differently coloured. The south-east ceiling has 4 snakes which rest their hoods on the pericarp of a blown lotus of 4 petals. The outer doorway is well carved only on the right architrave, the other being left uncarved. The temple appears to have once had a fine stone tower. The outer walls have pilasters only at intervals. To the north-east of the temple is a ruined shrine containing a figure, about 3 feet high, of Bhairava. An epigraph is to be seen to the south of the temple and two *vīragals*

to the west. The epigraph names the temple as Hoysalēsvara and tells us that it was erected by a merchant during the reign of the Hoysala king Nārasimha I (1141-1173). Though not to be compared with its celebrated namesake at Halebid, which also appears to belong to about the same period, this small temple has in a way its own architectural and artistic merit.

Terakanāmbi.

Terakanambi.—A town in Gundlupet taluk, on the Gundlupet-Chāmarājnagar road, 7 miles east of the *kasba*. Head-quarters of the *hobli* of the same name. Population 3,057. A fair is held every Thursday, attended by about 3,500 people.

The town is evidently of great antiquity, though its early history is somewhat obscure. There is a general agreement that its name was formerly Trikadamba-pura, and that it sprung out of a village called Kūdugallur, standing where the *kūdugallu* or boundary stones united of three great countries—namely, Drāvida, Kērala, and Hadinād or South-Karnāta. On the point of junction, a temple to Trikadamba, the consort of the three-eyed Siva, was erected in the 6th century, by a king named Lamba Karna Rāya (the long-eared king) ruling the southern part of Karnāta; and hence the name of the town. This king, again, is stated to have belonged to the Kadamba line, and to be the same as Trinētra Kadamba, who would correspond with Mayūravarma. Should this be true, it may be conjectured that the temple of Trikadamba marked the common boundary of the Ganga, Kērala, and Kadamba territories. Inscriptions show that Bayalnād (Heggaddevankote Taluk) was being ruled by chiefs of Kadamba descent until subdued by the Hoysalas.

Kaliyur.

The traditional list of rulers at Terakanāmbi, among whom occurs a Mandava Rāya, king of Sivasamudra, throws little light upon its history until the time of the Hoysalas, who in turn were succeeded by the Vijayanagar dynasty. Harihara of that line appears to have enlarged the city. In the 16th century the chief of Ummattūr held it for a short time, and then a number of freebooters of Telugu origin ravaged the country for some years, until Rāja Wodeyar of Mysore took possession of it in 1624, after which period it became secondary in importance to Gundlupet. Under the Mussalman dynasty, Terkanāmbi was the head-quarters of a taluk, which was further sub-divided

Kambadahalli.

into Avval Terakanāmbi and Duyam Terakanāmbi, but Pūrnaiya merged these in the Gundlupet Taluk. The fort of Terakanāmbi was finally destroyed by the Mahrattas in 1747. Remains of five lines of fortification are still to be seen, and the site of the old palace is also pointed out, which according to local tradition was six storeys high.

There are twelve temples in Terakanāmbi of large dimensions, but in ruins. Several of them contain inscriptions, some recording grants by the Ummattūr Chiefs, dated 1489 to 1504 A.D. Another is a grant of the time of Vijayanagar king Krishna Rāya, being dated in 1520; another belongs to the time of Venkatapati (1640), the grant itself being by Narasa Rāja of Mysore. The principal shrine is dedicated to Lakshmivaradarājasvāmi, whose effigy was removed to Mysore by Krishna Raja III. (See below). These temples, as in most other parts of the District, are chiefly built of huge blocks of stone fitted to each other with great nicety, but their carving is not generally noteworthy. It appears as if the science of an inferior age to that in which they were founded had been brought to bear upon repairing them, so greatly inferior are some portions of them to others. An allowance of a few rupees is still devoted to keeping up most of them. In the neighbourhood of Teraknāmbi are numerous old tanks, now disused, but indicating the former importance of the place.

As stated above, there are, at this place, many temples in ruins. The Lakshmivaradarāja temple is a large building with some well-executed pillars. The interior is pitch-dark; a slab or two in the roof may be removed with advantage and light let in by means of a raised skylight. The metallic images of the ruined temples and in some cases the stone images also are kept in this temple for safety. The present metallic image of the shrine of the goddess here bears an inscription stating that it was a present from Krishna Rāja Wodeyar III, who is said to have removed the original image to the Prasannakrishnasvāmi temple built by him at Mysore. The temple has metallic images of Child Krishna and Child Balarāma and of Yasōda suckling Krishna. In the Hande-Gopālasvāmi temple the god is a fine tall figure canopied by the 7 hoods of

a serpent. Usually the god is represented as standing under a *honne* tree as at Kannambādi. The Rāmabhadra temple is a large solid structure. At the sides of the inner entrance are two figures which are said to represent Dāsakēsava-setti, the builder or restorer of the temple. The same figure is also sculptured on a pillar opposite the entrance. There is a huge trough here, measuring 9′×5′×4′, carved out of a single stone. In the Sugrīva temple there is a large figure of Sugrīva, about 6 feet high. The pillars of the veranda in front of the Hanumanta temple are beautifully sculptured. The sculptures here will be found described in Volume II, Chapter V. The temple was built by a merchant in 1640 during the reign of the Mysore king Narasa Rāja, who granted a village for its up-keep and its dependent *Satra* (feeding house). The stone images of the Rāmabhadra temple, now kept in the Lakshmivaradarāja temple, consist of seated figures of Rāma, Lakshmana, Bharata, Satrugna, Sīta and Vibhīshana. It is said that the metallic image with consorts of the Bandikēri Srīnivāsa temple was also removed to the Prasannakrishnasvāmi temple at Mysore and the metallic image with consorts of the Lakshmīkānta temple at Kutanur Mallayyapura sent instead. An inscription, of 1489, in the Rāmabhadra temple, records a grant of land to a temple of Ālvār. There is a tradition among the Srīvaishnavas that the image of Satakōpa or Nammālvār of Ālvārtirunagari in Tinnevelly District was kept at Terakanāmbi for some time. Mr. Narasimhachar is not sure if the reference is to this Ālvār.

Kaliyur

Tirumakūdlu.

Tirumakudlu.—A village near T.-Narsipur. Population 480.

The Agastyēsvara temple here is a large structure. In front of it is a lofty *tōrana* or gateway over which stand at both ends two lamp pillars with the necessary appliances for lighting lamps. There is also at some distance another lamp pillar, similar to but loftier than the above two, with iron framework on the top for placing lamps which were once hauled up with iron chains found even now on the pillar but no longer in use. Agastyēsvara is a *saikatalinga* or *linga* formed of sand, with a cavity at the top in which there is always some water which, people say, represents the Ganges. When the cavity is filled,

Kambhalli.

the excess water flows through an aperture below which is called the *nābhi* or navel of the *linga*. The water is taken out of the cavity with a spoon and distributed among the devotees. It is said that Agastya, being desirous of worshipping a *linga*, directed Hanumān to bring one from the Narmada within one *muhūrta*, but the latter did not return within the appointed time. So, Agastya fashioned a *linga* out of sand and worshipped it. Soon after Hanumān returned with the *linga*, and, seeing what had happened, flew into a rage and resolved upon rooting out the *linga* of sand. But his efforts proved abortive, though a few marks of violence were left on the *linga*, the cavity at the top being one of them. The *linga* brought by him was apparently set up in another temple at the place known as Hanumantēsvara. In the *navaranga* of the Agastyēsvara temple is a fine figure of Subrahmanya. There are also figures of Sūrya and Ganēsa. The latter, though mutilated, is being worshipped, in accordance with the wish of the god as revealed in a dream. In the *prākāra* there is a figure of Asvattanārāyana, about 2 feet high, in a dancing posture with 8 hands—6 of them holding a discus, a conch, a mace, a lotus, a noose and an elephant goad, the 7th raised like that of Tāndavēsvara and the 8th in the fear-removing attitude—flanked by two drummers. There are figures of the sheep-headed Daksha with 4 hands and of Dakshināmūrti, seated in the posture of meditation with matted hair under a Baniyan tree on a pedestal containing sculptures of the *saptarishis* or seven sages, the attributes in the 4 hands being a rosary, a book, a serpent and a Rudra-vīna. The goddess of this temple, known as Pūrnamangala-Kāmākshi, is a very fine figure, about 4 feet high. In the Vīrabhadra temple is kept a fine figure of Mahishāsuramardini, said to have been recently unearthed. There are two more *lingas* besides Agastyēsvara in the Agastyēsvara temple, *viz.*, Sōmēsvara and Mārkandēsvara; these three, together with Hanumantēsvara and Gargyēsvara of Gargēsvari, form the *pancha-lingas* of Tirumakūdlu. *Asvatha-Nārāyana*, *i.e.*, Nārāyana in the shape of the holy fig tree, is worth a visit. It is said that the tree has been in existence from time immemorial and that it was originally worshipped by Brahma. Only one branch is now visible. They say that as soon as one branch withers, another puts forth leaves. The tree is surrounded by a large number of Nāga stones set up by people wishing

for offspring. In the *prākāra* there are several images of Hanumān and a few *lingas*. One of the former is said to have been set up by Vyāsarāya, a Mādhva *guru* of the 16th century who founded a *matha* at *Sosale*, about 2 miles to the east, known as Vyāsarāya-matha after his name. He set up in all, according to tradition, 737 such images in various places. A few fragmentary inscriptions are to be seen on the steps of the bathing *ghāt* to the west. The name Tirumakūdlu is a corruption of Tirumu-kūdal, the holy confluence of the three, namely the Cauvery, the Kapila and the Sphatika-sarōvara, the last being a pond supposed to be situated in the bed of the Cauvery. The Bhikshēsvara and Ānandēsvara temples are on the other side of the Cauvery. The latter is said to have been built by the same Sachchidānandasvāmi who built the Ānandēsvara temple at Talkād.

Tirumakūdlu-Narsipur Taluk.

Tirumakudlu-Narasipur Taluk.—A Taluk in the east, till 1882 called Talakād. Area 226 square miles. Headquarters at T.-Narsipur. Contains the following *hoblis*, villages and population :—

Name of Hobli	Villages	Hamlets	Villages classified				Population of each Hobli
			Government	Sarvamanya	Jodi	Kayamgutta	
Bannur ..	24	12	17	6	1	..	20,653
Mugur ..	17	10	16	..	..	1	15,548
Sosale ..	40	28	27	9	4	..	21,579
Talkād ..	21	20	16	1	3	1	18,889
T.-Narsipur ..	29	17	19	4	6	..	18,504
Total ..	131	87	95	20	14	2	95,173

Kaliyu

Kaml halli.

Principal places with Population.

Bannur 4,457; Binakanhalli 1,398; Chidarahalli 1,606; Dodda Abbagal 1,528; Gargēsvari 1,941; Hemmige 1,687; Holasāl 1,897; Hosa-Alagūd 2,378; Kaliyur 1,075; Malangi 1,309; Mattalu 1,520; Mugur 3,541; Nilasoge 1,314; Somanāthpur 1,381; Sosale 2,246; Talkād 4,110 and T.-Narsipur 2,390.

In 1882 the Bannur and Bevinhalli *hoblis* were added to this Taluk from the old Ashtagram Taluk, while Tāyūr hobli was transferred from this to Nanjangud Taluk, and in 1886 Purigali hobli to Malvalli Taluk, together with the inām lands held by the Jagīrdār of Sivasamudram.

The Taluk is watered by the Cauvery, which runs through it from north to south, with a wide serpentine bend towards the south, where it forms the boundary. The Kabbani also enters the Taluk from the west and forms a junction with the Cauvery, but is not here utilized for agricultural purposes. The course of the Cauvery, on the other hand, may be traced by an almost unintermitting border of wet cultivation on each bank. The anicuts and canals are elsewhere described. In its course through this Taluk, the Cauvery takes the nature of a wide and shallow river with a sandy bed, and is fordable at several places except during a fresh. Along its banks and in the lowlands black soil predominates, and here good crops are obtained; but in the uplands, especially in the west of the Taluk, the soil is very poor and does not repay cultivation without constant manuring. *Hain* is the almost universal season for crop on both wet and dry lands; the only standard *Kār* crop being Jola, which is grown largely, principally on the black soil, the rich nature of which allows of the cultivation of cotton, wheat, or coriander seed as a *hain* crop during the same year.

With the exception of a little under 35 rain-fed tanks, all the wet land is dependent on the channels from the Cauvery. Hardly any *bhara bhatta* rice is grown. There are, however, several old tanks, most of which were breached or fell out of repair during the Muhammadan rule. There is no jungle, and but little land is waste. There are extensive *inām* lands in this taluk; lands aggregating Rs. 10,205 annually are in the possession of relations and connections of the royal family; and others yielding Rs. 13,000 represent grants made to Brāhmans during the time of Krishna Rāja Wodeyar III. A few isolated rocky hills are found,

the highest of which is Kundūr Betta on the frontier of Malvalli. The remainder of the Taluk is level cultivated land.

The area of the Taluk is thus distributed :—

	Acres.
Cultivable (dry, 68,867 ; wet, 12,340 ; garden, 1,161	82,368
Uncultivable	24,903
Inām villages	37,707
Kāvals	Nil
Total ..	1,44,978

The unoccupied area was 598 acres. The total revenue demand for 1922-23 was Rs. 1,49,494 and for 1923-24 was Rs. 1,52,227.

There are roads from Tirumakūdlu-Narsipur north-west to Mysore, north to Bannur and Seringapatam, and south-east to Talkād and Holesāl. In each case the river has to be forded, as there are no bridges. There are also roads from Tirumakūdlu-Narsipur west to the railway at Nanjangud, and south to Mugur and Santemārahalli. Another road runs east from Sosale to Sivasamudram and the Cauvery Falls, with a branch to Talkād.

T.-Narsipur.

T.-Narsipur.—A town situated in 12° 13′ N. Lat., 76° 58′ E. Long., at the junction of the Kabbani with the Cauvery, 20 miles south-east of Mysore, and 18 miles from the railway at Nanjangud. Headquarters, since 1868, of the Taluk of the same name, which, till 1882, was called the Talkād Taluk. It is also a municipality.

Population in 1921	Males	Females	Total
Hindus	2,307	2,253	4,560
Muhammadans	89	105	194
Christians	9	5	14
Total ..	2,405	2,363	4,768

Narsipur is separated from Tirumakūdlu by the Kabbani, and is on the right bank of the two rivers, while Tirumakūdlu is on the tongue of land between the two where they unite. The above is the population of Narsipur; that of Tirumakūdlu is 480. This spot has always been considered specially sacred, and possesses two temples—one to Gunja Narasimha, which was repaired and embellished by the Dalavāyi of Mysore about 350 years ago, and is supported by an annual allowance of Rs. 958; and a second situated at Tiruma-Kūdlu (the most holy union), and dedicated to Agastyēsvara, which receives annually Rs. 1,822, and has existed from time immemorial. These are described below in some detail. Close to Narsipur on the south is Hosa-Alagōd, with a population of 2,161.

The chief temples at this place are Gunjanarasimha and Mūlasthānēsvara. The former is a pretty large structure in the Dravidian style with a *gōpura* and a fine four-pillared *mantapa* in front. Near the *bali-pītha* in the front *mantapa* are two richly ornamented figures on opposite pillars, wearing a beard and standing with folded hands, which are said to represent the Mugur chief and his brother who built that portion of the temple. A similar figure near the *mahādvāra* is said to represent another Mugur chief who built the *gōpura*. In the *prākāra* there are several small shrines containing figures of Rāma, Krishna, Varadarāja, Āndāl, etc. In the shrine of the goddess there is a fine figure of Hanumān to the right. The top parapet around the temple contains fine mortar figures of the *mūrtis* and *avatāras* of Vishnu with, in some cases, labels below giving their names. There are several figures representing the sports of Krishna. A few comical figures also occur here and there. On the south and west parapets are given nine different figures of Narasimha; one issuing out of a pillar, another fighting with the demon Hiranyakasipu, another tearing out his entrails, another in the posture of meditation, another with Lakshmi seated on the lap, another showing grace to Prahlāda, another with one arm round the neck of a woman—the label calls this *Sūlagittivallabha, i.e.*, favourite of the midwife (?)—another standing alone, and the last with eight hands having Prahlāda in front. The meaning of the seventh figure

is not apparent. The same is the case with another figure on the south parapet which is seated with Hanumān's hand resting on the thigh and Lakshmana standing to the right with folded hands. The label calls this *Ekāntarāma*. Twelve such labels were found on the parapet. The god of the temple is known as Gunjanarasimha, because he bears in the right hand between the thumb and forefinger a berry with its stalk of the *gunja* plant (*Abrus precatorius*), which is supposed to indicate the superiority of T.-Narsipur to Kāsi by that much of weight in sanctity. To the left of the temple at a little distance is a small shrine containing a well carved image of Janārdana. To the west of it is a small building known as Parhlāda-mantapa built in 1855. It is said that Janārdana had once a large temple and that on its going to ruin the materials were removed for building the kitchen of the Narasimha temple. A panel containing a seated Jina figure flanked by a Yaksha and a Yakshi is seen lying in front of the Taluk Office.

Municipal Income and Expenditure.

Year	Income	Expenditure
1921–22	4,597	2,942
1922–23	2,622	3,493

Tonachi.

Tonachi.—A village in Krishnarajpet Taluk. Population 342.

To the north-east of this place are two small Siva temples in the Hoysala style of architecture, adjoining each other. The temple to the north is now known as the Basavēsvara owing to a big *basava* or Nandi being enclosed in a shrine in front of it. It consists of a *garbhagriha*, a *sukhanasi*, a *navaranga* and a small porch with a Nandi shrine attached to it. The *garbhagriha* and *sukhanasi* have dome-like ceilings with lotuses. The *sukhanasi* has a good doorway with perforated screens at the sides. The four pillars of the *navaranga* are pretty well carved and have a deep ceiling with a lotus above them. The *navaranga* has figures of Ganapati, Saptamātrika and Sūrya, the last with 2 hands holding lotuses flanked by female archers. There is also in a cell to the left an elegantly carved figure, about 4 feet high, with *prabhāvali*, of Chennigarāya or Kēsava.

The cell has a good doorway with a figure of Yōga-Narasimha on the lintel. The porch and the Nandi shrine have also well executed deep ceilings with lotus buds. The *garbhagriha* has a stone tower over it which is now plastered. The other temple, which is inferior in workmanship, has in the *navaranga* a figure, about 3½ feet high, of Chandra, holding lilies in its two hands. From an inscription at the entrance, *E. C.* IV, *Krishnarajpet* 56, we learn that the god of this temple is Siddhanātha. An old epigraph, newly discovered at the back of the temples, which is dated in A.D. 1047, records a grant for the god Ankakārēsvara, which must evidently be the name of the god of the other temple. If this be so, we have here one of the earliest specimens, if not the earliest, of Hoysala architecture. A new inscription was found in the *navaranga* of the Siddhanātha temple. The stone containing *Krishnarajpet* 58 was found to be engraved on the back also. This inscription dated A.D. 1047, which has been referred to above, is one of the earliest records of the Hoysala dynasty. Tonachi appears to have once been a place of considerable sanctity and importance, as evidenced by the old records in which it is named Tolanche.

Tonnur.—Properly Tondanur, a village in the Seringapatam Taluk, 10 miles north-west of Seringapatam. Tonnur.

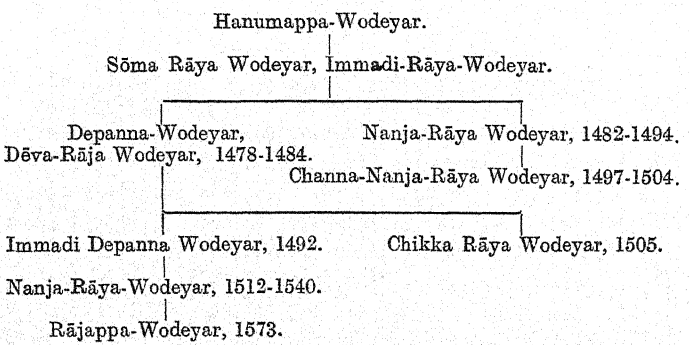
It is historically interesting as having been the refuge of the last of the Hoysala kings after the destruction of Dōrasamudra by the Muhammadans in 1326. Here also is the splendid tank called the Mōti Talāb, lake of pearls (*q. v.*). There is a Muhammadan tomb close by, to Shāh Salar Masaud Ghazi, bearing the date 760 *Hijiri*, or 1358 A.D.

Ummattur.—A village in Chāmarājnagar taluk, on the Nanjangud-Yelandur road, 10 miles north of the *kasba*. Head-quarters of the hobli of the same name. Population 2,463. Ummattūr.

Ummattūr was formerly an important principality under the Vijayanagar kings. The Rāja was related to the Srī Ranga Rāyal, or viceroy at Seringapatam, and to him Tirumala Rāja, the last of the viceroys, seems to have formed the purpose of resigning his power, though compelled by circumstances to abdicate in favour of Rāja Wodeyar of Mysore. Between the

Mysore Rājas and the Ummattūr Rājas there was naturally a strong feeling of enmity. This was shared by the house of Kalale, which the Ummattūr chief had on one occasion nearly exterminated by a treacherous massacre of all its members, when one infant escaped. The latter grew up to restore the fortunes of his line, and a common interest, no less than relationship, formed the bond of union by which the Kalale chiefs became the Dalavāyis of the Mysore State. In 1613 Ummattūr was subdued by Rāja Wodeyar and annexed to Mysore. According to *T.-Narsipur* 62, Venkatapati Dēva Mahārāya actually granted in 1612 Ummattūr and Seringapatam to Rāja Wodeyar as an hereditary estate. The subjugation and annexation of Ummattūr and its possession accordingly followed in 1613. It is now an *inām* village, one of the endowments of the Chāmarājēsvara temple at Chāmarājnagar.

From the inscriptions collected in *E.C.* III and IV, *Mysore District*, the following genealogy of the chiefs of this place may be made out :—



Their family god was Sōmēsvara, on the island of Sivasamudram, at the Falls of the Cauvery. Their titles (see *Gundlupet* 2, 9 and 11), which included some that are commonly adopted by the goldsmiths, were *mahā-mandalēsvara, javādi-kōlāhala* (shouting for civet, or, exulting in musk), *pesali-Hanuma* (Hanumān in artifice), *arasanka-sunegara* (slaughterer in war with kings), *ghenankachakrēsvara* (emperor of the dagger), *gajabēntekara* (hunter of elephants). *Chāmarājnagar* 107 seems to add "lord of Sourāshtrapura," and *Gundlupet* 67 "Chakrēsvara

of Penugonda," no doubt a complimentary title. They call themselves masters of the Hoysala-rāja, and evidently ruled for a time over the former Terakanāmbi kingdom. Grigg in his *Manual of the Nilgiri District* also says—"These (Ummattūr) chiefs undoubtedly for a long period exercised rule over the Nilgiris, and in their adversity found a refuge here, and for a time, perhaps, preserved their partial independence in the Malekota fort near Kalhatti..... . Mr. Metz mentions that there are still living, near Malekota, Bēdars (huntsmen) whose ancestors were in the service of the Ummattūr Rāja as tax-gatherers, and hence are still cordially hated by the Badagas."

Varuna.—A village in Varakod *hobli*, Mysore Taluk, 7 miles south-west of Mysore. Population 633. Varuna.

It is evidently, from the remains to be seen here, a place of great antiquity. There is a Ganga inscription of the 8th century. At the close of the 9th century, this place appears to have been the capital of the chiefs of a minor branch of the Chālukya dynasty named Durga and Goggi. It was, perhaps, Goggi's daughter who became the wife of Bhillama, one of the Yādava kings of Dēvagiri, earlier than the one mentioned in Vol. II of this book. (Fleets, *Kan. Dynasties*, 514). In 1828, the queen Dēvājammanni of the Lakshmi-vilāsa had a temple erected here, made a tank and a *tope*, and granted endowments.

The oldest temple in the village is the Mahālingēsvara, which is probably identical with the Būtēsvara mentioned in the old inscriptions, *E. C.* 3, *Mysore* 36 and 37, at the temple. If this be so, its period would be the 9th century. It is a small building, facing east, with a narrow frieze of figures, about 1 foot wide, running below the eaves all round, containing minute sculptures representing scenes from the Rāmāyana. They are executed in a very realistic and spirited manner. (See Vol. II, Chap. V of this work). The outer walls have plain pilasters. To the south of the temple stands the Mahadēvēsvara, a modern structure built in 1828 in the name of Dēvājammanni, queen of Krishna-Rāja-Wodeyar III, referred to above. It has three cells in a line, the middle cell having a *linga*, the left cell a figure of Pārvati, and the right a figure of Krishna. To the west of the village is a mound known as *Basti-tittu*, where once stood

a large *basti* or Jaina temple. Six mutilated figures of Jina, etc., are the only remains now left on the site. One of them is a standing figure, about 5 feet high, of Pārsvanātha, flanked by male *chauri*-bearers, another, a seated figure, about 4½ feet high, of the same Jina, also flanked by male *chauri*-bearers ; and another, a seated female figure, about 2 feet high, with 2 hands said to be occasionally worshipped even now by Hindu unmarried girls and barren women to have their desires fulfilled. The materials of this temple appear to have been removed to Varkod and used for building the Varadarāja temple there. The latter was erected during Chikka-Dēva-Rāja-Wodeyar's reign ; and the Jaina inscriptions in it, *Mysore* 47 and 48, bear out the above statement.

Vijayapura.

Vijayapura.—A village near Talkād. Population 189.

The *linga* of the Arkēsvara temple at this place is one of the *Panchalingas* of Talkād. In front of the temple is a small shrine containing a figure of Sūrya with lotuses in the two hands, flanked by two female figures armed with bows and arrows. The stone forming the roof of the Sūrya shrine has *T.-Narsipur* 28 on the under-surface and *T.-Narsipur* 29 on the back ; while those forming the right and back walls have respectively *T.-Narsipur* 56 and 55 on them. *T.-Narsipur* 29 is an inscription of Rājēndra Chōla, with the Tamil introduction written in Kannada characters. An inscription of the Ganga king Sivamāra is engraved on a slab built upside down into the west wall of the *garbhagriha*. The left side of the slab is a little damaged, so that one or two letters there are illegible. There is a ruined fort to the south. A huge mud wall there is pointed out as having once formed part of a store-house. To the south of this wall is another Ganga inscription of the time of Ereyappa. In another part of the fort are to be seen two Jaina images lying half buried in the earth. A few other images from here were removed some time ago to Mysore. In the inscriptions the Arkēsvara temple is said to belong to Kirunagara, which is apparently identical with Kinnagara, a *bēchirākh* or ruined village to the west. The name Pelnagara, in contrast to Kirunagara, also occurs in them. This may perhaps refer to Talkād itself, situated only 2 miles to the west.

Yedatore Taluk.—A Taluk in the north-east. Area 237 square miles. Head-quarters at Yedatore. Contains the following *hoblis*, villages and population :— Yedatore.

Name of Hobli	Villages	Hamlets	Villages classified				Population of each Hobli
			Government	Sarvamanya	Jodi	Kayamgutta	
Chowkahalli ..	19	10	17	2	..	..	6,196
Chunchanakatte	20	22	17	3	..	..	13,956
Hanasoge ..	34	17	22	12	..	..	14,608
Jaligekere ..	10	3	10	..	..	..	5,236
Hosa Agrahār	23	4	20	3	..	..	7,161
Mirle ..	23	10	23	..	..	..	11,484
Saligrama ..	29	17	29	..	..	..	18,416
Yedatore ..	23	1	15	6	2	..	9,756

Ballur 1,685 ; Bherya 1570 ; Byādarahalli 1,511 ; Chandagal 918 ; Gandlumahalli 2,197 ; Hebbalu 1,570 ; Haliyur 1,997 ; Hampapura 1,441 ; Kestur 2,147 ; Kuppe 1,463 ; Melur 1,314 ; Mirle 2,948 ; Saligrama 3,909 ; Siddapur 1,107 ; Sigaval 1,639 ; Tippur 1,898 and Yedatore 2,105. Principal places with population.

The country is gently undulating in character, there being neither hills nor jungle. Low scrub is met with in many places on the high grounds, and occasionally date *topes* in the valleys. The soils are not of a very high order, and may be described as fair, average, red and sandy, and of rather varying quality, under the channels especially. That under the Sāligrām, Mirle and Tippur channels is the best. Ragi is the principal dry crop, sown in the early rains ; oil-seeds, pulses and jola are also grown. Tobacco is cultivated in Byādarhalli. Only one crop of rice is raised in the year, the kinds chiefly grown being *kembhatta*, *kaddibhatta* and *bolamallige*. Sugar-cane has been given up, though grown to some extent formerly. The areca gardens suffered much from the famine, and the higher price of rice led to its substitution for areca in many parts. The other

garden crops are plantain, betel-leaf, sweet potatoes, and various vegetables.

The Revenue Settlement was introduced into Hanasoge in 1804, and into the remainder of the taluk in 1885. The area of the Taluk is at present thus distributed :—

	Acres.
Cultivable (dry, 74,138 ; wet, 19,656 ; garden, 2,022) ..	9,57,816
Uncultivable	31,774
Inām villages	22,964
Kāvals	258
Total ..	1,012,812

The unoccupied area at the last settlement was 3,144 acres, of which 789 acres were wet and 112 were garden lands. The total Revenue Demand for 1922-23 was Rs. 2,48,763 and for 1923-24 was Rs. 2,60,354.

The Mysore-Hassan road runs through the east of the Taluk, from south to north west-wards, crossing the river at Tippur, where there is as yet no bridge. From this road one branch runs west from Sāgarakatte to Yedatore and onwards on the south side of the river, and another west from Hampapura to Sāligrām and further on the north side. There is a cross road connecting Bherya and Sāligrām, and an unfinished road from Yedatore south to Hunsur.

The Hanasoge hobli was transferred to this taluk from Arkalgud in 1882, and the Halli-Maisur hobli removed to the Hole-Narsipur taluk. The Cauvery flows through the taluk from west to east, forming, in the latter direction, part of the northern boundary, where it receives the Hēmāvati from the north. The Lakshmantīrtha runs along the eastern boundary to its confluence with the Cauvery. The great feature of the taluk is, therefore, the river channels drawn from the Cauvery, running for over 100 miles. The principal *anicut* on the Cauvery is at Chunchankatte, from which two channels are taken, one to the north of the river, and the other to the south. Of the former, the Saligram series are 24 miles long and irrigate 2,884 acres, yielding a

revenue of Rs. 18,361. The Mirle series are 38 miles long, irrigate 3,110 acres, and realize Rs. 20,811. The Rāmasamudram channel is 41 miles long, irrigates 4,300 acres, and brings in Rs. 25,809. The Tippur channel is taken from an *anicut* near Adagur. It is 22 miles long, irrigates 590 acres, and the revenue is Rs. 4,089. There is also an *anicut* on the Lakshmantīrtha, near Malhalli, from which there is a channel on the north bank, irrigating 245 acres. There are about 140 tanks, of which 10 may be termed large, and that at Galagekere is fed by the river channel.

Yedatore.—A town situated in 12°28′ north Lat., 75°27′ East Long., on the right bank of the Cauvery, 22 miles north-west of Mysore. Head-quarters of the Yedatore Taluk, and a municipality. It is reached by the Mysore-Arsikere Railway; also by a cross-road from the Mysore-Hassan road, 8 miles north-west of Yelwal. Yedatore.

Population in 1921	Males	Females	Total
Hindus	894	812	1,706
Muhammadans	222	175	395
Christians	1	1	2
Jains	2	..	2
Total ..	1,119	986	2,105

A fair is held on Friday, attended by about 250 people.

The town derives its name from the bend to the left (*yeda*) made by the river (*tore*) at this point, which invests it with peculiar sanctity. It was one of the places conquered by Rājēndra Chōla after his overthrow of the Gangas in the 11th century. A temple of Arkēsvara, endowed by Mummadi Krishna Rāja, occupies a prominent position, with bathing ghats leading down from it and an *agrahāra* around.

Year	Income	Expenditure
1921–1922	2,981	2,745
1922–1923	3,571	3,465

Yelandūr Taluk Jāgīr.

Yelandur Taluk. (*Jāgīr*).—A Taluk in the south-east forming the estate of a Jāgīrdar. Sarvamānya. Area 102 square miles. Head-quarters at Yelandūr. Contains the folloiwng *hoblis*, villages and population.

Name of Hobli	Villages	Hamlets	Villages classified		Population of each Hobli
			Sarvamanya	Jodi	
Agara	8	8	..	1	9,382
Yelandūr	11	9	..	2	15,243
Yaragamballi ..	9	7	2	1	7,509
Total ..	28	24	2	4	32,134

Principal places with population.

Agara 4,262; Ambale 2,458; Gumbally 1,606; Homma 2,664; Kestūr 2,864; Maddūr 2,758; Yelandūr 3,693; Yaragamballi 2,716; and Yeriyūr 1,602.

This small but rich tract is one of the most fertile and the most densely populated in the whole of Mysore. Along the eastern side are situated the Biligirirangan hills, running (within the *Jāgīr*) for about 10 miles north and south. The peak after which they are named rises to 4,195 feet above the sea. Teak, sandal, *honne*, *matti* and other valuable trees are found on their slopes. The only inhabitants of the range are the Soligas, who are permitted to cultivate free, within prescribed limits, in their own desultory and shifting mode, in return for which they guard the forest on the hills and render service in the temple on the summit on the festive occasions.

The remainder of the Jāgīr, north-west of these hills and quite distinct from them, is one compact level stretch of land, traversed from south to north by the Honnu-hole or Suvarnāvati, which is the sole source of irrigation. It possesses one *anicut* (at Ganaganur) and six channels and

feeds the Agara tank, the water in which is practically unfailing. The level surface of the country, and the very slight rise of the river banks, render dams unnecessary, for, as soon as the river becomes at all full, its water flows naturally into the channels. When the river water runs very low, temporary dams are constructed, as in Chāmarājnagar Taluk, of stakes, mats, sand, etc. But it is proposed to construct a permanent dam higher up the stream that will insure a permanent supply to the other large tanks, such as the Ambale, Yelandūr, Yeriyūr and Maddūr. There are no rain-fed tanks worthy of mention, but some small ones near the Biligirirangan hills draw their water-supply from the hill streams.

The wealth of the *Jāgīr* is mainly due to the extraordinary fertility of the soil, which, except near the foot of the hills, is mostly a good black, free from the defects ordinarily found in it elsewhere. In the east, near the hills, the soil is red and sandy, but not poor. The garden crops are chiefly betel-leaf, areca, cocoa-nut and mulberry. The latter, indeed, is grown in all descriptions of land, garden, wet and dry. Sugar-cane is raised under the larger tanks and rice alone under the smaller ones. The staple dry crop is jola; togari and Bengal gram are also grown, but no cotton, though the soils are favourable for that crop. Ragi is not much cultivated.

Silk is produced in large quantities, and piece goods are also manufactured. Brass is made into lamps and vessels at Yeragamballi. The principal markets resorted to are at Santemārahalli (Chāmarājnagar Taluk) and Kollegal (Coimbatore District).

There are inscriptions in the *Jāgīr* of the Ganga and Chōla kings, and many of the time of the Hoysala kings. From the latter we learn that Yelandūr was included in the Padināḍ province. This was also the case during the Vijayanagar period, towards the close of which the name gradually changes to the modern form of Hadināḍ, now represented by Hadināru (Nanjangud Taluk). The kings of Padināḍ or the Ten Nāḍs (Padināḍugalam) specially mentioned in connection with Yelandūr

are Singa Depa; his son Rāma, ruling in 1568; his younger brother Chenna; Tirumala Rāja and Nanja Rāja, the sons of the latter; and Mudda Rāja, son of Tirumala, ruling in 1654. It was subsequently absorbed into the Mysore territory.

In 1807, Yelandūr was given in *jāgīr* by the British Government to Pūrnaiya in recognition of his services as Dewan and Regent during the minority of Krishna Rāja Wodeyar III. The *sanad*, countersigned by Sir John Malcolm, is drawn up in terms of high eulogy and appreciation of the great and faithful services rendered by the recipient. That sagacious minister, on being offered his choice of lands, is said to have chosen Yelandūr; firstly, because it contained a never failing supply of water; and, secondly, because it was (at that time) out of the beaten track of Government officials and travellers without being at too great a distance from the capital. Mr. Rice has suggested in the last edition of this work that as he belonged to a Coimbatore family, it seems more likely that, apart from the obvious natural advantages of the place, he chose it as being on the borders of Coimbatore and Mysore.

The revenue settlement was introduced in 1896. The area of the Taluk was thus distributed:—

	Acres.
Culturable (dry, 15,941; wet, 5,379; garden, 720) ..	22,040
Unculturable	14,996
Inām villages	5,047
Forests	22,735
Kāvals	41
Total ..	44,859

There is a road from Kaulandi on the Nanjangud road, through Santemārahalli, which enters the *Jāgīr* on the west and passes through Yelandūr and all the most populous parts, on the north to Kollegal. This part of the road is through sticky black soil and is in bad order. There is also a road from Yelandūr to the foot of the Ghats westwards.

The unoccupied area was only 200 acres. The total Revenue Demand for 1920-21 was Rs. 97,551 and for 1921-22, it was Rs. 94,634.

The powers of the Deputy Commissioner under the Land Revenue Code which had been exercised by the previous *Jāgīrdār* have been vested in the Deputy Commissioner, Mysore District, till the present *Jāgīrdār* assumes charge of the Jāgīr. The *Jāgīr* affairs are looked after, for the present, by a duly authorised Agent. The *Jāgīr* Officers are now subordinate to the Deputy Commissioner, Mysore District, and the respective Officers of other Departments having jurisdiction in the Mysore District.

Yelandur.—A town situated in 12° 13′ North Lat., 77° 5′ East Long., on the Honnu-hole. The *kasba* of the Yelandūr *jāgīr*, and connected by road with the railway at Nanjangud, which is 26 miles distant, and thus with Mysore, 42 miles. Population 3,693. Yelandūr.

Yelandūr was from early times included in Padinād or Hadinād (corresponding perhaps with the ancient Punnād—Ten Thousand) and was the seat of a wealthy principality at the time of the Vijayanagar sovereignty. The principal temple, that of Gaurīsvara, was built by Singe-Depa, king of Padinād, in about 1450, and later kings of Padinād, or the Ten Nād country, granted endowments for it. The last Rāja entered into alliance with the Mysore and Kalale chiefs, giving his daughter in marriage to one of the latter. (See below). A Jain named Visālāksha Pandita, known as the Yelandūr Pandit, was the faithful adherent of Chikka-Dēva-Rāja during his captivity at Hangala, and on his accession to the throne in 1672, became his first minister. The celebrated Lingāyat poet Shadakshara Dēva, who wrote the popular *Rājasēkhara Vilāsa* in 1657, is said to have lived here for some time in a *matha* known as Danagurudēvara-matha. His original *matha* was at Danagur, a village in Malvalli Taluk, and, as he came from that *matha*, he was popularly known as Danaguru-dēvaru. The *matha* is now in ruins; we have only a small *mantapa* and a Nandi on the site. In a hill known as Sambhulinga-betta, about 4 miles from Yelandūr, there is a cave known as "Shadaksharaiya's Cave." It is said that the poet used to go there occasionally and engage himself in meditation. The same hill seems to have been the

residence also of an earlier Vīrasaiva author named Nijaguna-sivayōgi. Enquiries made as regards details of the lives of Visalāksha Pandit, the Jaina minister of the Mysore king Chikka-Dēva-Rāja-Wodeyar (1672-1704), above mentioned, and of Narasimha-bhatta, a Brāhman author of a large medical work, both of whom were residents of Yelandūr, unfortunately proved fruitless. A few important medical and literary works may be noticed in the library of Chikkanna's son Vīranna. A Tamil inscription recently discovered in the backyard of Kadaranga's son Nanja records a grant in 1266 to a barber for his valour in attacking a tiger.

The town is a thriving place, and many of the inhabitants are well-to-do. It contains a substantially built house of the *Jāgīrdār*. The portico of the Gaurīsvara temple is a good specimen of the carving of the period.

The inscription of the temple explains the name of the place as Eleyindur, the town of the young moon; and compares the town to the eye or centre of a lotus, surrounded by eight petals, which are eight hills in the surrounding country Svētasila (that is Biligiri) on the east, the Mallinātha hill near Kārāpur on the south-east, the Suragi hill on the south, the Sankarēsvara hill on the south-west, the Mallikārjuna hill near Jannūr on the west, the Shambhulinga hill on the north-west, Srīsaila on the north, and the Nirmala hill on the north-east.

This derivation is, however, belied by inscriptions of a still earlier date. In the old Tamil inscriptions of the place Yelandūr is called Ilamarudur or Young Marudur in contradistinction to Perumarudur or Big Marudur, represented by the modern village Maddur, situated at a distance of about 4 miles from Yelandūr. In the Chōla period, Maddur had the surname Panjavanmādēvich-chaturvēdimangalam, so named after Panjavanmādēvi, one of the queens of Rājarāja I. It will thus be seen that Yelandūr is clearly a corrupt form of Ilamarudur. But the *Sthala-purāna*, the later inscriptions and modern works give the fanciful derivation above mentioned: they derive the name from the three words *Ela* (young), *indu* (moon) and *ūr* (village) and Sanskritise it into Bālachandrāpura.

The Gaurīsvara temple at Yelandūr must have been a fine Dravidian building, judging from the *mahādvāra* and the *pancha-linga* cells. It was recently restored with the materials of a

ruined temple at Yeriyūr. The artistically executed inscription stone at the temple, which is about 8 feet high, is adorned with fine pilasters at the sides and with a semi-circular panel at the top surmounted by a *simha-lalāta* or lion's head and a turret. From the inscription on it (*E. C.* IV, *Yelandūr* 1), dated 1654, we learn that Singe-Depa, a chief of Hadinādu, built the temple in about A.D. 1500; that the god in it was worshipped in the *Krita-yuga* as Tripurāntaka by Jāmadagni, in the *Trēta-yuga* as Nīlakanta by Rāma, in the *Dvāpara-yuga* as Lōkēsvara by the Pāndavas, and in the *Kali-yuga* as Gaurīsvara by the rulers of Hadinādu; and that Mudda-Rāja, a later chief of Hadinādu, built the *mahādvāra*, the *pancha-linga* cells and other adjuncts of the temple in 1654. The *mahādvāra* is a fine structure, about 12 feet high, decorated with carvings all round and with chains of stone rings at the corners. The door-lintel has seated figures of Brahma and Sarasvati. Among the figures on the outer walls may be mentioned Siva attended by sages and musicians, Dakshināmūrti, Bhairava, Vīrabhadra, Ganapati, Durga, Mahishāsuramardini, Vishnu, Vēnugōpāla, Krishna and Rāma. The *mahādvāra* is supported by four pillars carved with figures in three panels on all the sides and has a ceiling, about 2 feet deep, with a beautiful lotus bud. The sculptures on the pillars illustrate scenes mostly from the *Saiva-purānās*. One panel represents the fight between Vāli and Sugrīva. There are also two standing figures with folded hands in regal dress: one of these may perhaps represent Mudda-Rāja, the builder of the *mahādvāra*. The *pancha-linga* cells have ornamental doorways decorated with creeper work and the pillars of the front veranda are adorned with flowers and creepers of various patterns. The Varāha temple, which is said to have been a *basti* once, now enshrines a figure of Varāha brought from a ruined temple at Yeriyūr.

The history of the local rulers is told in several inscriptions found in the Jāgīr and included in *E. C.* IV, *Mysore District, Part* II.

The place was included in the Chōla conquests of the 13th century. Tamil inscriptions of the period found in the enclosure of the present Kavitēsvara temple indicate that that temple, called Kapatīsvarar in the inscriptions, was a Chōla foundation, to which grants were made during the reigns of

successive Hoysala kings. Yelandūr seems to have been renamed by the Chōlas, as was their custom, Chōlēndrasimhachaturvēdimangalam. Later, a line of chiefs, calling themselves the kings of Padinād of which Yelandūr was the capital, seem to have held sway over the place. (See above and Hadinād, where an account of these rulers will be found). In 1807, Yelandūr was, as above stated, granted with the approval of the British Government by H. H. Krishna Rāja Wodeyar III as a *Jāgīr* to Dewan Pūrnaiya in recognition of his eminent services as Dewan and Regent during the minority of the king and is now held by his descendants. The *Sanad* bears date, the 27th December 1807. The *Jāgīr* consists of *Kasba* Yelandūr, Ambale, Yaragamballi, Yeriyūr, Kestūr, Agara, and Maddūr and the villages dependent on them. Regulation No. I of 1885 (passed on 23rd May 1885) called the Yelandur Jāgir Regulation, regulates the succession to and defines the mode of enjoyment of the *Jāgīr*. Under it the *Jāgīr* has been declared to be inalienable and impartible and it is not competent for the *Jāgīrdār* for the time being to encumber the *Jāgīr* or any part thereof by act *inter vivos* or by testamentary disposition. The present *Jāgīrdār* is the great-great-grandson of the original grantee. The following is a list of *Jāgīrdārs* from 1807, the date of the grant:—Dewan Pūrnaiya; his son Srīnivāsa Rao; his son Narasinga Rao; his son (Sir P. N.) Krishnamurti: his nephew Narasinga Rao Pūrnaiya; his son Nagaraja Rao Pūrnaiya.

HASSAN DISTRICT.

SECTION I.—DESCRIPTIVE.

Situation, Area, and Boundaries.

Situation.

The District of Hassan, situated between 12°—31′ and 13°—33′ north latitude and 75°—33′ and 76°—38′ east longitude, is in the western portion of the State. The greatest length is from north to south, about 80 miles, and the greatest breadth is from east to west, about 72 miles.

Area.

The area is 2,658 square miles of which 1,373 square miles are under cultivation.

Boundaries.

It is bounded on the north by Kadur District; east by Tumkur and Mysore Districts; south by Coorg; and west by South Kanara of the Madras Presidency.

Physical Aspects.

The main body of the District consists of the Hēmāvati river basin; the only exceptions are certain outlying tracts along the west border, namely, the western portion of the Manjarābād taluk which drains to the Netravati in South Kanara; and the Arsikere taluk whose waters run north to the Vēdāvati in Chitaldrug. The Cauvery flows through a small portion in the south. The course of the Hēmāvati in the District is at first south and then east. Running from north to south of Manjarābād taluk, it turns east along the Mysore and Coorg frontier, and continuing in the same direction, separates Hassan and Arkalgud taluks and passing throughout Hole-Narsipur taluk, leaves the District with a southerly course and falls into the Cauvery in the Mysore District.

Its chief tributary is the Yagachi from the Belūr Taluk, which joins it near Gorur in Hassan Taluk.

The Manjarābād side of the district resting on the brow of the Western Ghats forms a part of the Male-Sīme or *Malnād* hill country, the remaining portion being *Maidān*, plain country, also called *mūdu sīme* or east country.

The hills forming the western limit of the district extend from the pass at the Bisale Ghat to the Jēnkal-betta including, in a grand panorama, the towering height of Subrahmanya or Pushpagiri close to the south-west border rising to 5,626 feet above the level of the sea ; Devar-betta (4,206 feet), Murkan-gudda (4,265 feet) and the superb Jēnkal-betta (4,558 feet). Mūrkan-gudda totally means *mūru-kannu-gudda*, the hill of the three-eyed, *i.e.*, Siva, while Jēnkal-betta is *Jēnu-kallu-betta* or honey-rock-hill. Besides the mountains in Manjarābād, there are low ranges of granite hills running along the northern limits of the district through the Belur, Hassan and Arsikere taluks, which mark the watershed which separates the Krishna and Cauvery river systems. The Indra-betta (3,309 feet) is noted for the colossal Jain statue on its summit. Some low hills pass through Hole-Narsipur taluk towards Hassan and Channarāyapatna.

The general level of the country slopes with the course of the Hēmāvati, from the Ghat ranges towards the bed of the Cauvery in the south-east. At Belur the height above sea-level is 3,150 feet, at Hassan 3,084, at Saklespur 2,998 ; while at Channarāyapatna it is 2,771 and at Arsikere 2,666.

The Malnād or highland region, occupying the whole of the Manjarābād taluk and the western half of Belur, has been thus graphically described by Major Montgomery, a former Superintendent :—

"The character of the country is generally undulating till on approaching the Ghats, when it becomes precipitous. Perhaps there is no scenery in India more beautiful than the southern part of this tract, adjoining the north-west of Coorg. It resembles for the most part the richest park scenery in England: hills covered with the finest grass or equally verdant crops of dry grain adorned and crowned with clumps of noble forest

trees, in some instances apparently planted most carefully, and certainly with perfect taste. The highest and the most beautiful knolls have been generally selected as the spots on which to build the small *mutts* and other places of worship with which the country abounds and the groves that surround or are in the vicinity of these are tended with the greatest care and the trees composing them replaced as they die off or are blown down. The southern differs from the more northerly and westerly parts of the Manjarābād taluk, in the absence of that succession of dense jungles which obscure the view, and in the soft character of the hills, which are in most instances quite free from the stunted date, and smooth as the lawn of a villa on the Thames. But the whole taluk is beautiful, and less wooded than Coorg or Nagar though greatly partaking of the features of both."

The Maidān or lowland tract, forming the largest and most populous portion of the District, consists of an undulating plain country, generally cultivated, but here and there having extensive Kāvals or grazing lands. Patches covered with the wild date are common and in some parts are limited tracts of stunted jungle growing upon a gravelly, gritty soil. The high-lying lands, particularly in the Hassan, Channarāyapatna and Hole-Narsipur taluks have a singularly bare and bleak appearance and are frequently so stony that they are unfit for cultivation. They form, however, good gathering grounds for tanks and the valleys below are rich and well wooded.

Geology.

Geological features.

On broad lines, this district does not essentially differ in its geological features from the adjoining Mysore district in the south. The eastern half of the district consists of different types of granitic gneisses which have been recently differentiated into their respective components of the different series consisting of the earlier Champion gneisses, the Peninsular gneisses and the later intrusive granites of the Closepet series.

The older gneisses consist as usual of banded or uniform biotite granitic gneisses forming generally gently undulating

plains or low contoured hills. The newer granites forming the Asrikere and Bānavar range of hills stand out as huge bosses with high peaks and consist of a medium even grained granite or porphyritic granite, grading into granite prophyries, the colour of these several types varying from pink to grey. Surrounding these coarser grained biotite granites a finer grained hornblende-mica-granitic gneiss is found persistently and is developed typically at Garudangiri (Arsikere Taluk).

The schists occur in well defined bands or patches and are mostly hornblendic, consisting of several types. As usual a number of bands of quartzites-ferruginous quartzites, etc. are found in association, especially, the former in the Modulgudda range and the latter in the Mallappanbetta hills. The various areas have been described in the *Records of the Geological Department* under the names of Mudulgudda belt, Mallappanbetta belt, Doddagudda belt, etc. Of the important constituents of these belts, the amphi-bolites and peridotites in the schists to the south-east of Hole-Narsipur and the altered amphibolites in the long narrow belt of Nuggihalli schists deserve notice as in them are found the workings for asbestos and chromite and the occurrences of a number of small veins of magnesite.

The charnockites do not constitute any big mass in the district but lenticular runs and long linear dyke-like exposures of intermediate to basic rocks of the nature of hornblende or pyroxene granulites are found to a certain extent to the S.-W. of Arkalgud and also to the S. and S.-W. of Saklespur towards the western border of the district.

Dyke Rocks.

The noticeable feature in this district is the occurrence of a number of hornblendic schists, striking generally east and west, or a few degrees north or south of this direction. These are described to be intrusive into the peninsular gneisses and earlier in age than the charnockite massifs.

Building Stones.

Dolerites occur, as found in other parts of the State.

Pot Stones.

The altered amphibolites or potstones of the Pushpagiri hills near Halebīd have formed the chief sources of the building stones of the Halebīd and Belur temples. These being soft are easily carved and trimmed and are eminently suited for delicate tracery.

Mines and Minerals.

Asbestos has been worked in the Hole-Narsipur Taluk at the following places:—

Idegondanhalli, Kabbur, Hiretalal, Dod-Kadnur, Sunnakal, Hosur, Kattekere, Bettada Satenhalli, and Yennaholeranganbetta.

The total quantity of asbestos extracted in this district from 1907 to 1924 is 4,751 tons, of which 1,648 tons have been exported.

Three types of asbestos are found in the area, *viz.*, anthophylite, tremolite and chrysolite. The first two areas are being worked for anthophylite which consist of short harsh brittle fibres of very little tensible strength, the material being found fit for boiler coverings and lagging. Chrysolite of a pale greenish yellow colour is found in very small veins and is unworkable.

The amphibole asbestos of the latter three places appears to be of the tremolitic variety and is found to be suitable for manufacturing mill boards. Preliminary experiments were conducted by the late Mr. Vardhamāniah of Mysore and a factory with the necessary equipments has been established in Mysore for manufacturing mill boards, heat insulating covers for boilers, steam pipes and stills.

Chromite.

Chromite is found to a small extent at a few points in the Hole-Narsipur schist belt. Some prospecting has been done in the Dod-Kadnur block but the material obtained is of an inferior grade The mineral is found in lenses, shoots and pockets to a larger extent in the Nuggihalli schist belt. This mineral has been worked in the following places:—

Sunkadhalli, Pensamudra, Bairapur, Bhaktarahalli, Chikkonhalli, Rāyasamudra (Tagadūr Ranganhalli) and Jambur.

The total quantity of chrome ore extracted in this district from 1917 to 1924 is 1,29,126 tons, of which 90,984 tons have been exported, the bulk of the production and export being from the Bhaktarahalli and Bairapur Mines.

Felspar. A number of Pegmatite runs consisting of coarse crystals of felspar and quartz are found in the district and from some of the runs thousands of tons of the mineral appear to be forthcoming. (See *Records of the Department of Mines and Geology,* Vol. XVIII. Part 2.)

Magnesite. It occurs in small reticulated veins in the altered peridotites and amphibole peridotites to the E.-N.-E. of Yennaholeranganbetta to the W-N-W. of Idegondanhalli. These deposits do not compare favourably in extent with those of the Mysore District and are not worked anywhere here.

Of the other minerals, kyanite, staurolite, garnet and corundum are found to varying extent in the zone of metamorphism to the east of Hole-Narsipur. Kyanite occurs in bladed crystals of pale to deep blue colour, opaque and as such of little value as a semi-precious gem.

Kaolin. Kaolin is found to a small extent in a decomposed pegmatite near Bageshpur and round about.

Mica. At Kabbur block, a good amount of work was carried on during the previous years but at present no work is being done here. At Mundoor, work is being carried on to some extent. Apart from these places, small blocks of mica are observed in some pegmatite in the Hole-Narsipur and Hassan Taluks.

The total quantity of mica extracted in this district from 1911 to 1924 is 19,143 lbs. of which 17,243 lbs. have been exported.

BOTANY.

(*a*) Vegetation. The upper slopes of the Ghats forming the western boundary of the district are clothed with magnificent virgin forests

some of which have been taken up for coffee and cardamom cultivation. The Poon, the Somie, Blackwood and Ebony of the Ghat Forest area and Honne, Nandi, and Champaka in the forests taken up for Coffee cultivation are commonest species. With the exception of these, the timber found in the coffee jungles is of little value. The Maidān jungles contain commonly the Dindiga, Channaggi, Hulve, Chujjalse and Kagli.

Lying more inland in that tract of country in which the pure Malnād (hill country) merges into the Maidān (plain country) are the Gopigudda, Hulkunda and Nagavara jungles. They contain chiefly inferior kinds of wood with a quantity of Nandi, Matti and Honne much injured by indiscriminate felling. In the Arkalgud Taluk, the only jungle worthy of mention is a strip of land lying on the borders of Coorg known as the Menasabetta, the value of which is at present very small from its having been overworked. In the Belur Taluk is the Arehalli jungle containing wood of the above description, but of little value from want of a road. There are also low *matti* jungles of some size near the Mahārājandurga fort, and scrub jungle near the Sīgegudda in the Hassan and Hirikalgudda in the Arsikere taluks. The babul (*Acacia Arabica*) is to be found growing in fields in parts of the Channarāyapatna and Hole Narsipur taluks.

The pepper vine grows wild in the jungles of Manjarābād. The dindaga (*Conocarpus Latifolia*) and bēvu (*Melia Azadirachta*), yielding gum, are met with in various parts. Sīgekayi or soapnut (*Mimosa Abstergens*) is planted for village hedges in the east, but grows wild in Manjarābād and Belur. Except in the Ghats sandal grows freely in the western taluks in the gardens,' hedges and light jungles.

Forests.

The State Forests cover an area of about 141 square miles. The following is a list of them :—

No.	Name of Taluk	Name of State Forest	Area	
			Acres	Guntas
1	Hassan ..	Burdal Bore State Forest. ..	1,828	19
	Do ..	Ramadevarbetta Forest	4,120	12
	Do ..	Sugudagudda Forest ..	3,806	3
2	Arkalgud ..	Baisur Forest ..	273	36
	Do ..	Vijapur Do ..	1,116	32
	Do	Gobbali Do ..	1,000	00
	Do ..	Hubbi Do ..	428	00
	Do ..	Kendinur Do ..	232	00
3	Alur Sub-Taluk. ..	Byaba Do ..	1,370	35
	Do. ..	Doddabetta Do ..	604	32
	Do. ..	Nakalgud Do ..	185	00
4	Hole-Narsipur Taluk. ..	Mallappanbetta Do ..	716	32
	Do. ..	Vantigudda Do ..	1,171	33
	Do ..	Kalalbore Do ..	1,920	00
5	Channarāyapatna. ..	Gowdagere Do ..	554	00
6	Belur ..	Hagare Do ..	975	14
7	Arsikere ..	Bettadpur Do ..	3,044	19
	Do ..	Hirikalgudda Do ..	15,340	32
	Do ..	Ramanahalli Do ..	2,092	32
	Do ..	Desani Do ..	1,267	8
	Do ..	Basalekal Do ..	3,251	8
	Do ..	Jajoor Do ..	280	00
	Do ..	Chakanakatte Do ..	2,534	16
8	Manjarābād ..	Kenchanakumari Do ..	2,279	1
	Do	Kabbinale Do ..	15,000	00
	Do ..	Kemphole Do ..	8,202	9
	Do ..	Kagineri Do ..	7,334	16
	Do ..	Bisle Do ..	9,008	00

General distribution of the Forests.

In the Manjarābād taluk, the State Forests of Kabbinaley, Kempuhole, Kaganeri and Bisle are situated in a contiguous strip bordering South Kanara, the western boundary of the taluk. Their total length is about 18 miles with an average width of 6 miles. The State Forest of Kenchanakumāri lies about 3 miles east from the middle of this belt.

The State Forests of Rāmadevanhalla and Sugudagudda lie close together on both sides of the boundary between

Hassan and Belur taluks at a distance of about 9 miles north of Hassan Town and Hagare State Forest lies in the Belur Taluk about 3 miles west of these forests. In the Arsikere taluk, the Forests of Bettadapura, Deshani and Bislekal are situated to the west of Arsikere town at an average distance of 8 miles within a few miles from each other. About 2 miles north of the Arsikere town lies Hirikalgudda State Forest having Ramanahalli Forest within 2 miles to its east and Jajur Forest, within the same distance to its west. Chakankatte Forest lies about 4 miles to the north of Hirikalgudda State Forest. The Forest of Gowdagere in Channarāyapatna lies about 7 miles east of the Taluk Head-quarters.

In the Hole-Narsipur Taluk, the forest of Vontigudda lies to the north-east of the Head-quarter at a distance of about 8 miles and the forest of Kolalbore is situated to the south of the same place at a distance of about 6 miles.

In the Arkalgud taluk, the Forests of Kendinur and Baisur are situated to the west of the taluk bordering Coorg and Vijayapore Forest lies about 4 miles to the west of Arkalgud town.

About 7 miles to the south-east of Arkalgud lies Gubbi Forest, while about 15 miles south of the same place lies Gubbi Forest, bordering Hassan Taluk.

In Hassan Taluk, including Alur Sub-taluk, the forest of Burdalbore lies about 5 miles east of Hassan Town with Hongere Forest as its eastern neighbour and Mallappanbetta about 6 miles further.

Nakalgud forest lies about 2 miles west of Alur, while the forest of Byaba is situated about 3 miles south of the same place with Doddabetta Forest about 10 miles further down.

(*b*) Arboriculture.

Nagasampige, white cedar, Yennamara, Gandugarige, Dhupa, Ebony, Halmaddi, Hebbalasu, Balagi and Havalge are peculiar to the Channarāyapatna taluk and Teak, Sandal,

(1) Plantations for fuel and other purposes.

Dindiga, Nandi, Honne, Kagli, Jalari, Casuarina, Chennangi, Alale and Gobli are found in all the other taluks.

In the Maidān parts of the District, especially in Channarāyapatna and Arsikere taluks, attention is being paid to the rearing up of groves. The chief kinds of trees planted are, Banian, Mango, Hippe, Halasu, Atti, Nerle and Casuarina; extensive Cocoanut and Arecanut plantations are found in the Arsikere, Channarāyapatna and Hassan Taluks, the area covered being 37,832 acres.

(2) Avenues.

The kind of trees that are generally planted along the public roads are Banian, Atti, Nerle, Mango and Margosa. The total length of roads planted is 633 miles.

(3) Topes.

The Malnād parts of the District are by nature thickly wooded with wild trees. It is only in the Maidān parts of the District, especially in Arsikere and Channarāyapatna taluks, that attention is being paid to the rearing up of the groves. The chief trees that are planted are, Baniyan, Mango, Hippe, Halasu, Atti and Nerle; planting up of cocoanut gardens in the Arsikere taluk and in the adjoining portions of the Dudda Hobli, Hassan Taluk, has become popular. The chief kind of fruit tree on which attention is paid is the mango as its produce is exported outside the District on a pretty large scale.

The total extent of *topes* formed in the District is ascertained to be 3,213 acres, 39 guntas, the number of trees thereon fluctuating from time to time.

(4) Ornamental trees.

Ornamental trees introduced into the District are the following:—

(1) Eucalyptus (2) Gold mohar (3) Keggalia (4) Spathodia (5) Deva-Daru (6) Rain tree (7) Silver Oak (8) Java Fig and (9) Cashew nut.

(5) Hedges.

The common hedges in the District consist of Lantana, Aloe and artificial fences made up of bamboo and other thorns.

(c) Crops: (1) Principal Varieties grown.

The principal crops grown in this District are paddy, Ragi, Sugar-cane, Horse-gram, Cholam, Coffee and Cardamom. Paddy is largely grown in Hassan, Hole-Narsipur and Arkalgud taluks and in the Malnād parts of Manjarābād and Belur taluks and Alur sub-taluk.

Ragi is grown extensively in all the Maidān parts of Arsi-kere, Channarāyapatna Hassan, Arkalgud and Hole-Narsipur taluks.

Sugar-cane is largely grown in Channarāyapatna and Hole-Narsipur taluks and in parts of Hassan taluk; Coffee and Cardamom are very popular in the Manjarābād and Belur taluks. Cocoanut is largely grown in Channarāyapatna and Arsikere taluks.

The following table shows the names of the principal crops and the extent of area cropped in 1922-23 :—

TABLE A.

Statement showing the total area in acres sown with crops in each Taluk in the Hassan District in the revenue year ending 30th June 1923.

Name of the crop	Hassan Taluk	Alur Sub-Taluk	Manjarābād Taluk	Belur Taluk
1	2	3	4	5
Rice ..	16,805	9,751	32,094	24,075
Ragi	51,897	9,059	1,206	28,400
Wheat	..	..	..	..
Other food grains including pulses. ..	11,717	2,059	71	8,731
Oil seeds (except cocoanut). ..	3,093	78	20	684
Sugar-cane ..	1,556	262	27	890
Cotton ..	16	..	..	125
Fibres (Pundi) ..	..	..	..	..
Tobacco	40	..	..	12
Cinchona	..	..	..	..
Coffee ..	..	520	14,937	11,056
Vegetable Cocoanut and Arecanut. ..	4,496	35	1,217	1,298
Other products ..	5,146	665	11,456	2,905
Total .	94,766	22,429	61,028	78,216

TABLE A—*concld.*

Name of the crop	Arsikere Taluk	Channarāyapatna Taluk	Hole-Narsipur Tk.	Arkalgud Taluk	Total
	6	7	8	9	10
Rice ..	2,508	6,840	3,672	8,153	1,03,898
Ragi ..	41,842	54,380	32,924	36,396	25,66,104
Wheat ..	40	..	..	..	40
Other food grains including pulses. ..	14,024	42,813	12,693	41,747	1,43,555
Oil seeds (except cocoanut). ..	15,431	4,410	4,028	2,260	20,004
Sugar-cane ..	186	2,290	448	166	5,825
Cotton ..	310	..	..	..	451
Fibres (Pundi) ..	..	120	450	..	570
Tobacco ..	20	95	620	318	1,105
Cinchona ..	..	..	..	..	..
Coffee ..	..	..	..	110	26,623
Vegetable Cocoanut and Arecanut. ..	18,498	10,885	773	630	37,832
Other products.	20,796	774	2,168	4,685	48,505
Total ..	1,13,225	1,22,607	57,776	94,465	29,54,512

The area under important crops in the District during the years 1923-24 and 1924-25 is given below :—

—	Rice	Ragi	Wheat	Other food grains	Oil seeds (except cocoanuts)
1	2	3	4	5	6
1923–24 ..	1,05,572	2,61,306	23	1,26,070	20,246
1924–25 ..	1,10,233	2,65,220	66	1,24,098	19,537

—	Sugar-cane	Cotton	Fibres	Tobacco	Coffee	Vegetable cocoanut and Arecanut.
	7	8	9	10	11	12
1923–24..	5,622	597	1,112	1,080	25,218	32,391
1924–25..	5,089	1,688	2,128	1,411	26,754	35,886

(2) Garden Produce.

Plantains of good variety are grown in Hole-Narsipur, Arkalgud and Belur taluks. Mango is grown in all parts of the District, oranges in a few villages of the Hassan taluk and largely in Alur and Manjarābād taluks. The Agricultural Department have introduced new varieties of fruit trees and loans have been advanced for the encouragement of fruit culture. The following table shows the area under fruit cultivation in the several taluks of the District :—

	Acres.
Hassan	3,737
Alur	33
Manjarābād	1,203
Belur	1,010
Arsikere	462
Channarāyapatna	1,070
Hole-Narsipur	702
Arkalgud	150
Total ..	8,367

Fauna.

Wild animals.

The forests of the Malnād parts give shelter to wild beasts such as tiger, panther, bear, elk, jungle sheep, deer and wild dogs. Herds of elephants and bison visit the hilly tracts on the verge of the ghats. Wolves and Hyænas infest the Arsikere Taluk and antelopes are plentiful in other Maidān taluks. Of the smaller mammalia, jackals, black and common monkeys, hares, squirrels, wild cats, sloths and porcupines are numerous. Otters are also found at the Krishnarāj anicut in the Arkalgud taluk and the Yettinhalla river in the Manjarābād taluk.

Birds.

Numbers of duck, teal, widgeon, a few wild geese and numerous waders visit the District in the cold season and some remain to breed in the little tanks about Hassan and

in the country to the west. Of the feathery tribes, jungle fowl, imperial pigeon and peafowl are to be found in the jungles and gardens; and florican, bustard, and partridge on the plains. The *Falco Peregrinator* hawk is to be met with on the ghats in the Manjarābād taluk.

Of the articulata, snakes and leeches are very numerous, especially in the forests of Manjarābād.

Domestic animals.

Owing to the large number of kāvals or pasture lands in the District belonging to the Amrut Mahal may be attributed the possession of a few cattle of superior breed by the more respectable class of the raiyats. In the western taluks, the ploughing cattle are of diminutive size and of little value. Owing to the coarseness of the pasturage and the humidity of the climate, the mortality among the cattle in the Malnād is great.

Draught cattle are numerous in Hassan which is the great carrying taluk of the country and supplies nearly all the carts required for the carriage of the rice and coffee of this District and of Kadur.

The live stock of the District in 1923 consisted of 5,69,807 cows and bullocks, 2,303 horses and ponies, 2,411 mules and donkeys, 2,96,122 sheep and goats, 197 pigs and 94,060 buffaloes.

CLIMATE AND RAINFALL.

Climate.

Hassan is cooler than Bangalore, the mean annual temperature for Hassan being 1·7° lower than that for Bangalore while the difference ranges from 2·0° to 2·6° during the hottest months. The thermometer has risen over 100° only once since 1893 and the lowest temperature for the year was less than 50° during several years. The relative humidity ranges from 65 per cent in February to 89 per cent in August and September. The rainfall near regions close to the Western Ghats is very high, being nearly 200 inches while it is scanty in the extreme eastern parts of the District, the yearly total being only a little over 20 inches.

The following tables give the mean and extreme values of the various weather elements obtained at the Hassan Observatory since 1893 :—

Table 1.—Mean values of Meteorological records obtained at Hassan.

Month	Pressure inches at 8. A. M. read to 32° F.	Temperature in degrees Fahrenheit.				Humidity at 8 A. M.	
		Minimum	Maximum	Mean	Range	Aqueous vapour pressure in inches	Relative humidity per cent
1	2	3	4	5	6	7	8
January ..	26·914	82·3	56·0	69·1	26·3	·464	73
February ..	26·895	86·6	58·5	72·5	28·1	·477	69
March ..	26·872	91·4	62·6	77·0	28·8	·525	65
April ..	26·827	92·4	66·7	79·5	25·7	·616	69
May ..	26·796	88·7	67·1	77·9	21·6	·642	78
June ..	26·740	80·4	66·1	73·8	14·3	·639	86
July ..	26·740	77·4	65·2	71·3	12·2	·631	88
August ..	26·770	78·6	64·7	71·7	13·9	·625	89
September ..	26·801	80·6	64·4	72·5	16·2	·614	89
October ..	26·840	81·7	64·3	73·0	17·4	·620	83
November ..	26·877	80·2	60·9	70·5	19·3	·553	85
December ..	26·906	79·9	56·3	68·1	23·6	·485	86
Year ..	26·831	83·3	62·7	73·0	20·6	·574	80

Month	Wind		Rain		Cloud per cent at 8 A.M.
	Velocity in miles per day	Direction	Rain-fall in inches	Number of rainy days	
	9	10	11	12	13
January .	85	S 83° E	0·15	0	32
February ..	84	S 72° E	0·15	0	29
March ..	93	S 14° E	0·34	1	21
April ..	108	S 89° W	2·16	4	36
May ..	138	N 85° W	4·56	7	48
June ..	176	S 80° W	3·81	10	78
July ..	184	S 82° W	5·67	13	88
August ..	160	S 87° W	3·67	9	81
September ..	127	N 83° W	4·14	8	75
October ..	87	N 49° E	6·43	9	62
November ..	86	N 80° E	3·29	5	53
December ..	97	N 87° E	0·62	1	39
Year ..	119		34·99	67	53

Table II.—Extreme values of Meteorological records obtained at Hassan.

Month	Pressure in inches read to 32° F.		Temperature in degrees Fahrenheit		Relative Humidity per cent lowest
	Maximum	Minimum	Maximum	Minimum	
1	2	3	4	5	6
January ..	27·131	26·718	89·1	45·9	9
February ..	27·076	26·679	95·0	46·9	4
March ..	27·073	26·659	97·9	49·4	5
April ..	26·972	26·634	99·4	58·1	10
May ..	26·954	26·600	100·2	58·4	13
June ..	26·914	26·582	93·7	52·4	26
July ..	26·970	26·578	88·2	59·1	52
August ..	26·922	26·588	86·6	59·7	46
September ..	26·990	26·662	90·2	56·8	39
October ..	27·024	26·681	88·5	53·4	26
November ..	27·053	26·640	86·4	46·5	21
December ..	27·112	26·732	87·4	42·7	11
Year ..	27·131	26·578	100·2	42·7	4

Month	Wind velocity in miles per day.		Heaviest rain-fall in inches	Number of days overcast at 10 & 16 Hrs.	Number of Cloudless days at 10 & 16 Hrs.
	Highest	Lowest			
	7	8	9	10	11
January ..	205	19	2·35	0	6
February ..	266	26	1·24	0	5
March ..	289	20	1·53	0	4
April ..	237	18	2·87	0	0
May ..	262	13	5·66	1	0
June ..	351	16	2·44	7	0
July ..	318	47	2·85	12	0
August ..	268	64	4·22	7	0
September ..	259	19	2·41	3	0
October ..	225	13	5·35	2	0
November ..	197	11	4·21	1	2
December ..	204	19	3·18	1	4
Year ..	351	11	5·66	34	21

Temperature.

The mean maximum temperature for the warmest month, *viz.*, April, is 92·4° and the highest temperature on record is 100·2° registered on the 4th May 1906. January is the coldest month of the year with a mean minimum temperature of 56·0°; the thermometer fell as low as 42·7° on the 12th December 1895. It is curious that the maximum temperature at Hassan is lower in the months of July and August than in the months of December and January. This may be due to the fact that the sky will be practically overcast during July and August. The diurnal range of temperature varies from 28·8° in March to 12·2° in July and these values are respectively the highest and the lowest for the four observatories in the State. The highest monthly and annual ranges on record are respectively 45·8° and 53·3°.

Rainfall.

The average rainfall for the district is 38·73 inches spread over 66 days; from May to October the monthly totals range from 4 to 8½ inches and the total for the period is 32½ inches. Very little rain falls from December to March, the total for this period being only 1·16 inches. For the whole of the Manjarābād taluk and part of the Belur taluk, the annual average exceeds 70 inches. Maranhalli, a station in the Manjarābād taluk, gauges in a normal year as much as 191·13 inches of which over 150 inches are registered in the months of June, July and August. Some of the eastern parts of the district situated in the taluks of Channarāyapatna and Arsikere get on an average less than 25 inches of rain; the total for two stations in this region is only 22 inches. The heaviest fall for a single day was 15·79 inches recorded at Maranhalli Toll-gate on the 24th August 1924. During the past 31 years, the annual total did not fall short of the normal by 30 per cent in any year but the deficit ranged from 15 to 30 per cent in 6 years.

The following table gives the monthly and annual normals of rainfall at the various stations in the Hassan District.

Table III.—Normal rainfall in inches at the

Station	No. of years	January	February	March	April	May	June
1	2	3	4	5	6	7	8
Hassan Taluk.							
1. Hassan ..	41	0·07	0·13	0·30	2·13	4·49	3·89
2. Dudda ..	24	0·09	0·08	0·13	1·76	4·20	1·88
3. Grāma ..	51	0·03	0·14	0·25	1·71	4·34	2·73
4. Kattaya ..	28	0·08	0·13	0·28	1·66	4·50	4·19
Manjarābād Taluk.							
5 Manjarābād .	41	0·12	0·10	0·45	2·19	4·51	17·13
6. Yeslurpet ..	19	0·09	0·11	0·21	1·74	4·31	14·92
7. Hanbal ..	15	0·15	0·21	0·29	1·70	4·07	27·26
8. Kenchamman Hoskote.	15	0·11	0·12	0·17	1·35	3·76	15·00
9. Marnhalli .. Toll Gate.	15	0·08	0·07	0·13	1·14	5·02	39·38
10. Ossoor .. Estate.	40	0·16	0·14	0·44	2·34	4·02	13·19
11. Ubban Estate.	25	0·22	0·26	0·37	2·30	4·61	13·69
Arkalgud Taluk.							
12. Arkalgud ..	38	0·09	0·17	0·17	2·01	3·85	4·30
Belur Taluk.							
13. Belur ..	41	0·10	0·17	0·29	2·15	3·77	5·40
14. Halebid ..	17	0·23	0·09	0·36	1·25	4·45	3·14
15. Arehalli ..	17	0·22	0·17	0·31	2·11	4·81	13·16
Channarāyapatna Taluk.							
16. Channaraya-patna.	41	0·05	0·09	0·27	1·70	4·17	2·29
17. Dandigan- .. halli.	23	0·02	0·10	0·12	1·06	3·50	1·65
18. Bagur ..	21	0·10	0·17	0·20	1·22	3·95	1·85
19. Nuggihalli ..	22	0·11	0·08	0·11	1·15	3·85	1·62
20. Anati ..	6	0·03	0·23	0·50	1·20	2·74	2·82
Arsikere Taluk.							
21. Arsikere ..	38	0·12	0·11	0·19	1·59	3·42	2·12
22. Bānavar ..	28	0·11	0·04	0·19	1·09	3·31	2·02
23. Kanakatte ..	24	0·08	0·14	0·18	0·97	2·76	2·34
Hole-Narsipur Taluk.							
24. Hole-Narsi-pur.	1	0·03	0·16	0·44	1·94	[illegible]	2·59
25. Srīrāmadē- .. var Dam.	28	0·07	0·19	0·44	1·73	4·35	3·34
Alur Taluk.							
26. Alur ..	34	0·10	0·23	0·22	2·36	4.13	5·26

rain-gauge stations in the Hassan District.

July	August	September	October	November	December	Annual	Station
9	10	11	12	13	14	15	16
							Hassan Taluk.
5·71	3·48	3·70	6·28	2·88	0·68	33·74	Hassan.
3·14	2·08	4·04	5·10	2·91	0·34	25·75	Dudda.
4·05	2·11	4·70	5·80	2·79	0·77	29·42	Grāma.
6·65	3·39	3·13	6·06	2·53	0· 8	33·38	Kattaya.
							Manjarābād Taluk.
29·85	15·75	6·14	7·06	3·32	0·78	87·40	Manjarābād.
28·95	14·19	6·27	7·01	3·45	1·03	82·28	Yeslurpet.
42·12	22·52	8·48	8·21	2·88	0·65	118·54	Hanbal.
24·76	12·71	5·44	6·36	3·59	0·55	73·92	Kenchamman Hoskote.
72·21	45·71	14·16	9·09	3·78	0·36	191·13	Marnhalli Toll Gate.
23·05	12·36	5·93	7·29	3·29	0·81	73·02	Ossoor Estate.
23·32	11·64	6·09	7·33	3·55	0·81	74·19	Ubban Estate.
							Arkalgud Taluk.
7·06	3·69	2·72	5·50	3·10	0·66	33·32	Arkalgud.
							Belur Taluk.
8·14	3·76	3·68	5·76	2·89	0·70	36·85	Belur.
4·06	2·46	3·39	4·64	3·37	0·49	27·98	Halebīd.
21·84	12·34	5·84	7·18	2·66	0·52	71·16	Arehalli.
							Channarāyapatna Taluk.
2·41	2·42	3·86	5·27	2·74	0·49	25·76	Channarāyapatna.
2·42	1·77	3·15	4·59	2·88	0·47	21·73	Dandiganhalli.
2·47	2·29	4·32	5·22	2·57	0·27	24·63	Bagur.
2·53	2·51	4·58	5·44	2·37	0·28	24·63	Nuggihalli.
1·77	2·27	8·87	4·32	5·04	0·29	36·08	Anati.
							Arsikere Taluk.
2·59	2·75	4·55	5·26	2·84	0·53	26·07	Arsikere.
2·98	2·45	4·76	4·63	2·15	9·40	24·12	Bānavar.
2·58	1·91	4·42	4·29	2·15	0·42	22·24	Kanakatte.
							Hole-Narsipur Taluk.
3·53	2·30	3·28	5·99	2·78	0·58	27·61	Hole-Narsipur.
4·30	2·58	3·13	6·08	2·95	0·59	29·66	Srīrāmadēvar Dam.
							Alur Taluk.
8·35	4·31	4·10	6·38	2·96	0·64	39·04	Alur.

Rainfall at Hassan.

The wettest years during the past 54 years are 1883 and 1903 with 51·08 and 50·89 inches of rain respectively. The worst year on record is 1881 when only 6·69 inches were gauged and the annual total was less than 20 inches in four years. During recent years, 1908 was a year of scanty rainfall with a total as low as 20·08 inches. Since 1871, the rainfall fell short of the normal in 26 years.

The following table gives the actual rainfall at Hassan from 1893 to 1924 :—

Table IV—showing the annual rainfall at Hassan from 1871 to 1924.

Year	Inches	Year	Inches	Year	Inches
1871 ..	40·09	1889 ..	31·80	1907 ..	35·12
1872 ..	19·21	1890 ..	30·55	1908 ..	20·08
1873 ..	36·51	1891 ..	29·92	1909 ..	42·22
1874 ..	15·23	1892 ..	29·57	1910 ..	37·86
1875 ..	25·76	1893 ..	29·08	1911 ..	33·17
1876 ..	14·28	1894 ..	38·58	1912 ..	40·77
1877 ..	36·79	1895 ..	31·66	1913 ..	25·76
1878 ..	27·17	1896 ..	39·36	1914 ..	31·53
1879 ..	28·32	1897 ..	39·80	1915 ..	35·54
1880 ..	27·30	1898 ..	39·83	1916 ..	43·49
1881 ..	6·69	1899 ..	27·30	1917 ..	40·50
1882 ..	41·05	1900 ..	42·79	1918 ..	27·56
1883 ..	51·08	1901 ..	33·46	1919 ..	35·86
1884 ..	23·82	1902 ..	42·49	1920 ..	28·12
1885 ..	33·51	1903 ..	50·89	1921 ..	33·25
1886 ..	38·63	1904 ..	30·83	1922 ..	29·82
1887 ..	34·95	1905 ..	24·09	1923 ..	31·93
1888 ..	29·20	1906 ..	41·83	1924 ..	41·39

The People.

(*a*) Distribution.

The total population of the District according to the census of 18th March 1921 is 5,83,960 of which 2,92,249 are males and 2,91,711 are females. A table showing the figures for the last five Censuses Talukwar is given below :---

Population.

Name of Taluk.	Census of		
	1881	1891	1901
1	2	3	4
Hassan	69,179	85,820	95,690
Alur	25,896	27,577	30,271
Manjarābād	50,342	55,862	59,304
Belur	64,949	72,493	79,192
Arsikere	50,656	65,306	79,588
Channarāyapatna ..	63,380	78,211	90,950
Hole-Narsipur ..	37,783	50,894	57,149
Arkalgud	66,157	75,812	76,775
Total ..	4,28,342	5,11,975	5,68,919

Name of Taluk	Census of		Present density of Population
	1911	1921	
	5	6	7
Hassan	98,839	1,01,901	272
Alur	27,718	27,240	252
Manjarābād	50,589	51,042	112
Belur	73,638	71,152	210
Arsikere	86,251	93,390	192
Channarāyapatna ..	97,135	95,710	230
Hole-Narsipur ..	64,367	64,032	275
Arkalgud	81,663	79,493	303
Total ..	5,80,200	5,83,960	219

The average density of population in the District is 219 persons per square mile. The most thickly populated Taluk is Arkalgud where there are 303 persons to a square mile. Next in order comes Hole-Narsipur with 275, Hassan with 272 and Channarāyapatna with 230. The most sparsely

populated area is Manjarābād taluk with a density of 112 to a square mile and Arsikere with 192 to a square mile.

According to religion, the population is distributed as follows :—

Religion	Above 15		Under 15		Total	Per cent
	Males	Females	Males	Females		
Hindus ..	1,69,867	1,69,326	1,05,816	1,07,671	5,52,680	94·65
Mussalmans .	6,399	5,123	3,912	3,637	19,071	3·26
Jains ..	658	581	339	299	1,877	0·32
Christians ..	1,371	1,197	797	830	4,195	0·72
Animists ..	1,791	1,726	1,294	1,317	6,128	1·04
Total ..	1,80,086	1,77,953	1,12,158	1,13,754	5,83,951	

According to the *Khanēshumari* accounts of 1923-24, the population was as follows :—

1.	Hassan including Alur Sub-Taluk. ..	89,253
2.	Manjarābād	40,398
3.	Belur	53,830
4.	Arsikere	29,753
5.	Channarāyapatna ..	34,356
6.	Hole-Narsipur	30,294
7.	Arkalgud	57,017
	Total ..	3,34,901

A comparison of these figures with the census figures of 1921 shows that there has been a large increase of population except in the Malnād areas of Manjarābād, Belur and Alur (sub)-taluks where a decrease in the population is noticeable; there has been a steady increase of population, the total population of 1921 showing an increase of 12·51 per cent over that of the population of 1871 and of 25·72 per cent over that of 1853.

Classified according to sources of livelihood, the population is composed as follows :—

Occupation	*Number*
A. Agricultural	4,44,803
B. Professional	44,965
C. Commercial	24,711
D. Artisans & Village menials ..	36,188
E. Vagrant and minor artisans and performers and others not stated.	33,293
Total ..	5,83,960

(*b*) Towns and Villages. (1) Towns.

There are 11 Municipal Towns in the District with a population of 40,463. The following is the list :—

Hassan town	8,097
Hole-Narsipur	6,549
Arsikere	4,102
Arkalgud	4,457
Channarāyapatna	3,106
Konanur	2,384
Belur	2,857
Saklespur	2,270
Harnahalli	2,122
Alur	1,984
Sravana-Belgola	2,135
Total ..	40,463

2) Villages. The following statement shows the total number and the different classes of villages in the District :—

Name of Taluk	Government	Populated		
		Inam		
		Jodi	Kayam-gutta	Sarva-manya
1	2	3	4	5
Hassan ..	346	17	1	1
Alur	149	14	3	..
Manjarābād ..	258	8	4	3
Belur	308	47	..	..
Arsikere	325	1	3	..
Channarāyapatna ..	367	..	..	4
Hole-Narsipur ..	168	26	2	..
Arkalgud	230	15	..	18
Total ..	2,151	128	13	26

Name of Taluk	Depopulated				Total
	Government	Jodi	Kayam-gutta	Sarva-manya	
	6	7	8	9	10
Hassan ..	26	..	..	..	391
Alur ..	15	..	..	..	181
Manjarābād ..	5	..	..	..	278
Belur ..	32	6	..	..	393
Arsikere ..	27	..	..	1	357
Channa-rāyapatna.	18	..	..	..	389
Hole-Narsipur	52	..	..	3	251
Arkalgud ..	28	2	..	..	293
Total ..	203	8	..	4	2,533

(1) The following table shows the agricultural stock in the several taluks of the District as per Census of 1921 and that for the whole District as per Census held in 1925. (c) Stock and Dwellings.

Names of Taluks	Oxen			Buffaloes
	Bulls	Bullocks	Cows	Young-stock
1	2	3	4	5
Hassan	3,672	36,147	38,315	21,471
Manjarābād ..	3,507	19,566	19,854	17,839
Belur	5,907	28,729	31,187	21,148
Arsikere	3,444	30,646	32,246	20,114
Channarāyapatna ..	2,715	28,404	29,857	15,613
Hole-Narsipur ..	1,034	14,953	24,156	10,621
Arkalgud	1,618	21,775	34,588	17,378
Alur (Sub-Taluk) ..	1,221	12,056	12,403	8,223
Total ..	23,118	1,92,276	2,22,606	1,31,807
Census of 1925 ..	18,899	1,81,790	1,94,830	1,00,430

Names of Taluks	Buffaloes		Young stock	Sheep
	Male Buffaloes	Cow Buffaloes		
	6	7	8	9
Hassan	784	9,506	4,912	39,036
Manjarābād ..	3,139	3,572	2,548	75
Belur	1,293	4,762	2,727	5,145
Arsikere	1,631	12,245	6,389	54,546
Channarāyapatna ..	1,403	10,861	5,113	1,13,062
Hole-Narsipur ..	497	6,999	3,366	41,443
Arkalgud	528	5,753	2,961	13,273
Alur (Sub-Taluk) ..	242	1,846	983	543
Total ..	9,517	55,544	28,999	2,67,123
Census of 1925 ..	7,391	51,082	21,440	2,363

Taluks	Goats	Pigs	Horses and Ponies			Mules	Donkeys	Camels
			Horses	Mares	Young stock			
	10	11	12	13	14	15	16	17
Hassan ..	10,130	2,090	236	307	21	14	516	..
Manjarābād ..	2,456	2,320	59	39	20	..	1	..
Belur ..	10,144	2,033	104	132	9	..	184	..
Arsikere ..	25,807	499	109	129	21	..	354	..
Channarāya-patna. ..	18,713	634	143	234	19	1	894	..
Hole-Narsipur ..	10,823	481	83	115	15	..	165	..
Arkalgud ..	9,702	1,111	186	190	8	..	216	..
Alur (Sub-Taluk)	2,749	1,029	58	66	..	..	66	..
Total ..	90,524	10,197	978	1,212	113	15	2,396	..
Census of 1925..	12,08,73	9,660	871	1,047	177	..	1,857	..

Taluks	Ploughs		Total	Carts
	Old Pattern	New Pattern		
	18	19	20	21
Hassan ..	18,563	64	18,627	2,940
Manjarābād ..	10,372	52	10,494	702
Belur	15,688	47	15,735	1,917
Arsikere	14,804	137	14,941	4,904
Channarāyapatna ..	18,229	121	18,350	3,479
Hole-Narsipur ..	10,668	28	10,696	702
Arkalgud	12,574	32	12,606	1,230
Alur (Sub-Taluk) ..	6,341	11	6,352	607
Total ..	1,07,239	492	1,07,731	16,481
Census of 1925 ..	1,03,298	451	1,03,749	1,9994

There were in the District 116,918 occupied houses, 7,725 in towns and 109,193 in villages, accommodating a population of 38,269 and 545,691 respectively. The majority of houses are tiled ones, the number of persons in a house being nearly 5. The housing condition may thus be taken to be satisfactory.

(*d*) Festivals, etc.

The principal concourse of people occurs at the following religious festivals during the different months in the year as per particulars given below :—

Name of the place at which the Jātra is held	Nature of Jātra	Approximate month in which the Jātra falls	Number of Attendance at the Jātra	Number of Cattle brought for sale
Hassan Taluk.				
Hassan ..	Hassanamba-Jātra. ..	Asvija-bahula for 12 days. ..	3,000	..
Do ..	Hassan cattle show. ..	First week of January. ..	10,000	15,000
Gorur ..	Sri Yōganarasimhaswami temple car Festival. ..	Māghasuddha Saptami.	1,000	4,000
Belur Taluk.				
Belur ..	Kēshavarāya swāmi Rathothsavam. ..	In April for five days. ..	10,000	..
Manjarābād Taluk.				
Kenchamman Hoskote.	Kenchammana Jātra. ..	Full Moon day of Vaishākha and Full Moon day of Kārthīka. ..	5,000 on each occasion	..
Arsikere Taluk.				
Mālekal Tirupathi. .	Venkataramanaswāmi Rathothsavam.	In July for 15 days. .	6,000	..
Pura ..	Ganjigerepurada Srī Ranganāthaswāmi Car Festival.	Chaitra Suddha Pournami.	4,000	..
Arkalgud Taluk.				
Rāmanāthpur.	Subrahmanya Car Festival. ..	Mārgasira Suddha for 8 days. ..	4,000	4,000 to 6,000
Hole-Narsipur Taluk.				
(Halekote) Mavinakere. ..	Srī Venkataramanaswāmi Car Festival. ..	Māgha-Suddha.	2,000	..
Hole-Narsipur	Srī Lakshminarasimhaswāmi Car Festival.	At the end of February for 10 days. ..	4,000	3,000

The principal concourse of people occurs, etc.—*concld.*

Name of the place at which the Jātra is held	Nature of Jātra	Approximate month in which the Jātra falls	Number of Attendance at the Jātra	Number of Cattle brought for sale
Channarāyapatna Taluk.				
Kunder ..	Subrahmanyaswāmi temple Car Festival.	Mārgasira-Suddha Shasti. ..	1,000	..
Channarāyapatna. ..	Ramēswaraswāmi Car Festival. ..	Māgha ..	1,500	2,000
Sravana-Belgola	Gomatēswaraswāmi Car Festival. ..	Chaitra ..	1,500	2,000

(*e*) Vital Statistics.

The important weekly fairs in the District are held at Arsikere, Alur, Dudda (Hassan Taluk), Javagal and Gandasi (in Ariskere taluk) and at Hole-Narsipur.

A table showing the details of attendance, etc., is given below :—

Name of the Place	Time	Attendance
Arsikere	Every Friday (Whole of the day). ..	10,000
Alur	,, Wednesday ..	4,000
Dudda	,, Saturday ..	1,500
Javagal	,, Sunday ..	1,000
Gandasi	,, Thursday ..	2,000
Hole-Narsipur	,, Monday ..	3,000

Fairs.

The birth-rate of the District in 1923 was 15·67 per 1,000 of the population and the death rate was 21·57 per 1,000. There were 9,151 births registered of which 4,717 were males and 4,438 females. The number of deaths registered was 12,601 of which 6,513 were deaths of males and 6,088 deaths of females.

By classes there were 11,542 deaths among Hindus, 476 among Muhammadans and 583 among other classes.

The number of births and deaths in the District for the five years from 1920-21 to 1924-25 is given below :—

Year	Number of Births	Number of Deaths
1920–21	8,577	6,778
1921–22	9,555	9,467
1922–23	9,155	12,601
1923–24	10,075	15,862
1924–25	6,654	14,938

Diseases.

The cases of deaths from diseases in 1923 were :—Plague 1,124, Small-Pox 15, Fevers 7,796, Bowel complaints 288, Respiratory diseases 89, from injuries, wounds and accidents 66, snake bite or injuries by wild beasts 14, all other causes 2,281.

Castes and Occupation.

According to religion the population in the several taluks of the District is classified as follows :—

Table showing the Population Talukwar.

Taluk	Hindus		Mussalmans	
	Males	Females	Males	Females
1	2	3	4	5
Hassan	47,654	48,498	1,501	1,373
Alur	12,920	13,119	490	467
Manjarābād ..	24,726	22,651	1,456	1,017
Belur	34,255	33,450	1,497	1,299
Arsikere	42,476	41,905	2,058	1,529
Channarāyapatna ..	44,397	47,703	1,069	985
Hole-Narsipur ..	30,795	30,953	1,049	1,039
Arkalgud	38,460	38,753	1,191	1,051
Total ..	2,73 683	2,76,997	10,311	8,760

Table showing the Population Talukwar.—*concld.*

Taluk	Christians		Jains		Others	
	Males	Females	Males	Females	Males	Females
	6	7	8	9	10	11
Hassan	883	993	363	335	153	148
Alur ..	111	102	16	5	5	5
Manjarābād ..	591	462	53	23	32	31
Belur	181	129	82	68	112	114
Arsikere	229	188	81	41	2,447	2,433
Channarāyapatna ..	140	135	372	394	269	246
Hole-Narsipur ..	20	9	13	12	72	70
Arkalgud ..	13	9	14	2	..	..
Total ..	2,168	2,027	997	880	3,090	3,047

The castes or classes which number over 10,000 are the following in order of strength :—

1.	Vokkaliga	1,83,683
2.	Holeya	89,853
3.	Lingāyet	84,526
4.	Kumbāra	45,523
5.	Brāhmin	20,409
6.	Muhammadan	16,445
7.	Pānchāla	15,527
8.	Mādiga	12,723
9.	Naige	11,780
10.	Agasa	10,726

Classified according to occupation the population in the District is as follows :—

Occupation	Total including dependants	Actual workers			Dependants
		Males	Females	Total	
1. Exploitation of the surface of the earth.	5,83,960 ..	1,25,092 1,05,391	29,488 25,230	1,54,580 1,30,621	4,29,380 ..
2. Extraction of minerals.	..	5	..	5	..
3. Industry	..	7,742	1,262	9,004	..
4. Transport	..	885	59	944	..
5. Trade	..	3,914	1,415	5,329	..
6. Public force	..	914	68	982	..
7. Public administration.	..	1,775	153	1,928	..
8. Professional and liberal arts.	..	2,153	204	2,357	..
9. Persons living with income.	..	102	76	178	..
10. Domestic service	..	1,402	351	1,753	..
11. Insufficiently described occupation.	..	187	261	448	..
12. Unproductive	..	622	409	1,031	..
Total	5,83,960	1,25,092	29,488	1,54,580	4,29,380

N.B.—(*a*) Percentage of actual workers to total population is 26·4.
(*b*) Percentage of dependants to total population is 73·6.

Christian Missions.

There are two Christian missions established in the District, the Roman Catholic and the Wesleyan. The Roman Catholic mission was started by Abbē Dubois in Settihalli. Hassan taluk has got a following of more than 1,000 souls. The villages in the neighbourhood are almost entirely inhabited by Roman Catholic Christians. They are what are called caste Christians who follow Christian belief in all matters touching their faith and morals but preserve their ancient customs in everything which does not trench upon religion, and in respect

of relationship in marriage and succession to property, they have the same rule as their neighbours of the same caste who are not Christians. Attached to the Church, which is a spacious nice building, is a convent. There is a separate school for boys. The priests have also established a dispensary from which they supply medicine gratis to all comers.

The Roman Catholic Mission.

Hassan and Arsikere are Head stations of the Roman Catholic Mission, the number of Churches or Chapels in each of them being 4 and 5 respectively. There are two schools at Hassan with a total strength of 30. There are besides a number of sub-stations in the District.

The Wesleyan Mission has got its centre at Hassan. This mission has established a Girls' Boarding Home and a Zenana Hospital at Hassan, both of which are doing good work. The Redfern Memorial Hospital for women and children, as this Hospital is called, may be said to be one of the best equipped hospitals in the State. The Mission has also established a colony for the converts on the north-eastern out-skirts of Hassan town, and this Colony is called Rakshanāpura. Besides these institutions the Mission maintains 2 Boys' Schools and 3 Girls' Schools.

SECTION II.—HISTORY AND ARCHÆOLOGY.

A. HISTORY.

Early History.

The earliest event supported by any evidence was a migration of Jains from Ujjain, under the leadership of Bhadrabāhu, one of the *srutakēvalis* or hearers of the first masters, in order to escape a dreadful famine of twelve years' duration. He was accompanied by his principal disciple, Chandra-Gupta, who is said to be identical with the great Maurya emperor, contemporary with the Macedonian conqueror Alexander the Great. While the emigrants were on their way to the Punnāta country (South Mysore) and the Chōla-mandala, their leader, Bhadrabāhu, died at Sravana Belgola,

attended in his last moments by Chandra Gupta, who also died there twelve years later. These occurrences are recorded in an ancient inscription engraved on the surface of the rock at the summit of Chandra-betta at Sravana Belgola, and may be assigned to the 3rd century B.C. They invested the place with a sanctity which led to the subsequent formation of the well-known Jain settlement there. The colossal statue of Gommatēsvara at the same place, on the summit of Indra-betta, bears at its foot inscriptions stating that it was erected by Chāmunda Rāya. He was the minister and general of the Ganga king Rāchamalla II, and its date is probably 983 A. D. (See *Inscriptions at Sravana Belgola*, New Edition).

Kadambas.

During the first five centuries of the Christian era, the west of the District was included with Tuluva (South Kanara) as part of the Kadamba kingdom, whose capital was at Banavāsi. After this, the Kadambas became tributary to the Chālukyas, but we find Kadamba chiefs ruling as far south as Bayalnād (Heggaddēvankote taluk) down to the end of the 11th century.

Gangas.

The Gangas, whose capital was at Talkad on the Cauvery, in the south-east of the Mysore District, were in possession of the whole of Mysore between the Western and Eastern Ghāts from the 5th to the 11th century. The Jain establishment at Sravana Belgola (Channarāyapatna taluk) was in a special manner under their protection.

Kongālvas.

The Kongālvas ruled a kingdom situated principally in the Arkalgud taluk, between the Cauvery and the Hēmāvati rivers. Their inscriptions date from 1020 to 1100. They were apparently a branch of the Ālva or Āluva kings, the main line of which ruled over Āluva-Khēda or South Kanara from an early period. The Kongālvas themselves were, judging from their names, at one time Chōla feudatories in this part of Mysore.

Hoysalas.

But the District is more particularly identified with the rise of the Hoysala power and formed their ancestral kingdom. The origin of the line has been related in the general chapter on *History*, and Sosevur or Sasakapura, the home of Sala, the founder, has been identified by Mr. Rice with Angadi, which, though by recent changes in taluk boundaries it is now just within the Mudgere taluk of the Kadur District, is properly a village of the long-standing Balam or Manjarābād country. The dynasty arose in the 10th century, and continued in power to the middle of the 14th century. Their capital was Dōrasamudra, the modern Halebīd (Belūr taluk), and the boundaries of the kingdom in the time of Vinayāditya (1047-1100), the son of Sala, were, on the west, Konkana (North Kanara) and Ālvakhēda (South Kanara); on the south, Baylanād (Heggaddēvankote taluk); on the east, Talakād (that is, not the city itself, but the province belonging to it); on the north, Sāvimale (a hill not yet identified).

The kings had hitherto been adherents of the Jaina faith, but Bitti Dēva, through the influence (it is said) of a Vaishnava wife and the efforts of Rāmānuja, the great Vaishnava teacher, who had taken refuge in Mysore from persecution by the Saiva king of the Chōla country, embraced the religion of Vishnu and thence assumed his better known name of Vishnuvardhana. He re-captured Talkād, which a century before had been taken by the Chōlas, drove the latter out of Mysore, and possessed himself of all the old Ganga dominions. The Hoysalas had professed allegiance to the Chālukyas, but after this assumed independence, Ballāla II (1172-1209) carried the Hoysala dominions up to the river Krishna, making Lakkundi in Dharwar his residence for a time; and Sōmēsvara (1233-54) extended them southwards over the Chōla country, where he took up his abode at Kannanūr, near Trichinopoly. On his death, there was a partition of his territories, the old Kannada provinces, with the capital, going to Narasimha III, and the Tamil provinces, with Kolar District and the north of Bangalore District, going to Rāmanātha. The territories were reunited

under Ballāla III (1291-1342), but the Muhammadans now appeared on the scene and brought the Hoysala power to an end. In 1311, an army under Kāfur, the general of Ala-ud-dīn, sacked Dōrasamudra and returned to Delhi laden with spoils. In 1326 an expedition sent by Muhammad III totally destroyed the city. The Hoysala prince retired at first to Tondanur (Tonnur, Mysore District), but lived at various places, such as Hosavidu (Hosur in Kolar District) and Unnamale (Trinomalee or Tiruvannamalai in South Arcot) maintaining an enfeebled power for about twenty years longer.

Vijayanagar.

In 1336 was founded the city of Vidyānagara, afterwards called Vijayanagara, the sovereigns of which eventually became paramount over all the countries south of the Krishna. They are stated to have taken peculiar interest in the province of Balam, now Manjarābād, and to have made great efforts to colonize it. Every encouragement was given to settlers of all castes by granting them land at little or no rent. The wealthier immigrants were made Patels and received large *inams*. This is the period at which, it is assumed, the inhabitants generally obtained a proprietary right in the land and the Patels hereditary feudal powers. Later, all the west of this District was bestowed, with adjoining tracts above and below the Ghāts, upon Vīna Rāmappa, a court musician. After a reign of some years, he abdicated and the province of Balam, composed as above and yielding a revenue of three lakhs of pagodas, was in 1397 made over by the rulers of Vijayanagar to Singappa Nāyak, one of their generals and son of an old *Pālegār* named Manch Ayappa Nāyaka. The Balam *Pālegārs* had their capital at Aigur and held the country for some generations.

The following is a tentative list of the Nāyaks of Balam with dates taken mostly from inscriptions :—

Hiriya Singappa Nāyak	..	1397
Manchayya Nāyak ..	..	1405
Chikka Singappa Nāyak	..	

Hadapa Bayappa Nāyak	..	
Krishnappa Nāyak	.. ..	1534–48
Yarama Nāyak	.. ..	
Paddi Nāyak ..	.. ..	
Krishnappa Nāyak	.. ..	1625–40
Venkatādri Nāyak	.. ..	1646–56
Narasimha Nāyak	.. ..	1658–65
Venkatādri Nāyak	.. ..	1671
Krishnappa Nāyak	.. ..	1686–1730
Venkatādri Nāyak	.. ..	1751
Krishnappa Nāyak	.. ..	1772–93
Venkatādri Nāyak	.. ..	1799

The fortunes of the family are further referred to below. Representatives are still in existence at Aigur. At the end of the 16th century, Jagadēva Rāya, already mentioned in connection with his capital of Channapatna (Bangalore District), was invested with a territory extending over the east of the District.

Mysore Rājas.

Kikkēri, Sindhugatta, Nagamangala, and other places belonging to the Vijayanagar kings had gradually fallen to the Mysore Rājas, along with Channapatna, when in 1,633 the Mysore army gained Channarāyapatna from the *Pālegār* of Hole-Narsipur after a very long siege.

Shortly after this period, we find Sivappa Nāyak, of the Ikkēri principality, in Nagar, attaining considerable power so much so that Balam was overrun and held for 37 years, and shelter even extended to a descendant of the Vijayanagar house who had resorted for protection and help to this late dependent on its sovereign power. Sivappa Nāyak established him in authority at Sakkarepatna and Belur, and even invaded Seringapatam in 1654 in his behalf. Peace was concluded between Mysore and Ikkēri in 1694, by which the six nāds of Manjarābād were ceded to the old chiefs, and the remainder of the province of Balam was divided between the two contending parties. Except Manjarābād the whole of the Hassan District has from this time formed a part of Mysore territory. On the capture of Bednur by Haidar Alī in 1762, Balam,

which belonged to it, was allowed to remain in the hands of the chiefs on payment of an annual tribute of 5,000 *pagodas*.

The Arsikere taluk appears to have suffered greatly from the raids of the Mahrattas and at one time was handed over to them as security for the payment of tribute ; the villagers are then said to have raised for their defence those earthen towers which are yet to be seen in different parts of the taluk.

Krishnappa Nāyak, who was ruling Balam in the time of Tīpu Sultān, joined the army of Parasu Rām Bhao when advancing to co-operate with Lord Cornwallis against Seringapatam in 1792. On the conclusion of peace, he fled to Coorg, fearing the Sultān's displeasure ; but the latter induced him to return and gave him the government of the Aigur-sīme, forming the south of Balam. The rest of the province was attached to Mysore. Venkatādri Nāyak, son of Krishnappa Nāyak, was in possession of Aigur-sīme at the fall of Seringapatam in 1799, and not only attempted to retain his independence but to extend his authority farther to the north. He was after two years seized at Uggihalli and as an example hanged, contrary to the wishes of Colonel Wellesley.

The Hassan District during the present century first formed part of the Patnada Rāyada, and was then called the Manjarābād Faujdāri. From 1832 it was included in the Ashtagrām Division. This was abolished at the Rendition in 1881, and in 1882 the Hassan District itself was reduced to a Sub-Division under Kadur District, with only four taluks, Arsikere, Belur, Hassan (with Grāma sub-taluk), and Manjarābād. In 1886, the Hassan District, as at present constituted, was re-established and in 1894, Alur was made the sub-taluk under Hassan, instead of Grāma.

B. Archæology.

The inscriptions found in this District will be found collected in *E.C.V., Hassan District* and in the *Mysore Archæological Reports*, 1901-1926. The finest examples of the Hoysala style of architecture are to be seen in this District in the Belur and Halebīd temples, the former of which were erected

in 1117 A.D. by the Hoysala king Vishnuvardhana. The Halebīd temples are the Hoysalēsvara (*Circa* 1141 A.D.) and the Kēdārēsvara (1219 A.D.), which, in Fergusson's words, are unsurpassed for the delicacy of detail in any part of the world. The temples at Arsikere, Koramangala, and Hire-Kadlur must have been fine temples. The Jain *bastis* at Bastihalli, near Halebīd, are deserving of notice. The turned and polished pillars in the Pārsvanāth *basti* yield double reflections. This *basti* was erected in 1133 and the Sāntinātha in 1192. The memorial stones to Jain *gurus* are specially interesting. Further information in regard to temples and *bastis* in this District will be found in Volume II, Chapters V and VI, of this work.

SECTION III—ECONOMIC.

General Agricultural Conditions.

Soil.

The soil of the Malnād is a rich red sedimentary with forest loam in jungles. The products of this part are rich in the valleys, Coffee and Cardamoms in forest slopes.

The soils in the plains surrounding the hills are generally of a rich sedimentary character easily worked, affording fine crops of cereal or garden produce.

Chief Agricultural Statistics and Principal Crops.

Essential Statistics.

The following tables furnish essential statistics in regard to the condition of agriculture in the District :—

1. Table of Essential Statistics.

Year	Area of the District	Area available for cultivation	Cultivable waste not in occupancy	Cultivable land under occupancy	Current fallows	Net area cropped
1920-21..	17,01,492	87,85,565	65,266	8,13,299	1,92,517	6,20,782
1921-22..	17,01,498	8,84,323	70,055	8,14,268	1,93,461	6,20,807
1922-23..	17,01,614	8,96,662	66,088	8,30,574	1,99,011	6,31,563
1923-24..	17,01,633	9,11,530	63,488	8,48,042	2,28,954	6,19,128
1924-25..	17,01,905	9,22,548	72,881	8,49,667	2,13,788	6,35,879

2. Statement showing the area of different crops raised during the five years from 1920-21 to 1924-25 under the following heads.

Year	Food grains and pulses.	Oil seeds	Condiments and Spices	Sugar	Fibre
1	2	3	4	5	6
1920–21 ..	4,81,716	49,309	3,697	3,247	2,334
1921–22 ..	4,92,838	42,975	39,078	5,211	1,330
1922–23 ..	5,01,597	49,469	37,537	5,825	1,021
1923–24 ..	4,92,971	49,783	39,525	5,622	1,112
1924–25 ..	4,99,617	51,963	25,676	5,089	2,128

Year	Dyes	Drugs and Narcotics	Fodder crops	Miscellaneous	Total area cropped
	7	8	9	10	11
1920–21 ..	..	30,757	8,201	41,521	6,20,782
1921–22 ..	..	31,090	5,876	2,409	6,20,807
1922–23 ..	..	28,966	5,935	1,214	6,31,564
1923–24 ..	..	27,414	7,826	2,840	6,34,082
1924–25 ..	..	40,508	7,023	3,902	6,43,499

3. Table showing the number and extent of the different holdings under cultivation in the District during 1920-21 to 1924-25.

Year	Holdings not exceeding one acre		Exceeding one acre and not exceeding 5		Exceeding 5 but not exceeding 10		Exceeding 10 but not 50	
	No.	Extent	No.	Extent	No.	Extent	No.	Extent
1	2	3	4	5	6	7	8	9
1920–21	3,174	3,174	1,06,276	2,00,001	36470	2,26,431	16143	2,29,536
1921–22	3,851	3,105	1,06,373	2,01,756	36793	2,26,978	16845	2,56,419
1922–23	3,975	3,566	67,064	2,01,641	36051	2,28,765	15864	2,64,515
1923–24	3,796	3,143	1,07,629	2,06,796	34594	2,33,146	16027	2,65,822
1924–25	3,870	3,211	1,06,327	1,03,992	37785	2,30,852	15936	2,68,533

3. Table showing the number and extent, etc.—*concld.*

Year	Exceeding 50 but not 100		Exceeding 100 but not 500		Above 500 acres		Total	
	No.	Extent	No.	Extent	No.	Extent	No.	Extent
	10	11	12	13	14	15	16	17
1920–21	1,070	65,615	132	23,766	11	12,287	1,64,028	8,01,800
1921–22	1,137	73,945	129	24,081	9	12,766	1,64,534	8,15,689
1922–23	1,217	76,744	131	24,628	10	13,350	1,64,312	8,11,211
1923–24	1,190	79,356	131	15,451	10	13,426	1,65,377	1,25,269
1924–25	1,237	78,886	121	95,778	10	13,555	1,65,286	8,24,807

4. Table giving the number of holders classified according to the revenue paid during 1920-21 to 1924-25.

Year	Holders paying assessment or jodi of Rs. 5 and under		Holders paying assessment or jodi exceeding 5 but not 25		Holders paying assessment or jodi of 25 but not exceeding 100	
	No.	Amount paid	No.	Amount paid	No.	Amount paid
1	2	3	4	5	6	7
1920–21 ..	1,04,931	3,25,516	49,674	5,43,339	8,952	2,54,092
1921–22 ..	1,00,697	3,22,163	54,417	5,48,873	8,851	2,57,269
1922–23 ..	86,205	3,13,228	49,982	5,81,954	.,257	2,78,666
1923–24 ..	1,06,721	3,27,492	43,718	5,88,304	9,387	3,01,481
1924–25 ..	1,01,626	3,26,026	48,851	6,71,457	9,746	3,10,418

Year	Holders paying Rs. 100 butnot exceeding Rs. 500		Holders paying above Rs. 500		Total	
	No.	Amount	No.	Amount	No.	Amount
	8	9	10	11	12	13
1920–21 ..	860	1,05,233	11	9,439	1,64,028	12,37,618
1921–22 ..	560	1,00,441	9	6,681	1,64,534	12,35,435
1922–23 ..	477	1,08,540	11	9,790	1,45,931	12,92,178
1923–24 ..	540	1,12,939	11	9,790	1,65,397	1,34,006
1924–25 ..	553	1,18,390	11	10,654	16,087	14,36,945

Agricultural Loans.

The following table shows *talukwar* the different kinds of loans granted during the three years, 1922-23 to 1924-25. Loans Granted.

Year	Takavi	Land Improvement	Flood relief
1922–23	275	2800	..
1923–24	3,910	6,750	..
1924–25	2,285	13,920	11,295

Irrigation.

The following table gives details of the various means of irrigation in the District :— Means of Irrigation.

Tanks in action.

Taluk	Major		Minor	
	No.	Extent irrigated	No.	Extent irrigated
1. Hassan	49	8674–37	1061	12482–29
2. Manjarābād ..	14	1860–36	1029	13231–28
3. Belur	58	6704–28	1187	18616–00
4. Arsikere	34	6386–5	138	4008–8
5. Channarāyapatna ..	38	6222–22	216	4180–21
6. Hole-Narsipur ..	14	1077–33	252	2066–36
7. Arkalgud	13	1294–14	797	7697–6
8. Alur (Sub-Taluk) .	20	2377–33	615	7335–25
Total ..	240	34599–8	5295	68618–33

Restored and unrestored tanks.

The following is a Statement showing the number of restored and unrestored tanks in the District :—

Taluk	Major Tanks			Minor Tanks		
	Restored	Unrestored	Total	Restored	Unrestored	Total
1. Hassan ..	49	28	77	73	988	1,061
2. Manjarābād. ..	..	24	24	48	981	1,029
3. Belur ..	37	26	63	53	1,134	1,187
4. Arsikere .	34	10	44	42	94	138
5. Channarāyapatna.	36	10	46	78	138	216
6. Hole-Narsipur.	14	6	20	65	187	252
7. Arkalgud	12	4	16	64	733	797
8. Alur ..	9	20	29	37	578	615
Total ..	191	128	319	460	4,833	5,293

Tanks classified according to Revenue.

The following is a Statement of tanks classified according to revenue :—

Name of Taluk	Less than Rs. 300	Between Rs. 300 and 500	Between Rs. 500 and 1,000	Between Rs. 1,000 and 5,000	Above Rs. 5,000	Total
1. Hassan ..	1,061	22	17	10	..	1,110
2. Alur ..	615	16	4	..	..	625
3. Manjarābād. ..	1,029	12	2	..	..	1,043
4. Belur ..	1,187	36	15	7	..	1,245
5. Arsikere.	138	12	14	8	..	172
6. Channarāyapatna.	216	15	14	9	..	254
7. Hole-Narsipur.	252	10	2	2	..	266
8. Arkalgud.	797	5	7	1	..	810

Expenditure on Irrigation.

The following is a Statement of expenditure incurred on works carried out by the P.W.D. during the 3 years 1920-21, 1921-22, and 1922-23.

Year	Original works	Repairs
1920–21	16,119	19,126
1921–22	9,746	13,487
1922–23	20,089	13,469

The following is a Statement of expenditure on irrigation by the Marāmat Department :—

Year	Original works	Repairs
1920–21	3,864	10,841
1921–22	1,835	2,715

The Marāmat works were transferred to the P.W.D. in 1922-23 and no expenditure was incurred by the Revenue Department on this account.

The chief sources of irrigation are the channels drawn from the rivers of which there are 13 and the major and minor tanks of which there are 240 and 5,295 respectively.

The particulars regarding channels are given below :—

Name of Anicut	Name of Channel	Length in Miles	Extent under irrigation	Revenue derived under the channel
Hēmāvati River.			Acres.	Rs.
1. Srīrāmadēvar ..	North channel ..	51½	5,604	34,894
Do ..	South channel ..	21	1,532	8,015
Yagachi River.				
1. Halvagal ..	Halvagal channel..	6	277	1,345
2. Changanavalli..	Changanavalli ..	13	1,228	6,472
3. Chakratīrtha ..	Chakratīrtha ..	1¼	108	549
4. Arehalla ..	Arehalla Do ..	1–12 grades.	240	1,008
5. Kittur ..	Kittur Do ..	9	595	2,680
6. Kudlur ..	Kudlur Do ..	6	334	1,832
7. Madaghatta ..	Madaghatta Do ..	8	626	3,572

Name of Anicut	Name of Channel	Length in Miles	Extent under irrigation	Revenue derived under the channel
Cauvery River.			Acres.	Rs.
1. Krishnarāja-Katte. ..	Kattepur Channel..	14½	1,137	6,452
2. Do .	Ramanathpur .. Do.	19	1,779	8,542
Wild streams.				
1. Mudvahalla ..	Mudvahalla Do. ..	3	127	491
2. Sangappara-vaddu. ..	Sangappara-vaddu Do. ..	1	20	118
3. Kiravale ..	Kiravale Do. ..	2	105	432

FOREST.

The following tables show the chief economic forest products in the District and their distribution according to Taluks :—

Chief Economic Forest Produce.

1. Arsikere Taluk—
   1. Tangadi and Kakke
   2. Alale
   3. Honey and Wax
   4. Some Chekke.
   5. Makli Beru
   6. Kachu
   7. Kiribidaru
   8. Honge Seed
   9. Thupra

2. Channarāyapatna Taluk—
   1. Tangadi and Kakke
   2. Kachu.
   3. Thupra
   4. Honge

3. Hole-Narsipur Taluk—
   1. Tangadi and Kake

Hole Narasipur-Taluk—*concld.*
   2. Gall-nut
   3. Honey and Wax
   4. Lichen
   5. Honge
   6. Thupra

4. Arkalgud Taluk—
   1. Tangadi and Kakke
   2. Alale
   3. Honey and Wax
   4. Popli Chekke
   5. Geru
   6. Thupra
   7. Seege
   8. Lichen
   9. Antawala
   10. Honge.

Chief Economic Forest Produce.—concld.

5. Hassan including Alur Sub-Taluk—
   1. Tangadi and Kakke
   2. Honey and Wax
   3. Alale
   4. Gum
   5. Popli
   6. Some
   7. Seege
   8. Geru
   9. Thupra
   10. Lichen
   11. Antawala
   12. Honge
   13. Lac
   14. Big and small Bamboos.

6. Belur Taluk—
   1. Alale
   2. Tangadi and Kakke
   3. Antawala

Belur Taluk—*concld.*
   4. Seege
   5. Lichen
   6. Honge
   7. Some
   8. Hebbidaru.

7. Manjarābād Taluk—
   1. Kakke
   2. Seege
   3. Antawala
   4. Ramagot, Ramapatre.
   5. Popli
   6. Honey and Wax
   7. Wood Oil
   8. Halamaddi
   9. Lichen
   10. Kadamenasu
   11. Cardamom
   12. Hebbidaru
   13. Canes (different kinds).

The following is a table showing the chief Economic products with quantity collected during the three years 1920-21 to 1922-23.

Chief Economic Product.	*Average annual quantity collected during the three years* 1920-21 *to* 1922-23.
1. Gall-nut	10,000 maunds.
2. Tangadi and Kakke barks ..	100 tons.
3. Honey and Wax	1,000 maunds.
4. Some Chakke	500 ,,
5. Kachu	1 ton.
6. Magali Beru	100 maunds.
7. Honge Seeds.	100 tons.
8. Popli Chekke	2 tons.
9. Lichen	¼ ton
10. Antawala	20 tons

Chief Economic Product.	Average annual quantity collected during the three years 1920-21 to 1922-23.
11. Seege	50 tons
12. Lac	2 maunds.
13. Gum	40 maunds.
14. Geru	2 tons.
15. Rampatre	10 maunds.
16. Wood oil	100 maunds.
17. Ganes	10 tons.
18. Bamboos.	200 tons.
19. Tupra leaves.	30 tons.

ARTS AND MANUFACTURE.

Large Industrial establishments.

The following is a list of large Industrial establishments in the District :—

District and Place	Name of Establishment	Class or Description of Industry	Average number of persons employed daily	Whether worked by mechanical Power or Hand Power
1. Alur	Mr. H. Nanjundappa's Rice Mill.	Rice milling	25	Mechanical Power
2. Ballupet	Mr. B. Basappa gowda's Rice Mill.	Do.	20	Do.
3. Arsikere.	Mr. J. V. Ramiah's Furniture Factory.	Furniture making	26	Hand Power.
4. Do.	M & S M Railway Co's Railway workshop.	Engineering works.	25	Do.

The following are the Rural Industries in the District :-

Rural Industries	No.	Value of output
		Rs.
1. Hand Looms	1,700	2,32,704
2. Smithy	439	91,980
3. Jewellery	788	1,59,000
4. Oil Mills	393	1,09,500
5. Carpentry and woodworks	755	1,27,280
6. Furniture workshops	6	7,000
7. Pottery	780	47,050
8. Lime works and kilns	52	6,970
9. Manufacture of carts	17	14,300
10. Boot and Shoe works	72	7,600
11. Mat and basket works ..	312	21,300
12. Wool spinning and weaving	140	10,000
13. Rope making	160	14,475
14. Manufacture of sweet meats	39	9,260
15. Do dairy products	424	29,700
16. Metal works	89	22,800
17. Manufacture of Biscuits and bakery ..	7	6,410
18. Sugar-cane crushing	116	66,100
19. Tailoring industry	282	50,320
20. Rattan and Vate works	10	..

Commerce and Trade.

The following is an approximate statement of exports and imports in this District :—

Exports	Value	Place of export
	Rs.	
1. Fresh Cocoa-nuts. ..	1,89,220	Bombay and Coorg
2. Sheep and Goats. ..	99,000	Coorg and other Districts in the State.
3. Rough cotton ..	6,000	Coorg
4. Brass and copper vessels. ..	15,000	Arsikere
5. Supari ..	48,000	Mangalore, Coorg and other Districts in the State.
6. Rice	89,000	Chickmagalur and Mangalore
7. Jaggery ..	96,000	Mangalore and Mercara
8. Bengal-gram ..	8,000	Chickmagalur and Mercara
9. Castor Oil ..	10,000	Mangalore and Mercara
10. Chillies ..	90,000	Mangalore, Bangalore, Coorg, etc.
11. Tamarind ..	11,500	Coorg, Chickmagalur, etc.
12. Cotton ..	19,000	Davangere

Statement of exports and imports, etc.—*concld.*

Exports	Value	Place of export
	Rs.	
13. Coffee ..	8,00,000	Bangalore and Mangalore
14. Cardamom ..	1,70,000	Bombay and Dharwar
15. Cattle ..	7,00,000	Coorg, Havari and other Districts in Mysore State.
16. Hides ..	33,000	Bangalore, Mangalore, etc.
17. Horse-gram ..	2,50,000	Arsikere, Mangalore and Bangalore.
18. Paddy ..	12,10,000	Bangalore, Mysore, etc.
19. Ragi	6,50,000	Coorg and Mysore
20. Dhal	12,000	Chickmagalur

Imports.

The following articles by the value noted against each of them are imported into the District :—

Name of the Commodity	Value	Place of import
	Rs.	
1. Gold	10,50,000	Bombay and Madras
2. Silver ..	58,000	Do
3. Dhal	85,000	Sholapur and Bangalore
4. Green gram ..	12,000	Bijapur and Davangere
5. Wheat ..	22,000	Davangere, Hubli and Dharwar
6. Arrack ..	40,000	Bangalore
7. Silk	22,000	Kollegal and Bangalore
8. Salt	60,000	Bangalore and Bombay
9. Ghee	65,000	Dharapore
10. Sugar ..	40,000	Bangalore
11. Woollen Kamblis	34,000	Davangere and Hubli
12. Cotton threads .	92,470	Davangere and Bangalore
13. Rough cloth ..	40,000	Do
14. Fine cloth ..	8,40,000	Bangalore and Conjeevaram
15. Ropes ..	38,500	Calicut
16. Iron vessels ..	16,500	Sholapur and Bangalore
17. Copper vessels ..	15,000	Mangalore and Hubli

Marts.

The great rice market is at Alur in the Hassan taluk, about 7 miles from the *kasba* ; it is attended by the raiyats of the Malnād, who bring their rice in large quantities for sale, and by purchasers, many of whom come from great distances with carts and droves of bullocks for the conveyance of the rice purchased. Other mportant trading places are Yeslurpet, Kenchammana Hoskote and Channarāyapatna.

Means of Communication.

Railways.

The Mysore State Railway from Mysore to Arsikere, metre gauge, chord line, runs through the middle of the District for 60 miles and passes through the following Railway Stations :—

Hole-Narsipur	Dudda.
Mavinkere	Bageshapura.
Ambuga	Harnhalli Road.
Kowsika	Arsikere.
Hassan	

The Madras and Southern Mahratta Railway passes through Arsikere Taluk in this District for a length of 18 miles. Arsikere and Bānavar are the stations on this Railway.

Roads.

The following table gives the particulars of Provincial and District Fund roads in the District :—

Particulars of Roads	Miles	Annual cost of maintenance
		Rs.
Bangalore-Mangalore Road	85.7/8	22,623
Hassan-Chickmagalur Road	28	6,300
Bangalore-Honnavar Road	20½	4,500
Bānavar-Mudgere Road	39¼	7,900
Sukravārasanthe-Subramanya Road, 2nd Section. ..	19	3,800
Total ..	192.3/8	45,123
District Fund Roads.		
1. Seringapatam-Channarāyapatna Road. ..	5	750
2. Kikkēri-Ippiah Road ..	2	100
3. Yalwal-Hassan Road	32½	3,250
4. Yedatore Rāmanāthpur Road ..	5	300
5. Hampapur-Rāmanāthpur Road ..	8	560
6. Frazerpet Rāmanāthpur Road ..	8	600
7. Hirisave-Nuggihalli Road	9	630
8. Channarāyapatna-Sravana-Belgola ..	7	700
9. Hassan-Salagame Road	7.3/8	570
10. Channarāyapatna-Narsipur-Kodlipet Road. ..	36⅛	4,220
11. Hassan-Periyapatna-Cannanore Road. ..	36	3,600
12. Kattaya-Halibyle Road	19	950

Tables giving the particulars of Provincial roads, etc.—*concld.*

Particulars of Roads	Miles.	Annual cost of maintenance
District Fund Roads.—concld.		Rs.
13. Bharthavalli-Alur Loop Road ..	3	600
14. Palya-Belgodu	3½	210
15. Banavasi-Yeslurpet Road	18	1,740
16. Bage-Belur	17	2,700
17. Hosurpet Road	2½	188
18. Saklespur-Arehalli-Chickanahalli Road	18½	1,850
19. Arehalli-Bikkodu Road	5	500
20. Anemahal-Mudgere Road	12	1,560
21. Hanbal-Devarunda Road	8	560
22. Manjarābād-Kodlipet Road ..	15	2,250
23. Sukravārasanthē-Subramanya Road, 1st Section. ..	14	1,400
24. Vanagur-Mallipatna Road	8	400
25. Bullhalli loop Road	1	100
26. Tiptur-Channarāyapatna Road ..	21	1,470
27. Arsikere-Channarāyapatna Road ..	28	3,400
28. Tiptur-Dudda Road ..	15	1,500
29. Arsikere-Hassan Road	25	3,750
30. Arsikere-Huliyar Road	22	2,640
31. Bānavar-Sira Road	15	900
32. Bānavar-Sakrepatna Road ..	2	160
33. Halebīd-temple Road	¼	50
34. Bānavar Station Road	½	50
35. Mudgere-Belur Road	12	840
36. Krishnarājakatte Road	2¾	220
Total length of District Fund Road ..	444	45,268

Dak Bungalows, Musafirkhanas, etc.

For the accommodation of travellers, Bungalows and Musafirkhanas with suitable kitchens are built at the stations named below :—

Taluk	Travellers' Bungalows			Musafirkhanas or inspection lodges
	Class			
	1st	2nd	3rd	
Hassan Taluk.	Hassan ..		Dudda	1. Hassan 2. Dudda 3. Grāma 4. Yelagunda 5. Chickkammalenahalli. 6. Gorur

Travellers' Bungalows and Musafirkhanas, etc.,—*concld.*

Taluk	Travellers' Bungalows			Musafir-khanas or inspection lodges
	Class			
	1st	2nd	3rd	
Alur Sub-Taluk. ..	..	..	Palya ..	1. Alur 2. Palya
Manjarābād Tk. ..	Saklespur	..	1. Marnahalli 2. Hanbal.. 3. Sukravārasanthe. 4. Bisle ..	
Belur Taluk.	..	1. Belur 2. Halebīd.	1. Hagare 2. Arehalli 3. Chīkanahalli.	1. Belur 2. Halebīd
Arsikere Taluk. ..	Arsikere	Arsikere	1. Gandasi 2. Bānavar	1. Arsikere 2. Bānavar 3. Javagal 4. Kanakatte
Channarāyapatna Taluk. ..	..	Channarāyapatna.	1. Dandeganahalli. 2. Hirisāve	
Hole-Narsipur Taluk. ..	Hole-Narsipur.			
Arkalgud Taluk. ..	..	Arkalgud		1. Arkalgud 2. Rāmanāthpur.

Famines.

There has been no famine in the District within the last 40 years, but during 1908-09, acute distress prevailed in parts of Arsikere and Channarāyapatna Taluks of the District. The rainfall in the two Taluks during that year was less than the average of the previous 5 years. As a result of scanty rainfall, there was scarcity of drinking water. The wet crops also failed as the tanks did not receive water. The

yield of dry crops was also poor. There was scarcity of food stuffs and fodder. Four hundred and thirty seven and half square miles in the two Taluks were affected, the population affected being 91,254. Relief measures were adopted such as gratuitous relief to the disabled, subsistence loans, Land Improvement and Takkāvi loans, starting of relief works, remission of assessment, importation of rice from Burma and Bezwada and distribution of the same at cost price and supply of fodder from Malnād parts for the use of cattle. Similar conditions prevailed in 1918-19 also, but the situation was not so acute as it was in 1908. The usual relief measures were adopted during this year also.

SECTION IV.—ADMINISTRATIVE.

Divisions.

The following table shows the names of Taluks, Sub-Divisions etc.—

Name of the Sub-Division	Name of the Taluk	No. of Hoblis	Number of Villages and Towns		Population in 1921	Population per sq. mile
			Govt.	Inam		
1. Hassan ..	Hassan ..	5	372	19	1,01,901	272
	Alur ..	3	164	17	27,240	252
2. Hole-Narsipur.	Hole-Narsipur. ..	3	220	31	64,032	275
	Arsikere ..	5	352	5	93,390	192
	Channarāya patna.	7	385	4	95,710	230
	Arkalgud ..	5	258	35	79,493	303
3. Sakleshpur. ..	Manjarābād. ..	7	263	15	51,042	112
	Belur ..	5	340	53	93,390	192
Total ..		40	2,354	179	5,83,960	219

JUDICIAL.

There are two Munsiffs' Courts, one at Hassan and another at Hole-Narsipur. There are 13 Village Munsiffs' Courts and they are situated in the following stations :— (1) Civil Courts.

Name of the Taluk	Name of the Court
Hassan ..	.. 1. Gorur
Manjarābād ..	.. 2. Yeslur
Belur ..	.. 3. Belur, 4. Halebīd, 5. Rajanasiriyur
Arsikere ..	.. 6. Arsikere, 7. Bānavar, 8. Javagal
Channarāyapatna	.. 9. Sravana Belgola, 10. Hirisāve
Arkalgud	.. 11. Hulika, 12. Basavapatna, 13. Konanur

(2) Criminal Courts, including Bench Courts

Hassan ..	.. 1. District Magistrate's Court
Do ..	.. 2. First Class Magistrate's Court, Hole-Narsipur Sub-Division
Do ..	. 3. First Class Magistrate's Court of Treasury Assistant Commissioner.
Do ..	.. 4. 2nd Class Magistrate's Court of Hassan Taluk.
Do ..	.. 5. Bench Magistrate's Court
Alur ..	.. 6. 3rd Class Magistrate's Court of Deputy Amildar, Alur.
Manjarābād ..	.. 7. Saklespur Sub-Division 2nd Class Magistrate's Court.
Do	.. 8. Manjarābād 3rd class Magistrate's Court.
Belur ..	.. 9. 3rd Class Court of Amildar-Magistrate
Arsikere ..	.. 10. 2nd Class Court of Amildar-Magistrate
	11. Bench Court.
Channarāyapatna	.. 12. 3rd Class Magistrate's Court
Hole-Narsipur ..	.. 13. 2nd Class Magistrate's Court, 14. Bench Court, Hole-Narsipur
Arkalgud ..	.. 15. 3rd Class Magistrate's Court

LAND REVENUE.

The following statement shows the demand, collection and balance of land revenue for the seven years 1918-19 to 1924-25 :—

Year	Total Demand	Remission	Net recoverable demand	Actual Collections	Balance	Percentage of collection
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1918–19	16,04,849	2,617	16,02,232	12,79,327	3,22,905	79·8
1919–20	16,21,710	18,290	16,03,420	14,37,863	1,65,557	89·7
1920–21	14,68,616	8,415	14,60,201	13,28,973	1,31,228	93·8
1921–22	14,70,327	3,552	14,66,775	13,63,378	1,03,397	95·3
1922–23	15,81,806	9,014	15,72,792	14,37,600	1,35,192	92·4
1923–24	13,93,033	7,533	15,06,691	13,59,051	1,47,640	90·4
1924–25	14,58,933	5,646	16,00,927	14,50,522	1,50,405	90·6

Miscellaneous Revenue.

The following are the statistics for the five years 1920-21 to 1924-25 :—

Year	Total Demand	Collection	Balance
	Rs.	Rs.	Rs.
1920–21	63,921	56,802	7,118
1921–22	1,00,690	92,218	8,472
1922–23	1,68,921	1,58,156	10,765
1923–24	1,75,741	1,34,367	41,374
1924–25	1,52,886	1,18,840	34,046

Local Boards and Municipalities.

The following statement shows the constitution of the District and Taluk Boards in the District :—

—	Ex-officio	Elected Non-officials	Nominated	Total	Date of constitution
District Board, .. Hassan.	5	26	8	39	1–12–22
Taluk Boards.					
Hassan Taluk .. Board.	3	8	5	16	1–9–22
Alur Do ..	3	8	5	16	27–6–22
Manjarābād Do ..	3	8	5	16	1–9–22
Belur Do ..	3	8	5	16	Do
Arsikere Do ..	3	8	5	16	Do
Channarāya- .. patna Do ..	3	8	5	16	Do
Hole-Narsipur Do ..	3	8	5	16	Do
Arkalgud Do ..	3	8	5	16	Do

—	Vice Presidents		Presidents	
	Official	Non-official	Official	Non-official
District Board ..	..	1	..	1
Taluk Boards ..	..	8	8	..

The following is a statement showing the number of village Panchāyats in each Taluk :—

Hassan Taluk	12
Alur Sub-Taluk	4
Manjarābād Taluk	3
Belur do	19
Arsikere do	30
Channarāyapatna Taluk	7
Hole-Narsipur do	3
Arkalgud do	11
Total ..	89

1. Statement showing the receipts and expenditure of the District Board for the three years 1918-19 to 1920-21.

	Receipts		
	1918–19	1919–20	1920–21
1	2	3	4
Local Cess	86,341	89,407	80,985
House Tax	35,834	36,024	40,375
Tolls and Ferries	8,596	6,425	6,324
Fees, Fines, etc.	17,600	17,759	40,817
Contributions	751	1,009	2,037
	Expenditure		
	1918–19	1919–20	1920–21
5	6	7	8
Public works by P.W.D. ..	42,524	58,429	73,318
Do Civil ..	16,555	12,117	2,746
Administration and collection.	8,414	10,632	58,317
Public Health, etc.	29,335	34,378	32,413
Miscellaneous	9,510	2,338	92,727

2. Statement showing the constitution of the Municipalities

Names of Municipalities	Date of constitution	Area in sq. miles	Number of members on the last day of the year.					
			Nominated			Elected		
			Ex-officio	Officials	Non-Officials	Officials	Non-Officials	Total
1	2	3	4	5	6	7	8	9
1. Hassan Town ..	25-3-23	1·50	3	3	6	..	11	20
2. Hole-Narsipur Town	29-3-23	·24	3	3	5	..	8	16
3. Alur (minor) ..	1-9-21	·05	3	3	5	..	4	12
4. Saklespur Town ..	Do	·04	4	4	4	..	4	12
5. Belur Town. ..	1-11-21	·10	3	3	5	..	4	12
6. Arsikere Town ..	1-9-21	·09	3	3	5	..	4	12
7. Harnahalli Town ..	Do	·07	2	2	6	..	4	12
8. Channarāyapatna Town.	Do	·13	3	3	4	..	5	12
9. Sravana-Belgola Town	Do	·08	2	2	4	..	6	12
10. Arkalgud Town ..	Sept. 1921	·11	3	3	5	..	4	12
Total ..		2·41	29	29	49	..	54	132

3. Statement showing the receipts and expenditure of the 1919-20 to

	Receipts			
	1919–20	1920–21	1921–22	1922–23
Hassan	38,065	26,235	31,738	32,516
Hole-Narsipur ..	16,187	13,887	15,904	20,003
Alur	9,335	9,795	17,760	8,486
Saklespur	6,885	7,225	8,470	9,952
Belur	8,571	5,329	4,892	5,757
Arsikere	17,011	21,403	18,687	16,122
Harnahalli	1,504	1,755	1,318	1,045
Channarāyapatna ..	4,686	4,486	7,560	4,720
Sravana-Belgola ..	1,098	993	1,776	2,507
Arkalgud	4,214	5,196	4,862	5,445
Konanur*	..	..	..	..

* No accounts are available since it was

in the District during the year 1922-23.

Sanctioned strength of members	Number of meetings held 1922-1923				Average attendance of each meeting.			Remarks
	Ordinary	Adjourned	Special or extraordinary	Total	Officials	Non-Officials	Total	
10	11	12	13	14	15	16	17	18
22	11	3	7	21	2	13	15	
16	8	5	12	25	1	9	10	
12	12	1	9	22	2	6	8	
12	11	2	1	14	3	5	8	
12	9	..	2	11	2	4	6	
12	12	1	7	20	2	6	8	
12	7	..	..	7	1	6	7	
12	11	6	3	20	1	5	6	
12	6	2	1	9	1	5	6	
12	9	3	6	18	2	8	10	
134	96	23	48	167	17	67	84	

Municipalities in the District during the years 1922-23.

Expenditure				Remarks
1919–20	1920–21	1921–22	1922–23	
30,937	29,766	52,526	33,080	
9,380	12,925	17,041	32,917	
4,339	4,915	17,768	9,355	
4,508	6,265	7,987	8,922	
7,247	6,999	4,412	5,673	
7,210	10,462	22,921	14,799	
1,585	1,635	953	632	
4,102	4,516	5,548	4,424	
1,275	748	764	1,054	
5,084	5,008	5,031	5,172	
..	..	..	..	

constituted only in December 1923.

POLICE AND JAILS.

Police.

The Police Administration of the District is conducted by the District Police Superintendent who is subordinate to the Deputy Commissioner of the District. The Police establishment during the year 1924-25 consisted of eleven Inspectors, fourteen Sub-Inspectors, five Jamedars, forty-two Sergeants or Duffedars and 396 Constables. There were sixteen investigating centres, twenty Police Stations and nineteen Police Out-Posts in the District. The total cost of the Police Department of this District for the year 1924-25 was Rs. 1,10,068-5-0.

Jails.

There is one District Jail at Hassan and Lock-ups in the Head-quarters of all the taluks and the sub-taluks. The District Medical Officer is in charge of the District Jail and the Sub-Registrars are in charge of therespective Taluk Lock-ups.

Two statements showing the distribution of prisoners confined in the several jails and the particulars of jails and lock-ups in the District are given below :—

Particulars of jails and lock-ups in the Hassan District.

Admitted during 1925	Males	Females	Total
Convicts	128	3	131
Under-trial	130	1	131
Civil	..	..	..

Daily average number of each class of Prisoners.

Admitted during 1925	Males	Females	Total
Convicts	6·89	·59	7·48
Under-trial	6·98	·53	7·51
Civil	..	..	..

EDUCATION.

The number of schools in the District during 1924-25 was 867 with a strength of 25,594 pupils. Besides a High

School for boys, there are 42 Middle Schools, 617 Primary, 16 Special and 191 Village Indigenous schools both for boys and girls. Of the girls under instruction, 4 are in High School, 202 in Middle schools, 4,362 in Primary, 105 in Special and 159 in Village Indigenous schools. The average number of square miles, villages and the population served by a school in the District were respectivley 3.0, 2·6 and 673.

The following table furnishes the essential statistics in regard to the present condition of Education in the District :—

—	—	Males	Females
Area	2,665 Sq. Miles		
Inhabited villages ..	2,293		
Population	5,83,960	2,92,249	2,91,711

	Schools	Boys	Girls
High Schools	1	248	4
Middle Schools	42	1,851	202
Primary Schools	617	15,985	4,362
Special Schools	16	458	105
V. I. Schools	191	2,220	159
Total ..	867	20,762	4,832

Number of square miles served by a school .. 3·0
Do villages Do .. .. 2·6
Do persons Do 673

Inspecting officers.

In addition to the Inspecting officers who have their head-quarters out of the District and visit it for the purposes of inspection, there are six Inspecting officers who have head-quarters in the District and who are meant solely for the inspection and supervision of the schools in the District.

The subjoined table shows the jurisdiction, etc., of the Inspecting officers in the District.

Designation of the Inspecting Officer	Territorial Jurisdiction	Headquarter	Kinds of schools under control
	HASSAN DISTRICT.		
District Inspector, Hassan.	Hassan District	Hassan	All Kannada Middle and I. C. M. Schools.
Assistant Inspector, Hassan.	Hassan Taluk	Hassan	Primary Schools.
Assistant Inspector, Arsikere.	Arsikere and Channarāyapatna.	Arsikere	Do
Assistant Inspector, Saklespur.	Saklespur and Belur.	Saklespur	Do
Assistant Inspector, Hole-Narsipur.	Hole-Narsipur and Arkalgud.	Hole-Narsipur	Do
Assistant Inspectress of Kannada Primary Schools.	Kadur and Hassan	Hassan	Kannada Primary schools for girls.

MEDICAL.

There is a District Civil Hospital and a Female Dispensary in Hassan Town. There is also the Redfern Memorial Hospital for women and children which is maintained by the Wesleyan Mission with grants from the Government and the District Board of Hassan.

There are L. F. Dispensaries in all the Taluk Head-quarters and other important stations. During the Calendar year 1925, there were 23 hospitals and dispensaries working

in the district, the total number of patients, in-door and out-door, treated in them was 2,39,552, and the total expenditure incurred on establishment, medicine, etc., was Rs. 65,257. The total cost of the establishment, medicines, etc., amounted to Rs. 19,426-3-1.

VACCINATION.

The average number of Vaccinators employed in the District during the year 1925 was 16 and the total number vaccinated during the year was 12,981. Every taluk and sub-taluk has got one or more Vaccinators and their work is supervised by the Chief Sanitary Officer.

SECTION V.—GAZETTEER.

Aggunda.—A village in Arsikere Taluk. Population 958. Aggunda.

This place has two ruined Hoysala temples dedicated to Siva and Vishnu. The Siva temple, consisting of only a *garbhagriha* and a *sukhanasi*, has perforated screens and lotus ceilings. The *sukhanasi* door-lintel has in the centre Tāndavēsvara flanked by Nandis, the right one seated and the left one standing on a pedestal, and *makaras* with Varuna seated on them. Below the seated Nandi is a drummer and below the other a female figure. The Vishnu temple, known as the Lakshmīkānta, consists of a *garbhagriha*, *sukhanasi* and a *navaranga* adorned with lotus ceilings. The image of the god, about four feet high, is badly mutilated. At the entrance to the village is a slab sculptured with a pretty large cow, intended perhaps for a *gokal* or cattle stones, which generally has some diagrams on it without any figure. The village appears to have been a place of some importance at one time. It is stated that in parts of the village digging exposes ash-pits, bones and old pottery.

Alur.—A sub-taluk under Hassan taluk formed in 1894 consisting of Alur Pālya and Kundur *hoblis*. Alūr.

Alur.—A village in the Hassan taluk, 7 miles west of Hassan, close to the Hassan-Saklespur road. Till 1875 it was Alur.

the Head-quarters of the old Mahārājandurga taluk and in 1894 was made the Head-quarters of a sub-taluk.

Population in 1921	Males	Females	Total
Hindus	500	450	950
Muhammadans	250	200	450
Total ..	750	650	1,400

The large weekly fair held here on Wednesday is the chief rice market of the District. It is attended by the ryots of the Malnād, who bring their rice in large quantities for sale; and also by traders many of whom come from great distances with carts and droves of bullocks for the conveyance of the rice purchased.

Municipal Funds	1916-17	1917-18	1918-19	1919-20	1920-21
Income	5,210	5,637	3,701	9,336	7,850
Expenditure ..	2,700	4,030	4,405	4,164	4,000

Arakere.

Arakere.—A village in the Bānavar *hobli*, Arsikere taluk. Population 808.

At this place the Chennakēsvara and Rāmēsvara temples deserve notice. The former is what is known as a *trikutāchala* or three-celled temple, Chennakēsvara being the chief deity; the other cells contain the figures of Vēnugōpāla and Lakshmīnarasimha. On the outer walls there are at intervals rough figures of Vishnu alternating with turrets. The Rāmēsvara temple, which is exactly like the temple of the same name at Bendikere, has an excellently carved image of Vishnu leaning against the wall opposite the entrance and the *linga* in a cell facing the east. There is also in the temple, leaning against the east wall, an image of the Sun, which is exquisitely carved and richly ornamented. The villagers wrongly call it Vīrabhadra. The tower of this temple is built of granite in receding squares ending in a *kalasa*, resembling in some respects towers of Pallava architecture, but without any sculpture whatever. In the bed of the tank to the west of this temple was discovered a big

vīragal with an inscription which refers itself to the reign of the Ganga king Ereyappa.

Arkalgud.—A taluk in the south, area 262 square miles. Head-quarters at Arkalgud. Contains the following *hoblis* villages and population :— Arkalgud.

Hoblis	Villages	Hamlets	Villages Classified			Population
			Government	Sarvamanya	Jodi	
1. Arkalgud ..	66	..	55	7	4	66
2. Rāmanāthpur ..	49	..	46	1	2	49
3. Konanur ..	60	..	48	8	4	60
4. Mallipatna ..	65	..	60	2	3	65
5. Magge ..	54	..	50	..	4	54
Total ..	294	..	259	18	17	294

Principal places with population.

Arkalgud 4,457, Konanur 2,384, Kerlapura 2,052, Basavapatna 1,625, Rudrapatna 1,260, Rāmanāthpur 1,153, Holikal 1,147, Gangur 1,120, Belavadi 891, Marur 881, Mallipatna 182.

The Taluk which contained 10 Hoblis (Gorur and Ponnathpur having been added in 1875 from the old Mahārājandurga taluk) was abolished in 1882 and the Hoblis were distributed among the adjoining taluks. In 1886 the taluk was again formed with 6 Hoblis and in 1904 the number of Hoblis was reduced by one and the villages were distributed among the 5 Hoblis as detailed above.

The Hēmāvati forms the entire northern boundary ; the Cauvery runs through a portion of the south. From the Krishnarājakatte on the Cauvery, the Kattepura channel runs along the south bank, past Rudrapatna ; and the Rāmanāthpur channel along the north bank past Konanur and Rāmanāthpur to Basavapatna. Under these channels, although sugar-cane is but little grown the rice crop is one of great yield and certainty The kinds principally grown

are *kembatta*, *putbhatta*, and *donibil*. The lands under tanks are of a very mixed character and generally inferior in quality. Under larger tanks, rice is followed by a crop of onions, which are very paying and are extensively cultivated especially in Arkalgud Hobli.

The west of the taluk up to the borders of Coorg is jungly and hilly, being on the skirts of the Malnād. The southern portion, along the Cauvery, besides paddy cultivation, supports numerous cocoanut and areca-nut gardens. But the areca-nut is the coarse variety or *gēdu*, and it takes 50 trees to produce a maund of nuts. The gardens wind along sometimes in the southern valleys for 2 or 3 miles at a stretch. On the high water shed towards the centre there is much cultivation of tobacco which is converted into snuff. The taluk formed part of the Province of Balam until 1647, when it was conquered by the Rāja of Mysore. In 1694 it was retaken from Sivappa Nāik of Ikkēri into whose hands it had fallen and has ever since been united to Mysore.

The revenue settlement was introduced in 1883. The culturable area of the taluk was thus distributed :—

Dry, 63,849 ; wet, 8,180, garden, 2,638, Total acres 74,667.

The culturable area according to the revision settlement which was introduced with effect from 1923-24 is as follows :—

	Acres	Total
Occupied area		
Dry	1,04,273	
Wet	17,747	1,25,486
Garden	3,466	
Un-occupied area		
Dry	5,317	
Wet	192	5,514
Garden	4	
Kharab land	68,092	
Inam	7,460	2,06,551

The total revenue demand for 1922-23 was Rs. 1,51,953. It is now Rs. 1,88,072.

The average rainfall at Arkalgud for 25 years (1896 to 1920) is as follows :—

	Inches
January	0·17
February	0·25
March	0·26
April	1·96
May	3·99
June	4·71
July	7·93
August	4·34
September	3·20
October	5·67
November	3·44
December	0·77
Year ..	36·69

A road from Hassan through Arkalgud and Rāmanāthpur to Periyapatna runs through the taluk from north to south. This is crossed at Arkalgud by the Narsipur-Manjarābād road through Kodlipet, running from west to east and branching at Mallipatna to the Bisale Ghat. It is also crossed at Rāmanāthpur by a road following the north bank of the river from Hampapur in Yedatore taluk to Fraserpet in Coorg and there is a road running from it east on the south bank of the river to Yedatore.

Arkalgud Town.

Arkalgud Town.—A town situated in 12° 46′ N. lat., 76° 7′ E. long., 17 miles south of Hassan, on the Hassan-Periyapatna and Kodlipet-Narsipur roads. Head-quarters of the Arkalgud taluk and a Municipality.

Population in 1921	Males	Females	Total
Hindus	2,040	1,920	3,960
Muhammadans	269	213	482
Total ..	2,309	2,133	4,442

The place is said to have been originally called *Arkapuri*, city of the sun, owing to Gautama Rishi having there performed penance to that luminary. He also set up the image of Arkēsvara, the erection of whose temple is attributed to a Chōla king. The present town was founded about 1,568 by Krishnappa Nāyak, one of the Aigur chiefs, who changed the name to *Arkalgūdu*, abode of the sun. But old inscriptions give the name as *Arakalgūdu*. It was captured by Kanthīrava Narasa Rāj of Mysore in 1647, and subsequently by Sivappa Nāyak of Ikkēri. In 1694, it was again besieged by Chikka-Dēva-Rāja and finally annexed to Mysore.

Municipal Funds	1916-17	1917-18	1918-19	1919-20	1920-21
Income	3,846	4,200	4,952	4,214	5,196
Expenditure ..	2,568	3,894	5,701	5,084	5,008

Arsikere.

Arsikere.—A taluk in the north-east, till 1882 called Haranhalli. Area 479·43 square miles, and population 92,755. Head-quarters at Arsikere. Contains the following *hoblis*, villages and population :—

Hoblis	Villages	Hamlets	Villages classified				Population
			Government	Sarvamanya	Jodi	Kayamgutta	
1. Arsikere ..	69	..	..	..	..	..	22,633
2. Gandasi ..	71	..	..	..	..	..	17,533
3. Javagal ..	65	..	..	..	..	..	15,052
4. Bānavar ..	101	..	..	..	..	..	22,301
5. Kanakatte	50	..	..	..	..	..	15,236
Total ..	356	..	351	3	1	1	92,755

Principal places with population.

Arsikere 4,102, Bānavar 2,624, Haranhalli 2,172 ; Kenkere 1,648, Javagal 1,564, Halkur 1,118, Gandasi 1,113.

The Bānavar and Javagal hoblis were added from the Bānavar taluk when it was abolished in 1882.

The surface of the taluk is very undulating, rising here and there into rocky hills covered with scrub jungle; and these are mostly noticeable on the western border where they form a pretty continuous chain. In the north are the Hirekal-gudda hills, on which is a temple of Tirupati, called Mālekal Tirupati. The drainage of the taluk is northwards to the Vēdāvati. But there are few streams or tanks of any size. There are several Amrut-Mahal kāvals in the south, which has led to the breeding of a good stamp of cattle, in some demand in the Malnād.

The prevailing soil is of a sandy grey colour and often very stony, improving in quality in the hollows, but so poor on the high-lying lands as to be in many places unculturable. The wet lands vary from fair to good quality. Ragi is grown everywhere, but in the west and south, there is an extensive cultivation of chillies for supply to the Malnād. The cocoanuts of this taluk, allowed to remain on the tree till they drop, are much prized and largely exported in a dry state, *kobri*, to Tiptur, for the Bangalore and Bellary markets. They are grown in the northern parts without irrigation in low-lying situations. The chief exports of the taluk are chillies, oil-seeds and ragi from the south and cocoanuts from the north.

There are numerous memorials throughout the taluk of the Hoysala kings, consisting of deserted temples and large stones covered with inscriptions. This country formed part of the territory bestowed by the Vijayanagar kings on Jagadēva Rāyal (of Channapatna, Bangalore District), on the overthrow of whose power it was seized by Timmappa Nāyak of Tarikere, in whose family it remained till overrun together with the neighbouring districts of Sivappa Nāyak of Ikkēri or Bednur in the 17th century. In 1690 it was incorporated in the Mysore territory by treaty with that State.

The revison revenue settlement was introduced from 1918-19. The area of the taluk of that time was distributed as follows :—

	Acres	Total
Culturable		
Dry	57,014	
Wet	2,532	71,067
Garden	11,521	
Un-culturable		
Dry	17,114	
Wet	118	17,305
Garden	73	
Kharab land	94,199	94,199
Inam	3,457	3,457
		1,86,028

The average rainfall at Arsikere for 28 years (1893-1920) was 26·90.

The railway from Bangalore to Poona runs through the taluk from east to west, with stations at Arsikere and Bānavar, and the railway from Mysore passes through this taluk with stations at Haranhalli and Bageshpur. Alongside of the former is the Bangalore-Shimoga trunk road. From Arsikere there are roads south to Hassan, south-east to Channarāyapatna and north to the Huliyar road. From Bānavar there is a road south-west to Halebīd and Belur, and north-east to Huliyar. There is also a short cross road from Haranhalli eastwards to the trunk road.

Arsikere or Arasiyakere.

Arsikere or Arasiyakere.—A town situated in 13° 19′ N. lat., and 76° 19′ E. long., 25 miles north by east of Hassan at the junction of the Mysore-Arsikere and Madras Southern Mahratta railways. Head-quarters of the Arsikere taluk and a Municipality.

Population in 1921	Males	Females	Total
Hindus	2,045	1,446	3,491
Muhammadans	575	306	881
Jains	44	16	60
Christians	162	120	282
Total ..	2,826	1,888	4,714

The town derives its name from a large tank, *Arasiya kere* or princess's tank, which was constructed under the Hoysalas in the 11th century. The fine ruined temples to the north, one of which is a special model of the Chālukyan style (see below), and inscriptions show that it was a large place and of considerable importance. Under the Vijayanagar kings it passed into the possession of Jagadēva Rāya of Channapatna (Bangalore District), afterwards into that of Timmappa Nāyak of Tarikere (Kadur District) and then into that of Sivappa Nāyak of Ikkēri (Shimoga District) from whom it was acquired by Mysore by treaty in 1690. At a later period it was part of the Haranhalli taluk which was one of those made over to the Mahrattas as security for the payment of tribute and suffered the general destruction at their hands which reduced it to an insignificant village. In this condition it remained with an evil reputation as the haunt of robbers who infested the high road. Since the advent of the railway in 1899 and the location here of the taluk head-quarters, it has developed into a rising and busy centre. It is now the junction of the M. & S.M. and M.S. Railways.

The Isvara temple at this place, which faces east, is a remarkable building in the Hoysala style of architecture. It consists of a *garbhagriha*, an open *sukhanasi*, an open *navaranga*, a small rectangular inner porch, a square outer porch and a circular *mukha-mantapa* which may have once enshrined a Nandi. The *garbhagriha* doorway is beautifully carved ; each architrave has 5 fascias, the innermost carved with geometrical patterns, the next with scroll work, the next in the form of ornamental pilasters, the next carved with lions standing one over another and the last with scroll work again. The projecting panel below the door-lintel has Gajalakshmi and the pediment, standing over a fine cornice, has in the centre a standing figure of Siva flanked by rearing lions as well as standing figures of Ganapati and Brahma on the right and of Subrahmanya and Vishnu on the left. The ceilings of the *garbhhagriha, sukhanasi* and the square porch are about 2 feet deep and flat with 9 projecting circular panels containing Tāndavēsvara in the centre and attendant musicians around. The *navaranga* has 8 elegantly carved

niches with *dvārapālakas* at the sides; two of them are at the sides of the *sukhanasi* entrance and the rest opposite to one another on the north and south. All the beams of the temple are adorned with bead and scroll work. The *navaranga* pillars are well executed with bead work and sculptured on all the four faces at the bottom with figures of Vishnu, Bhairava, Durga and so forth. The ceilings, except the one in the centre which is about 5 feet deep, are about 3½ feet deep and have lotus buds. Each of the four beams below the central ceiling, which has likewise a lotus bud, is carved with twelve standing figures on the inner face. The ceiling of the inner porch, about 1 foot deep, is carved with a lotus. All the ceilings show elegant workmanship. The square porch has two entrances on the north and south. The *mukha-mantapa*, unique in design and execution, is a grand circular structure supported by 21 pillars, of which 8, adorned with bead work, are in the middle, and the remaining 13, which are rather plain, stand on the veranda all round. Below each plain pillar the veranda has 2 standing elephants facing different directions, the number of such elephants being 26 in all. The *mantapa* has a beautiful dome-like ceiling with five rows of carvings; the bottom row has figures all round the beams; the next row has 8 small niches, mostly empty, with intervening lions; and the remaining three rows consist of lotus buds or knobs of gradually decreasing size. The centre is adorned with a big lotus bud. The outer walls of the temple have only a row of large images, numbering in all 120, of which 58 are male and the rest female. Of the male figures, nearly 30 represent Vishnu and 19 Garuda standing with folded hands near Vishnu figures. There are also a few figures of Siva. It is worthy of note that 22 of the Vishnu figures bear labels giving their names. Among female figures, 7 represent the seven mothers, Saptamātrikah, and a large number the consorts of Vishnu figures, the rest being attendants, etc. The outer walls of the *navaranga* have a niche on the north and south. The number of figures from the entrance to the niche on either side is 15, those beyond being 90. The images are mostly on pilasters between miniature turrets. The pilasters stand on well carved plinths and have seated Yakshas on three sides at the top and swans and turrets on the capitals. There are also some turreted pilasters here and there. The *garbhagriha*

is surmounted by a carved stone tower. The embankment in front of it has Tāndavēsvara on the front face and a modern Nandi in mortar in place of the usual Hoysala crest. Outside the *mukha-mantapa* runs all round above a moulded plinth, a railed parapet carved with two friezes and a rail. The first frieze has seated Yakshas in niches and the second miniature turrets with intervening figures. The rail which is mostly gone is divided into panels by double columns containing figures or flowers with lions at the corners. From *E.C.V, Arsikere* 70, we may perhaps infer that the god was known as Kattamēsvara and that the period of the temple was about 1,220.

To the left of the temple stands a double temple with an intervening niche as at Halebīd, though of small proportions and devoid of high ornamentation. It seems to be known as Halavukallu-dēvasthāna. Both the shrines have a *garbha-griha* with a *linga* and an open *sukhanasi* with a common hall in front supported by 24 pillars of a red colour and adorned with 21 ceilings, about 1 foot deep, of lotuses and a veranda all round. The jambs of the doorway of the south shrine have at the bottom figures of Manmatha, *dvārapālakas* and female chauri-bearers canopied by a snake-hood, those of the north shrine, however, having male figures in place of chauri-bearers. Both have flights of steps leading to them flanked by elephants. The hall is in a dilapidated condition. There is lying in it a mutilated figure, about 5 feet high, of a standing Ganapati. From *Arsikere* 84 we may infer that one of the *lingas* was known as Ballēsvara and that the double temple was in existence in about 1,220. The compound is strewn over with mutilated figures of Durga, Ganapati, Mahishāsuramardini, etc., along with the architectural members of the same temple which are no longer in existence.

The Sahasrakūta-Jinālaya, recently restored by a private individual, is also a Hoysala building founded in 1220, by Vasudhaikabāndhava Rēcharasa, a minister of the Hoyasla king Ballāla II. The ceilings are deep and well executed. The object of worship is a mountain containing 1,000 Jina figures. The outer walls have no figure sculpture. The front of the *basti* is unfortunately disfigured by a low tiled roof.

Municipal Funds	1919-20	1920-21
Income	19,843	21,853
Expenditure	9,636	33,122

Attavara.

Attavara.—A village in the Arkalgud Taluk.

The village is very small and there is no other temple except that of a village deity called *Kollāpuradamma* outside the village. Three shapeless stones form the goddess. Two standing metallic figures which form the processional images are kept in the Archak's house, within the village, for safe custody. To the south of the village close by, there lie scattered several carved pillars and other architectural members which indicate that once a good Hoysala temple must have stood there. The villagers say that it was a Vishnu temple dedicated to Chennakēsava.

Bānavar.

Banavar.—A town in Arsikere taluk, 2 miles north-west of the railway station of the same name on the Bangalore-Shimoga road. Head-quarters of the Bānavar hobli, and a Municipality. Population 2,663, all Hindus.

Till 1882 it was the head-quarters of a taluk named after itself and included in the Kadur District. In 1886, on the formation of the Arsikere taluk, Banavar was absorbed in it and transferred to the Hassan District.

It is said to derive its name from *bāna* (arrow) and *hōṛa* (carry), Rāma having there "carried the arrows" which Lakshmana had dropped from fatigue. It seems in about the middle of the 11th century to have been the chief town of a territory ruled by Harihara Sōmēsvara Rāya, who was also the founder of Harnahalli. It was then included in the Hoysala kingdom. After the fall of Vijayanagar, it was one of the places seized by the Ikkēri chiefs, but was eventually captured by Chikka-Dēva-Rāja in 1690 and annexed to Mysore, during his wars with the Mahrattas. Haidar Alī removed the people to form a new city at Nāgapuri on the Hirekal hills, but the place proving unhealthy they shortly returned to their original abodes.

Venkataramana, Bānēsvara, Kēsava and other temples here deserve notice. The remains of the fort wall lead us to suppose that the fort was a lofty substantial structure nearly 20 feet high. There is also an old high compound wall which, it is said, once enclosed the residence of the ruler of the place. In the compound of the Kēsava temple are lying about several

broken images and a well-dressed but uninscribed stone of the Hoysala period. It is stated that these were dug up in the temple compound along with the image of Vēnugōpāla, which is placed under a peepul tree. It is probable that excavations carried out here might bring to light among other things the remains of an ancient temple. In several houses have been found pillars and other members of old temples put to various uses. There are several indications of the antiquity of the place. In the inscriptions (12th century) the village is called Bānavar. From this, coupled with the name of the god of the place, Bānēsvara, it may perhaps be presumed that the village had something to do with the Bāna kings, though the names are, as mentioned above, otherwise accounted for by tradition.

Bastihalli.—A village in the Grāma *hōbli*, Hassan taluk. Population 253. Bastihalli.

The Pārsvanātha-basti at this place is a Hoysala structure with a grand central hall and a *mukha-mantapa* or front hall. The former is supported by 14 black stone pillars of exquisite workmanship, decorated with delicate bead work, the capitals too being sculptured. The pillars are of two different sizes, the central four and the two at the sides of the *sukhanasi* entrance being bigger than the others. Two each of the smaller ones stand between the central four on all the four sides. The front hall is supported by 32 pillars, all of the same design but of three different sizes, the central 4 being the biggest with intervening 8 smaller pillars as in the central hall and surrounded by 20 still smaller ones standing around the plinth. It has two elephants at the sides of the entrance. A broken lintel has been supported by a new pier. The roof of this hall, which is said to leak, has to be made water-tight. The small Ādinātha-basti to the right, which may be older than the others, looks like a Dravidian structure. The *navaranga* of the Sāntinātha-basti, which is Hoysala in style, is likewise supported by 12 black stone pillars of two different sizes as in the Pārsvanātha-basti, but the pillars are plain. There is a Brahma pillar in front, the front face of which has a caparisoned horse galloping to the east, the emblem of Brahma according to Jaina iconography. There is also a fine pond to the north-east now in ruins.

Belur.

Belur.—A taluk in the north-west. Area 338 square miles. Head-quarters at Belur. Contains the following *hoblis*, villages and population :—

Hoblis	Villages	Hamlets	Villages classified			Population
			Government	Sarvamanya	Jodi	
Arehalli	88	42	75	1	12	12,938
Belur ..	94	56	76	4	14	21,224
Bikkod	90	69	78	1	11	10,932
Halebīd	59	49	55	1	3	15,472
Madihalli	62	18	55	..	7	10,932
Total ..	393	234	339	7	47	71,498

Principal places with population.

Belur 2,857 ; Halebīd 1,297 ; Arehalli 1,297 ; Rajansiriyur 1,266.

The western portion of the taluk belongs to the Malnād and for a short distance is bounded by the Hēmāvati which separates it from Manjarābād. The Yagachi flows through the centre portion in a south-easterly direction, and its tributary the Berinji-halla joins it in the north. The country in the west is hilly and covered with jungle, the valleys which are often deep being cultivated with rice, and the hills, where the trees are of sufficient size, with coffee. In the east, the stony and rocky hills are either bare or partially covered with scrub jungle, the valleys are of greater breadth, cultivated with rice, sugar-cane and dry crops. The intermediate portion of the taluk, in the vicinity of Belur and along the valley of the Yagachi river, partakes the nature of both east and west, but is generally more level and distinguished by extensive gravelly plains, covered with either short grass

or dwarf date. The rice lands here lie in much larger stretches.

The Yagachi and the smaller streams falling into it supply several small channels. The Bomdihalli channel from the main stream runs for 4½ miles on the right bank, ending near Belur. The Kittur channel, drawn from minor stream in the north-west, has a length altogether of 15 miles to the west. The Maddigatta channel, 8 miles long, is taken off from another small stream in the south. There is an old ruined dam at Ranagatta, apparently designed to carry water from the river to the Halebīd tank, by a large channel, called Sangidevar kalve, the embankment of which is 15 to 20 feet high in some places.

The soils both wet and dry are poor in the west, gradually improving towards the east until, in the neighbourhood, dark soils of the best description are found, producing good crops of sugar-cane in the wet and often two crops in the year in dry soils. Exceptions, however, occur, as in the stretch of black soil near Belur, and the poor high lying dry soils near Halebīd itself. A peculiar feature in the landscape in the south-west is the steep demarcation between high-lying and low-lying ground. Instead of the former gradually merging into the latter, it terminates abruptly, presenting an almost perpendicular scrap, varying in height from 50 to 100 feet. As the soil is very friable, landslips are not uncommon, especially in the rains. In addition to the usual wet and dry crops in the eastern hoblis, tobacco is largely grown, of fair quality. In the Malnād, to the west, are several coffee plantations which occupy the isolated patches of forest called *uduve*. Of 13,000 acres under coffee, 1,550 are held by Europeans. Brass pots are made by the Jains at Tagare and other places. In the neighbourhood of Halebīd is found the potstone which has been used in the elaborate carvings of the temples. The principal mart for this taluk and surrounding country is Bikkod, the transactions of which are valued at Rs. 4,000 a week or 2 lakhs a year.

The taluk was in the heart of the Hoysala kingdom, the capital, Dōrasamudra, being situated at Halebīd. Subsequent to the destruction of that city in the beginning of the 14th century, Belur was included in the province of Balam which the Vijayanagar kings conferred, first upon Vīna Rāmappa, and then upon the Aigur chiefs. From these it was taken by Sivappa Nāyak of Ikkēri, who bestowed it on the fugitive king of Vijayanagar, but in 1690 it was taken by Mysore. Inscriptions, however, give a somewhat different account. A number of them included in *E. C.* XI, Chitaldrug District, refer to the founders of the Belur family. In Achyuta Rāya's time, Hadapa Baipēndra, son of Timmappa Nāyaka, was apparently the chief (*Holalkere* 132, dated in 1533). Baiyapa's son, Krishnappa Nāyaka, was the chief in Sadāsiva's reign. He was apparently the chief of Begur *sīme* at the same time. His agent's son rebuilt the outer *pēte* of Begur in 1504 and named it Krishnāpura, after his patron. (*Holalkere* 112). Krishnappa Nāyaka's son Venkatādri Nāyaka made a grant to it in 1559. (*Holalkere* 21).

The name Balam was applied to a tract of country round about Belur. According to Major Montgomery, it was "so called, from a village of that name (now Manjarābād). The word is said to be derived from the Kannada *Bala* or strong, and to have been given in commemoration of the great bodily strength and activity of the villagers." There is no support for this name or its derivation in any of the numerous inscriptions found in the District. On the contrary, as Mr. Rice points out (*E. C.* V, *Hassan District*, Introd. XXXIII), it is called the Belur kingdom (*Belur* 128 and *Manjarābād* 35). Sūryānka, in his *Kavi Kantha-hāra*, a metrical vocabulary of rare Kannada words, gives the name *Kingdom of Vēlānagari*, (*i.e.*, Belur) and states that it is situated in the Hoysala country, which he describes as a hand-mirror (reflection) of Kashmir. Seeing that Sūryānka was a minister of Venkatādri Nāyaka, this seems conclusive on the point. Mr. Rice has worked out a genealogy of the chiefs of this kingdom (*in E. C.* V, *Hassan District*, Introd. XXXIII). Erra Krishnappa Nāyaka is represented in most of the inscriptions as the head of the family, who was enfeoffed by Krishna-Rāya of Vijayanagar. He bore the sobriquet of *Hadapada* (bearer of the king's betel bag). His father was

Timmappa-Nāyaka, who was a dependent of Achyuta-Rāya. (*Holalkere* 132). Krishnappa-Nāyaka seems at first to have received a grant of Begur in Hosdurga taluk (*Holalkere* 112) but early in the 16th century he was invested with the Government of the Belur country. He made a grant to God Channigarāya at Begur (more properly Bāgur or Bhāgyāpura), granted a village for the feeding house (*satra*) of the God Harihara, and abolished the sheep tax in the Bliched (now Bilchod) country in 1554. The *pettah* of Begur was rebuilt in 1554 and renamed after him Krishnāpura. He was followed in succession by Venkatādri Erra Krishnappa II, Venkatādri II, Krishnappa III and Venkatādri III. The last of these is called the destroyer of the Turaka or Muhammadan army. (*Belur* 128 of 1638). He was succeeded by Lakshmappa I, who built a lofty building at Kāsi, and caused to be performed the Vājapēya and other sacrifices. Next came in order Krishnappa III, Venkatādri III, Krishnappa IV, Venkatādri IV, Krishnappa V, Krishnappa VI and Venkatādri V, with whom the family ceased to exist as a ruling line. Venkatādri IV had the tower of the Kēsava temple built in 1736 and mounted a *Kalasa* on it: (*Belūr* 64). The principal titles of these chiefs were: lord of Mani-nāga-pura, (which has not yet been identified), Sindhu-Gōvinda, Dhavalānka-Bhīma. The later history of the family from the time that Belur was overrun by the Bednur forces in 1645 to the execution of Venkatādri V, the last of the line, in 1801, will be found narrated in the history of the District.

The revenue settlement was introduced in 1877. The old rates of assessment seem to have been based partly on the Vijayanagar *varāha shist* and partly on Sivappa-Nāyak's *rekha shist*. It appears that no assessment was formerly demanded on account of dry land except in a few villages to the south where the *hakkal* or dry land was included in the assessment of wet lands. The area of the taluk in 1877 was thus distributed:—

	Acres.
Culturable (dry, 79,311; wet, 28,853; garden, 1,439) ..	109,603
Unculturable (including grazing lands, roads, etc.) ..	54,079
Inam (27,158); 9 Amrut Mahal Kāvals, (16,530) ..	43,688
Total ..	207,370

The area, according to the revision settlement which was introduced with effect from 1916-17, was as follows :—

Area		Acres	Total
Occupied.—			
Dry	.. .. ..	47,718	72,985
Wet	.. .. ..	23,660	
Garden	.. .. ..	1,607	
Unoccupied.—			
Dry	.. .. ..	11,727	13,998
Wet	.. .. ..	2,227	
Garden	.. .. ..	44	
Kharab land	.. ..	..	88,131
Inam	.. .. ..	..	5,685
	Total ..	..	1,80,799

The unoccupied area in 1919-20 was 10,986 acres, of which 8,989 acres were dry land. The total revenue demand for the year 1919-20 was Rs. 2,21,764-4-1.

The average rainfall at Belur for 17 years (1903-1920) was as follows :—

	Inches.
January	0·23
February	0·40
March	0·23
April	1·70
May	4·38
June	5·91
July	9·00
August	3·67
September	3·80
October	5·91
November	3·51
December	5·22
Year ..	38·96

Belur.

Belur.—A town situated in 13° 10′ N. lat., 75° 55′ E. long., on the right bank of the Yagachi, 28 miles south-west of

the railway at Bānavar, and 24 miles north-west of Hassan, on the Hassan-Chikmagalur road. Head-quarters of the Belur taluk and a Municipality.

Population in 1921	Males	Females	Total
Hindus	1,123	1,165	2,288
Muhammadans	260	257	517
Jains	32	8	40
Christians	7	7	14
Total ..	1,422	1,437	2,859

Belur, in the *Purānas* and ancient inscriptions, bears the name of Vēlāpura and Vēlūr, and is styled the Dakshina Vāranāsi or southern Benares. Belūr is called *Beluhur* in *Chikmagalur* 160 (*E. C.* VI, Kadur District) assigned to 1103 A.D. Here it was, according to this inscription, that the Hoysala king Ballāla I married the three beautiful and accomplished daughters of Mariyane Dandanāyaka in one pavilion and as "wages for their wet nursing," granted the lordship of Sindagere to their father. The same account is given in Nagamangala 32. (*E. C.* IV., Mysore District). The sanctity of the town is due to the celebrated temple of Chenna-Kēsava, erected and endowed by the Hoysala king Vishnuvardhana, on the occasion of his exchanging the Jain faith for that of Vishnu, in the beginning of the 12th century. The carving with which the temple is decorated rivals in fertility of design and perfection of finish that of the Halebīd temple, and is attributed by tradition to the same master-hand, that of the famous Jakanāchāri. (See detailed description *below*). The incident related under Kaidāla (Tumkur District) would indicate that it was nearly his last undertaking. A description of the temple is given below. The annual festival, held for five days in April, is attended by about 5,000 people. The image of Chenna-Kēsava is said to have been brought from the Baba-Budan hills, but by some mistake that of the goddess being left

behind, and her wounded pride forbidding the removal afterwards, the god is under the necessity of making a trip occasionally to the Baba-Budan hills to see her. On these occasions he is said to make use of a large pair of slippers kept for the purpose in the temple. When they are worn out, it devolves upon the chucklers of Channagiri and Basavapatna (Shimoga District), to whom the fact is revealed in a dream, to provide new ones; in order to present which they are allowed to enter the courtyard of the temple.

A few details about the Belur temple may not prove uninteresting in view of its importance from a sculptural point of view. It stands on a raised terrace in the middle of a spacious courtyard, surrounded by temples and *mantapas*, several of which are later additions, and adorned with a Dravidian *gōpura* at the outer entrance. To its south-west stand the Kappe-Chennigarāya temple and the temple of the goddess Sōmanāyaki; to its west, the Vīranārāyana temple; and to its north-west the temple of the goddess Āndāl. Kappe-Chennigarāya is so named because according to tradition there was found in a cavity near the navel of the image a *kappe* or frog. Chennigarāya is only another name for Chennakēsava. An inscription newly discovered on the pedestal of this image gives the important information that it was set up by Sāntale, the senior queen of the Hoysala king Vishnuvardhana. The god in the principal temple, though now called Kēsava or Chennakēsava, is styled Vijayanārāyana in *Belur* 58 of 1117, which records its consecration. This is corroborated by an inscription newly found on the pedestal of the image itself, which gives Vijayanārāyana as the name of the god and says that it was set up by Vishnuvardhana. Besides these two gods, a third, Lakshminārāyana, is named in *Belur* 58, which registers grants for all the three. It is probable that the third god is identical with the image in the temple to the west which is now known as the Vīranārāyana temple. We thus see that the above three temples belong to about the same period. The *garbhagriha* of the Sōmanāyaki temple with a tower over it is also popularly assigned to the same period. The tower of the principal temple, which is no longer in existence, was, it is said, exactly like that of the Sōmanāyaki temple, only much larger in size. According to expert

opinion, however, this tower is not in keeping with the style of architecture. The Balimantapa in front of the principal temple (which we may hence call 'the Kēsava temple' by its popular name to avoid confusion, is known as Nāganāyaka's *mantapa* owing to a Pālegār of that name having built it. The *Suvarna-mantapa* or *kalyānamantapa* with a figure of Sugrīva in it is said to have been built by Kanthīrava-Narasa-Rāja-Wodeyar of Mysore and the front portion of the Sōmanāyaki temple by a member of the Dalavāyi family. Opposite to the Kappe-Chennigarāya temple at some distance was discovered a stone containing a male and a female figure standing side by side with folded hands under an ornamental *prabhāvali* or canopy. The rich dress and the ornaments with which they are decorated evidently indicate high rank. The male figure wears a cone-shaped cap, partly covering the ears, and a robe extending down to the feet with a cloth thrown over it. It also wears large ear-rings with four (!) diamonds in each. The female figure is richly ornamented. Unfortunately the faces are injured though the other parts are intact. Mr. Narasimhachār suggests that the figures represent Vishnuvardhana and his queen Sāntale, who set up respectively the gods Vijayanārāyana and Kappe-Chennigarāya. If so, they afford us an insight into the mode of regal dress and decoration in the early part of the 12th century. The other temples in the enclosure are the Narasimha temple, the temple of the Ālvārs (or Srīvaishnava saints) and shrines of Rāmānujāchārya, Vēdāntadēsika and Manavāla-māmuni.

The Kēsava temple has three doorways, on the east, south and north, the latter two being respectively known as the "Friday entrance" (*Sukravāra-bāgilu*) and "the Heavenly entrance" (*Svargada-bāgilu*). The door-frames are apparently of a subsequent period as evidenced by the mutilation of the side pillars or their concealment by the figures on the jambs. This supposition is borne out by *Belur* 72 which tells us that the door-frames, door-lintels and perforated screens were caused to be made by Ballāla II, the grandson of Vishnuvardhana. On the jambs of the east doorway are sculptured Manmatha and Rati, rare figures in temples of this style; on those of the south, Hanumān and Garuda; and on those of the north, female chauri-bearers. The lintels have a projecting panel with the

figure of Garuda, above which, flanked by *makaras*, we have on the east Narasimha killing Hiranyakasipu, on the south Varāha killing Hiranyāksha, and on the north Kēsava. The north and south lintels are carved on the back also. At all the doorways there are, as in the Hoysalēsvara temple at Halebīd, two tower-like niches with two more opposite to them at some distance on a lower level, the upper ones containing as a rule figures of Vishnu and the lower ones those of Vīrabhadra, Bhairava, Mahishāsuramardini and so forth. There are also at the sides of each doorway figures of Sāla stabbing the tiger. Beginning at the sides of the east doorway and extending beyond the north and south doorways up to the outer wall of the *sukhanasi*, runs a *jagati* or parapet containing these rows of sculptures: (1) elephants; (2) cornice with bead work surmounted by *simhalalātas* or lion's heads at intervals; (3) scroll work with figures in every convolution; (4) another cornice with bead work; (5) small figures, mostly female, in projecting ornamental niches with intervening figures of Yakshas, seated inward; (6) delicately carved figures, mostly female between pilasters; (7) eaves with bead work with a thick creeper running along the edge of the upper slope having at intervals beautifully carved small figures and miniature turrets; and (8) a rail containing figures, sometimes indecent, in panels between double columns surmounted by an ornamental band. Above this come perforated screens surmounted by the eaves. They are 20 in number, 10 to the right and 10 to the left of the east doorway, running along the walls up to the left and right sides of the south and north doorways. Ten of them are sculptured, the two at the sides of the east doorway representing the *Durbār* of a Hoysala king, probably Ballāla II, and the others various *Purānic* scenes. The pillars at the sides of every screen have on their capitals figures standing out supporting the eaves. These *madanakai* figures, as they are called in Kannada, which are mostly female, are wonderful works of art. Once there were forty of them round the temple; it is fortunate that only two are now missing. Two of them represent Durga. Three are huntresses, one bearing a bow and the others shooting birds with arrows. The pose of the latter is imposing though perfectly natural. Most of the other figures are either dancing or playing on musical instruments or dressing or decorating themselves. Several

of them are represented as wearing breeches. The majority of the *madanakai* figures also occur in the 6th row in miniature.

Attached to the outer walls of the *garbhagriha* on the three sides are three elegantly executed carlike niches in two storeys, with Vishnu figures inside. Each storey is adorned with a parapet. On the niches are sculptured from the bottom upwards these friezes—(1) elephants, (2) lions, (3) horsemen, (4) scroll work with figures in every convolution, and (5) a rail with figures, mostly female, between double columns. There are figures on the outer walls of the niches in both the storeys. Opposite to these niches there are on a lower level three tower-like niches resembling those at the doorways and containing figures of Durga, etc. Beyond the *jagati* or railed parapet around the temple we have on the walls 80 large images, of which only 19 are female. The images are not in a continuous row as in other temples of this kind. The figures representing gods and goddesses may be analysed thus: Vishnu 32, as Lakshminārāyana 2, as Vāmana 1, as Narasimha 2, as Varāha 2, as Ranganātha 1, and as Balarāma 1; Siva and Pārvati, standing, 1; Siva as destroyer of Andhakāsura and Gajāsura 3; Harihara 2; Sūrya 4; Pārvati including Durga and Mahishāsuramardini 5; Bhairava 2; Manmatha and Rati 1; also one each of Ganēsa, Brahma, Sarasvati and Garuda. There are also figures of Rāvana, Daksha, Arjuna, Bali and Sukrāchārya. Two of the large figures on the walls, Narasimha in the south-west and Ranganātha in the north-east, are enshrined in ugly structures which disfigure the temple. There are also figures of gods and goddesses in the 3rd, 5th and 6th rows. A few interesting sculptures in the temple may also be noticed here. The last *madanakai* figure to the left of the north doorway, which represents a huntress, is flanked by two small figures, of which the one to the left is represented as carrying a bamboo lath to the ends of which are tied a deer and a crane shot in the chase; while the other gets a thorn removed from the leg by a seated figure which uses a needle for the purpose. The second figure to the right of the east doorway holds in its hand betel leaves which are true to nature, while the small figure at its left side spirts scented water with a syringe. In the creeper-like canopy of the figure to the left of the north doorway is sculptured on a fruit, a fly, perfect in every detail, on which a lizard is preparing

to pounce. In the rail or eighth row, to the right of the north doorway, are seen the king and queen seated witnessing a wrestling match; also 6 *pandārams* or Saiva devotees with their heads covered; to the left of the same doorway a man with a long coat, hood and *kammarband* in the act of cutting off his own head before a seated goddess (perhaps Durga) who stops him; and to the right of the north-east ugly structure a chain of destruction—the double-headed eagle or *gandabhērunda* attacking a *sarabha*, which attacks a lion, which in its turn attacks an elephant, the latter seizing a snake which is in the act of swallowing a rat—with the figure of a sage wondering at the sight. In the 6th row, to the left of the north doorway, is observed a female figure stripping itself on finding a lizard in the cloth. The lizard is shown to the left. Similarly, one of the *madanakai* figures is represented as stripping itself on finding a scorpion in the cloth, the scorpion being shown on the base. But people attribute some mysterious power to the figure in this row and believe that pouring oil over it wards off the evil effects of a lizard falling on the body. About 68 figures in this row are missing. In the 5th row, to the left of the south doorway, is seen a female figure drawing a picture on a board; also a figure of Mōhini with the usual Dakshināmūrti wearing a check long coat and *kammarband*. In the third row are seen two figures carrying a bamboo lath on the shoulders with dead game tied at the ends, figures shooting with guns and a figure of Jina.

The work inside the Kēsava temple is finer in some respects than that outside. There is a raised veranda on both sides of the three entrances. The central pillars of the *navaranga* are similar to those of the Pārsvanātha temple at Halebīd but not so beautiful. The large ceiling panel in the centre is marked by a richness of ornamentation and elaboration of details rarely found in other temples. There are four exquisitely carved *madanakai* figures standing on the capitals of the four central pillars, one dressing the hair, one with a parrot on the hand and the remaining two dancing. The bracelet on the hand of the figure with the parrot can be moved as also the head ornament of the one on the south-west pillar, thus testifying to the marvellous skill of the sculptor. Inscriptions were discovered on the pedestals of three of these figures. The ceiling panels in front of the entrances are flat and oblong in size with the figures of

the *ashtadikpālakas* sculptured in three separate panels instead of in one. Two other pillars in the *navaranga* deserve notice, the well-known Narasimha pillar and the one in front of the south *dvārapālaka*. The latter has eight vertical bands with fine scroll work in the convolutions of which are seen delicately executed figures representing the Hindu trinity, the 10 *avatārs* of Vishnu, the *ashtadikpālakas* and so forth. There are also lions represented with the faces of other animals. On a beam in front of the *sukhanasi* or vestibule are shown the 24 *mūrtis* or forms of Vishnu. The lintel of the *sukhanasi* doorway, with the figure of Lakshmināràyana in the centre, shows excellent filigree work. The Kēsava image is a marvel of the sculptor's art. The ceiling panels over the verandas show better work than those at the entrances. The west veranda at the south entrance has a frieze representing scenes from the *Rāmāyana*. On the west wall at the same entrance 8 new inscriptions were discovered.

A few words may be said here about some of the other temples in the enclosure. The Kappe-Chennigarāya temple has two cells with entrances opposite to each. The chief cells with the figure of Kappe-Chennigarāya faces east, while the other with that of Vēnugōpāla faces north. The lintel over the *sukhanasi* doorway of the chief cell has the figure of Lakshmināràyana flanked by *makaras*. Here Varuna is represented as seated under a canopy leaning against the *makara* and not riding it as usual. On the lintel of the other cell we have the figure of Narasimha killing Hiranyakasipu, flanked on either side by a *makara*, a Vishnu figure and an elephant. The niches at the sides of the chief cell have figures of Lakshmināràyana, while those at the sides of the other cell contain the figures of Sarasvati and Ganēsa. Opposite to the Sarasvati niche there is also another with the figure of Mahishāsuramardini. As in the Kēsava temple there are verandas at the entrances. Three *madanakai* figures are seen on the pillars of the *navaranga*. Outside, the temple is plain without any sculptures. The Vīranārāyana temple is a small neat building with a row of large figures on the outer walls. The number of the figures is 59, of which 23 are male and the rest female. The deities represented are Vishnu, Siva, Brahma, Sarasvati, Pārvati and Bhairava. The sculpture on the north wall representing Bhīma's fight with Bhāgadatta

and his elephant is very well executed. The Āndāl temple has likewise figures on the outer walls. The basement and the top have also here and there rows of elephants, scroll work and *Purānic* scenes. The structure has the appearance of having been built with the materials belonging to some other temple. The figures on the outer walls are 31, 19 female and the rest male. Besides the usual deities, Lakshmi and Mōhini are also represented here. On the basement of the temple of the Ālvārs, both inside and outside, runs a frieze representing scenes from the *Rāmāyana*.

A large number of new inscriptions have been recently discovered in the Kēsava temple and outside. The Nanjundēsvara, Sankarēsvara, Pātālēsvara and Amirtēsvara temples deserve a passing notice. In the shrine opposite to the entrance in the Nanjundēsvara temple there is a figure of Subrahmanya seated on the peacock with five faces in front and one behind. Usually the faces are represented thus: 3 in front, 2 at the sides and 1 on the back. The Pātālēsvara temple is so called because it is situated below the level of the ground. Vīrasaiva tradition has it that on the death of Rāghavānka, a great Vīrasaiva teacher and poet of the 12th century, his body which was claimed by both the Brāhmans and Vīrasaivas was transformed into the *linga* which is now worshipped in the temple.

The Kēsava temple has two *mahādvāras* or outer gates on the east, of which the one to the north is surmounted by a lofty *gōpura* or tower. The other gate is known as Āne-bāgilu or the Elephant's Gate. The perforated screens, of which there are 20 in number, form a charming feature of this beautiful temple. Of these, the sculptured ones, 10 in number, deserve some notice. Five of them are to the right of the east *navaranga* entrance and five to the left.

1*st screen to the right.*—The sculptures on this are said to represent the *Durbār* of king Vishnuvardhana, who built the temple in A.D. 1117. The top panel has the god Kēsava in the centre flanked by chauri-bearers as well as Hanumān and Garuda. The middle panel shows the king seated in the centre with his queen to the left. He holds a sword in the right hand and a flower in the left. Behind the queen stands a female attendant. To the right of the king, a little to the front, are two seated *gurus*, one of them with his hand in the teaching pose,

with two disciples at the back. There are also several officers, attendants, etc., in the group. Some of the figures, including the royal couple, have large ear-lobes with ornaments. The bottom panel has roaring lions with riders as also seated lions.

3rd screen.—We have on this the representation of the story of Bali, the demon king, making a gift to Vāmana. The top panel shows Lakshminārāyana flanked by Hanumān and Garuda. In the middle panel we see Trivikrama in the centre with his uplifted foot which is washed by Brahma. To his right stands Bali with folded hands, and to his left two figures of Garuda, one with folded hands and the other dragging Sukrāchārya, the minister and preceptor of Bali. The lower panel represents Bali's *Durbār* his making the gift, etc.

8th screen.—In the top panel we have Lakshminārāyana, with attendants as in the 1st screen. The middle panel shows Krishna as Kālīyamardana (the punisher of the serpent Kālīya) with two figures with folded hands at the sides, while the lower one represents a music party.

9th screen.—The 1st panel has Vishnu flanked as usual by Hanumān and Garuda. The 2nd shows Siva seated on Nandi, flanked by Ganapati and Subrahmanya and further on by warriors holding flags, swords and shields. The 3rd has the *dikpālakas* (or regents of the directions), Indra to Kubēra, seated on their vehicles, while the 4th represents a battle scene.

10th screen.—The centre of the upper panel is occupied by a figure of Lakshminārāyana flanked by Garuda and another figure which is not Hanumān. The middle panel has a figure of Narasimha killing Hiranyakasipu with Garuda and Hanumān at the sides. The lower panel shows four seated figures of Prahlāda with folded hands undergoing various kinds of torture. Incidentally it may be mentioned here that all the four figures of Prahlāda wear Tenkale *nāmam* on their foreheads. This is of some interest as proving the antiquity of this Srīvaishnava mark, since we learn from one of the inscriptions at the temple (*Belur* 72) that the perforated screens were caused to be made by Ballāla II (1173-1220), the grandson of Vishnuvardhana.

1st screen to the left of the east navaranga entrance.—This is mostly similar to the 1st screen to the right. It is said to represent the *Durbār* of king Narasimha I, the son of Vishnuvardhana. The top panel shows Yōgānarasimha flanked by

chauri-bearers as well as Hanumān and Garuda. The middle panel has the king seated in the centre with his queen to the left. He holds a sword in the right hand and a flower in the left. At the left end are seen three seated figures with folded hands wearing coats. These may represent officers. There are also several attendants in the group. The bottom panel has lions like the 1st screen to the right.

4th screen.—The 1st panel has a seated figure of Vishnu, while the 2nd illustrates the story of the churning of the milk ocean.

7th screen.—The upper panel has Vishnu flanked as usual by Hanumān and Garuda. The 2nd depicts the killing of Kamsa by Krishna, while the 3rd delineates his killing the elephant Kuvalayapīda and his contest with the wrestler Chanura. The 4th shows him as playing on the flute, the notes of which are intently listened to not only by the cows but also by the wild beasts.

9th screen.—This shows a figure of Ranganātha reclining on a beautifully carved serpent.

10th screen.—The top panel has Lakshmināràyana flanked by chauri-bearers. In the 2nd we see Hanumān and Garuda fighting over what looks like a *linga* placed between them. Both of them have laid their hands on it. The *linga* is split into two halves by the discus of Vishnu seated above. The combatants seem to have exchanged their head-dresses during the fight: we see Hanumān wearing the crown of Garuda.

The second frieze from the bottom is left blank all round the temple. The rail to the right of the east entrance gives briefly the story of the *Mahābhārata* up to the *Salya-parva*: Bhima is shown as worshipping Ganapati and Duryōdhana as falling unwittingly at the feet of Krishna, his throne tumbling down by Krishna pressing his foot against the earth. Further on the frieze on the creeper below the rail represents briefly scenes from the *Rāmāyana*. The frieze above the eaves shows exquisitely carved tiny seated figures playing on musical instruments. Three figures in the row of large images deserve mention —Balarāma with a discus in the left hand and a plough in the right; Chandra holding *kumudas* or water lilies in both the hands; and Narasimha with 16 hands killing Hiranyakasipu with Kayādhu, mother of Prahlāda, and Garuda at the sides.

(d) Festivals, etc.

Of the 3 car-like niches in two storeys around the *garbhagriha*, the south one has on the left outer wall Vishnu below and Sarasvati above ; and on the right wall Vishnu below and a sixteen-armed Nārāyana seated on a lotus above, a four-armed Garuda supporting the lotus with two hands, the other two being folded. The west niche shows on the left wall Vishnu below and Bhīma attacking Bhagadatta's elephant above ; and on the right wall a female figure holding a vessel in the left hand and a flower in the right hand with Garuda to the right, below, and Sarasvati and another female figure, above. The left wall of the north niche shows below a female figure with two children at the sides to represent Krishna and Balarāma. The child to the right holds a young lion with a rope. May it be Bharata, Sakuntala's son ? The upper portion has a female figure. The right wall of the same niche has a female figure below and Durgi above. There are besides 9 tower-like niches or pavilions around the temple—2 each at the sides of the south, east and north entrances and 1 each opposite to the car-like niches mentioned above. They have figures inside, though in some cases the original figures have been replaced by modern ones. The left niche at the east entrance has Bhairava and the right, Durga ; the left niche at the south entrance has Tāndavēsvara, which is not the original figure, and the right, Brahmāni with three faces and the swan emblem ; and the left niche at the north entrance has Vishnu, not the original figure, and the right, Mahishāsuramardini. The one opposite to the south car-like niche has Durga, that opposite to the west niche Vaishnavi, and that opposite to the north niche Ganapati, not the original figure. The last three niches have three friezes—elephants, lions and horsemen—on the base.

In the interior, the ceiling at the east entrance has Narasimha in the centre, the one at the south, Varāha and that at the north, Kēsava. The central ceiling, which is a grand piece of artistic workmanship, has the three gods Brahma, Vishnu and Siva sculptured on the lotus bud depending from the top, the bottom frieze illustrating scenes from the *Rāmāyana*. There is a rafter put across the ceiling for swinging the *utsavavigraha* or metallic figure of the god on certain occasions. As this is not only an eye-sore but also a danger to the safety of the ceiling, it has to be removed and some other arrangement made to swing the

god. The pillars are of three different sizes as in Pārsvanāthabasti at Bastihalli near Halebīd, and, with the exception of the central four, all differ from one another in design. The arrangement of the pillars enhances the beauty of the structure. The well-known Narasimha pillar is sculptured with minute figures all round from the top to the bottom. One of the figures, a tiny bull, is known as *kadale-basava*, because it is of the size of a seed of the Bengal-gram (*kadale*). A small vacant space on the south face of the pillar is said to have been left blank by the sculptor as a challenge to any artist who can appropriately fill it up. Another pillar, that in front of the south *dvārapālaka*, shows marvellous filigree work. It is perhaps the most beautiful pillar in the temple.

The west cell of the Kappe-Chennigarāya temple has three niches in three directions around the *garbhagriha*. The west wall of the Vīranārāyana temple has a peculiar standing figure with three crowned heads. It is richly ornamented and holds a discus and a conch in the upper hands, the other hands being broken. It does not seem to represent either Dattātrēya or Brahma. There is a fine pond in the north-east of the temple enclosure, at the entrance to which there are two elephants at the sides and two pavilions to the north and south. It is known as the Vāsudēva pond. Two signed images are to be seen on the outer walls of two minor shrines in the enclosure. One of them, to be seen on the south wall of the Jīyar shrine, is the goddess Ādhārasakti executed by Bhandari Madhuvanna, while the other, to be seen on the south wall of the Āndāl shrine, is Vēnugōpāla executed by Madhuvanna. At a short distance to the west of Belur is the Sankarēsvara temple, a Hoysala structure, consisting of a *garbhagriha*, a *sukhanasi* and a Nandimantapa. The *navaranga* is gone, only the base being left. The temple is surmounted by a stone tower. The *sukhanasi* doorway is well executed. It has perforated screens at the sides and a well-carved pediment with Tāndavēsvara in the centre flanked by *makaras*. The *garbhagriha* and *sukhanasi* have flat lotus ceilings. There is a good figure of Tāndavēsvara in front of the embankment over the *sukhanasi*. The outer walls have single and double pilasters surmounted by miniature turrets. To the north of the temple is a small plain shrine of the goddess.

For fuller details about this temple, Rao Bahadur R. Narasimhachār's monograph on it, in the *Mysore Archæological Series* (No. II), might be usefully consulted.

The scenery round Belur has often been admired. Mrs. Bowring has left on record a description of the impression it left on her, when she first visited. In a letter dated December 15, 1868, she wrote (*vide* Lewin Bowring's *Eastern Experiences*):—

"I shall never forget the view on entering Belur. It was most lovely. Green rice crops, sloping down to the edge of the tank, a fine sheet of blue water, surrounded by large trees, above which appeared the grey walls of the fortress, and the white dome and towers of the famous temple—beyond, the Bababudan mountains looking purple and blue; in the foreground, the procession came out to greet us, the people in white dresses, scarlet turbans, and scarlet uniforms; a camel, with blue trappings and a big drum on her back; and a crowd, one mass of gay colour moving along the road, while women, in their bright clothes, were descending the stone steps of the tank, with large brass vessels on their heads. It was, altogether, as beautiful a sight as anything I have seen."

Municipal Funds	1917–18	1918–19	1919–20	1920–21
Income	5,154	5,798	6,029	5,329
Expenditure	3,837	7,884	6,980	6,999

Belvadi.—A village in the Magge hobli in the Arkalgud taluk, about 8 miles to the north of Halebīd on the Bānavar-Belur Road. Population 891. Belvadi.

It is now a Jāgīr granted by Krishnarāja Wodeyar the Second in 1760 A.D. to the Sringēri *matha*. During the time of the early Hoysala kings, it seems to have been an important Jaina settlement. Two inscriptions carved on a single slab of stone standing on the site of the old village (Hale Belvādi), *Belur* 171, *E. C.* V, dated 1160 and 1208 A. D. respectively, record the grant of certain lands to the god Jannēsvara of Belvādi. It is said that there was a Jaina

basti in the village, though no traces of the same could be discovered now. It also appears that many pillars and other carved stones, presumably of some Jaina *basti*, lie submerged in the village tank bed. Belvādi is, however, now famous for a beautiful Vishnu temple it contains. The temple is a *Trikūtāchala, i.e.*, triple-shrined, in design and is dedicated to Vēnugōpāla, Yōga-Narasimha and Vīra-Nārāyana, the last being the principal image after which the temple is named. It is a fine specimen of Hoysala architecture and is perhaps the biggest in size among the *Trikūtāchala* temples in the State. The date of its construction is not known nor is there any means of ascertaining it. A huge slab measuring 11′×6′ is lying by the side of the temple showing indications of its having contained inscriptions from top to bottom. The whole of the inscriptions is now effaced except a few letters here and there at the edges. Another inscription standing in front of the above is dated *Saka* 1531 recording the grant of the village Timmapura for the services of the god Vīra-Nārāyana. Both these are not of any help in fixing the date of the temple. The style and the architectural character of the temple, however, enable us to determine the date of the temple approximately. The period between the 11th and the 13th centuries was the period of the greatest building activity in this country and the conversion to Vaishnavism from Jainism of the Hoysala king Bitti Dēva (afterwards called Vishnuvardhana) about the year 1116 may be said to mark the beginning of this building activity. During the two centuries that succeeded this memorable event, temples dedicated to Vishnu and Siva began to spring up with great rapidity throughout the country and it is this extraordinary religious zeal that soon brought into existence a new style of architecture, which has been called till recently as "Chalukyan," but now more generally as "Hoysala." The plan generally adopted in the case of all these temples of this style is that the three cells containing the image with or without *sukhanasi* attached to these are connected with a *navaranga* usually of nine *ankanas*, the *navaranga* having

a porch or a *mukhamantapa* of two or three columns deep in front of it.

The Vīra-Nārāyana temple at Belvādi is more elaborate than any of these in design and presents many interesting points not met with in any other *Trikūtāchala* temple so far discovered. For these reasons a date later than any of the above, namely, 1300 A.D, has been assigned to it. The temple faces east and consists of a pillared hall or *sabhāmantapa* measuring 45′—0″ square and of the shape of the *broken square*. The hall is supported by forty-six freely standing pillars. Along the two axial lines of the *mantapa* there is the main entrance on the east flanked by two beautifully carved elephants and on the south and north there are two cells with their *sukhanasis* containing the Vēnugōpāla and Yōga-Narasimha images respectively. On the west, however, instead of a temple shrine as is usually the case, there is a complete temple in itself with a *mukhamantapa*, *navaranga*, *sukhanasi* and *garbhagudi*, and it is connected with the *sabhāmantapa* with a small corridor. At the east end of this corridor and at right angles to it there is an open veranda 10′ by 9″ deep facing the Vīra-Nārāyana shrine and running across the whole width of the *sabhāmantapa*. sixteen pillars in the middle of the *sabhāmantapa* form an inner square measuring 25′—0″ each way and stand on a slightly raised platform. All the three shrines and their *sukhanasis* measure 8′—6″ square and 8′—2″ × 8′—6″ respectively. The *navaranga* of the Vīra-Nārāyana shrine measures 22′—10″ each way. The *navaranga* must necessarily have been very dark formerly but a window of about 3′—0″ wide has been recently opened in the south wall to admit light inside. The *mukhamantapa* is of the shape of a "broken square" and is supported on twenty-two pillars, the four central pillars forming again a raised platform as usual. Both *mantapas* are surrounded by a low screen wall which also forms a raised seat inside. In front of the temple and at a distance of about fifty feet from it, there is an entrance *mantapa* on a raised platform, called *upparige* by the local people, with a flight of steps leading to it. It consists of a hall 28′ square with a front porch 14′×11′ having stone benches on either side. The porch is supported by eight pillars in front and two pillars at the back. Both the front and the back entrances of the *upparige* are flanked by beautifully carved elephants placed

on raised pedestals. The construction of the roof of the *upparige* is peculiar. The middle *ankana* which is supported on four massive pillars has got flat terraced roof while sloping roof is provided on all the four sides over the remaining *ankanas*.

All the ceiling panels of the temple, except those of the veranda, are well carved. Some of these are flat and are made up of small compartments either 4, 6, or 9 in number divided by flat bands, and containing nicely chiselled rosettes. The majority, however, are dome-like ceilings containing intricate geometrical patterns of various designs and exhibit unrivalled skill and consummate mastery of details possessed by the artisans. Besides these there are three other flat ceilings which are very interesting. The first has got Vēnugōpāla surrounded by two circles of creepers, one enclosing drummers and dancing figures and the other enclosing *chakra* and *sankha* alternately. The second ceiling has got Krishna as Kālingamardana in the centre enclosed by entwining serpents and creepers. On the outer circle are cows, Gōpikas and a tree with Hanumān on the top. The third ceiling has got a central circular panel and a band round it containing warriors in different postures. In the four corners of this panel, instead of the usual *yali*, there are birds in the act of suckling their young ones. The pillars of the *mantapa* and of the *navaranga* are all well carved and are in good proportion. Two of the pillars of the connecting corridor, however, are star-shaped in plan. As in the case of the temples at Sōmanāthpur and Nuggihalli, the outer walls of the two subsidiary shrines of Vēnugōpāla and Yōga-Narasimha have got images carved on them. Beginning with the north end of the east wall of the Vēnugōpāla shrine and going round it, the images carved are as follows :—

A female figure with Akshamāla, *agni*, *chakra* and *sankha* as attributes, (2) Garuda, (3) Nārāyana, (4) Kēsava, (5) *A sanyāsi* with *danda* and *kamandala*, (6) Vishnu with two attendants and a chauri-bearer on either side, (7) A figure, probably Jain, in Yōga posture on a Padmāsana, (8) Vēnugōpāla, (9) Kālingamardana, (10) Garuda, (11) Purushōttama with two attendants and a chauri-bearer on either side, (12) Narasimha, (13) Srīdhara, (14) Nārāyana, (15) Arjuna, in the act of shooting a fish, (16) Gōvardhanadhāri, (17) Gōvinda with two attendant deities, one with *parasu* and fruit and the other with *ankusa* and fruit,

(18) Female figure with *padma, chakra, sankha* and fruit as attributes, (19) A warrior with a bow and arrow and (20) Varāha.

Beginning with the south end of the east wall of the Yōga-Narasimha shrine, the images in order are—(1) Drummer, (2) Female figure with bells in both hands, (3) Kālingamardana, (4) Female figure with Vīna, (5) Drummer, (6) Varāha, (7) Female figure with *padma* and fruit, (8) Warrior with sword and shield, (9) Garuda, (10) Vishnu with a female attendant and a chauri-bearer on either side, (11) Figure with *parasu* and fruit, (12) Female figure with water pot and *padma*, (13) Nārāyana, (14) Narasimha, (15) Female figure with fruit and *pāsa*, (16) Female figure with fruit and *padma*, (17) Pradyumna with a female attendant and two chauri-bearers on either side, (17) Female figure with mirror in hand, (19) Female figure with *padma* and fruit, (20) Kēsava, (21) Sri Krishna, (22) Female attendant, (23) Warrior with bow and arrow, (24) Garuda, (25) Pradyumna with Garuda, chauri-bearer and a female attendant on either side, (26) Figure with *ankusa* and water-pot, (27) Female figure with *pāsa* and water-pot, (28) Vāmana, (29) Figure with *padma* and water-pot, (30) Yōga-Narasimha with chauri-bearer on either side and (31) Bhakta Vigraha. All these are, however, unfortunately disfigured.

The image Narasimha in the north cell is about 6′ in height including the pedestal and about 7′—6″ including the *prabha* or arch behind. The god is seated on a *padmāsana* in the Utkulika posture, the Yōgapatta (band) going round and keeping the legs in position. The god has got four hands and is holding *chakra* in the upper right hand, *sankha* in the upper left while the two other hands are stretched forward and supported on the knees. This form of the image is called *Kēvala-Narasimha or Yōga-Narasimha.* The image is flanked by Srīdēvi and Bhūdēvi and the *Dasāvatāras* (ten incarnations of Vishnu) are carved on the *prabhāvali.* The image of Vēnugōpāla in the south shrine is also a very beautiful one. The figure is about 8 feet in height including the pedestal and the *prabha.* The god is flanked by Srīdēvi andi Bhūdēvi and is surrounded by cows, cowherds and Gōpis. *Chakra, padma, gada* and *sankha* are carved on the *prabha* on the back of the image. Garuda is carved on the pedestal as usual. The image is said to be one of the best Vēnugōpāla figures so far discovered. The Vīra-Nārāyana

image in the back cell excels both these in beauty and workmanship. The image is more than eight feet in height including the pedestal and the *prabha*. The god has four hands, is standing on a *padmāsana* and is flanked by two female chauri-bearers in addition to Srīdēvi and Bhūdēvi as usual. He holds a *padma* and *gada* in the two upper hands. The two lower are outstretched, the right hand of which is in the Katakahasta pose, while the left hand holds something which is called Vīramudra. The *prabhāvali* is profusely carved and contains the *makaras* and *Dasāvatāra* images as usual. The graceful outline of the body, the excellent proportion of the limbs and the characteristic delicate chiselling of the jewels and of the drapery mark this as one of the best specimens of Hoysala art in plastic work. The present condition of the temple is far from satisfactory. As already stated, no image on the walls has escaped mutilation at the hands of mischievous people. The veranda behind the *sabhāmantapa* is much dilapidated. The pillars of the veranda are out of plumb and the capitals of two of these are broken. The southern half of the veranda is closed by an ugly mud wall. The raised seats in the *mantapas* require resetting. The drip stone of the *sabhāmantapa* is broken in places. The temple suffers much for want of a decent compound wall. The front wall of the *upparige* has sunk and the temple is said to be very leaky.

Bendekere.

Bendekere.—A village in Alur Sub-Taluk. Population 25.

The temples of Gōpālakrishna and Rāmēsvara are of interest here. On the slab containing the inscription in the Gōpālakrishna temple are sculptured a figure of Narasimha in the act of tearing out the entrails of the demon Hiranyakasipu and a figure of Vishnu below it. In the Rāmēsvara temple, which is a pretty good structure facing south, there is a well carved figure of Vishnu in the cell opposite the entrance and a *linga* in the cell to the left. An epigraph to be seen here is very artistically executed. It contains nearly seventy lines and is excellently preserved by reason of having lain buried beyond the reach of injury.

Bommenhalli.

Bommenhalli.—A village in Arsikere Taluk. Population 455.

Arsikere 118 (*E. C.* V), standing in Nanjanna's backyard at this place, is one of the largest inscription stones, being more than 10 feet high and 3 feet wide. The materials of the Hoysala temple of Mallikārjuna mentioned in it are scattered about the place. The temple appears to have been a *trikūtāchala* as three gods were apparently installed in it. They are stated to be Mallikārjuna, Madhusūdhana and Sūrya. At the same time, an *agrahāra* seems to have been erected around it. Both the *agrahāra* and the three-pinnacled temple, as it is described, were built by Madhusūdhana, the leading Brāhman general of the day. His brother Dandanāyaka Māchirājayya made a grant for the daily offerings of the gods installed in the temple. The great *Kavīsvara* (poet) Trivikrama is said to have composed the inscription from which the above details are taken. The inscription is dated in 1194 A.D. in the reign of Ballāla II. The temple, as above mentioned, is now a mass of ruins.

Channarāya-patna.

Channarayapatna.—A taluk in the east. Area 413 square miles. Head-quarters at Channarāyapatna. Contains the following *hoblis*, villages and population :—

Hoblis	Villages	Hamlet	Villages classified		Population
			Government	Sarvamanya	
Anathi	50	15	50	..	11,726
Bagur	60	3	60	..	12,478
Channarāyapatna ..	50	13	50	..	14,301
Dandiganahalli ..	53	8	53	..	12,214
Hirisāve	60	5	60	..	14,269
Nuggihalli ..	55	7	55	..	13,278
Sravana-Belgola ..	61	18	57	4	17,457
Total ..	389	69	385	4	95,723

Principal places with population.

Channarāyapatna 3,106; Sravana-Belgola 2,135; Nuggihalli 1,527; Hirisāve 1,364; Bagur 1,276.

The taluk drains southwards to the Hēmāvati, the streams forming many large tanks. An elevated ridge runs along

the north from east to west, a few small streams from which flow north and east to the Shimsha. It is a generally open and undulating country. Except a low ridge on the western boundary, the principal hills are the isolated peaks at the Jain settlement of Sravana-Belgola. The soil is mostly fertile and produces the usual wet and dry crops, but along the western border is generally shallow and very stony. The soil is of the ordinary light red and sandy description going through few gradations, except near Nuggihalli where there is some soil of a colour approaching black. The pasture lands are very extensive and support large herds of cattle and sheep. There is a little irrigation from the Hole-Narsipur north channel. A considerable amount of the labour in the coffee districts is drawn from this taluk. It may prove to be rich in minerals, and gold-mining has recently been revived. Sravana-Belgola is noted for the manufacture of brass vessels. Small articles of silk are made by Muhammadans at Channarāyapatna.

This part of the District, after the overthrow of the Hoysala power, became one of the possessions of the Chief of Hole-Narsipur. It was conquered by Chāma Rāja Wodeyar in 1633, and annexed to Mysore.

The revenue settlement was introduced in 1885. The area of the taluk was thus distributed :—

		Acres	Total
Culturable.—			
Dry	.. .. ..	138,723	
Wet	.. .. ..	11,479	155,235
Garden	.. .. ..	5,033	
Unculturable.—			
Roads, etc.	.. ..		73,353
	Total acres ..		228,588

The unoccupied area was 13,793 acres, 13,699 being dry land. The total revenue demand for 1919-20 was Rs. 1,92,629-12-0.

The revision settlement was introduced with effect from 1924-25 and the distribution of the culturable area according to resettlement is as follows:—

		Acres	Total
Occupied area.—			
Dry	.. .. ..	1,07,335	
Wet	.. .. ..	7,323	129,770
Garden	.. .. ..	15,112	
Unoccupied area.—			
Dry	.. .. ..	14,057	
Wet	.. .. ..	42	14,129
Garden	.. .. ..	30	
Kharab land	.. .. ..	..	104,968
Inam	.. .. ..	..	8,323
		Total ..	257,190

The average rainfall at Channarāyapatna for 30 years (1891-1920) and at the other stations for 2 years (1918-1919) was as follows:—

Month	Channarāyapatna	Bagur	Dandeganahalli	Nuggihalli	Anathi
January ..	0·70	..	..	..	..
February ..	0·12	..	..	..	..
March ..	0·17	..	..	..	..
April ..	1·90	0·43	0·93	1·52	1·57
May ..	4·47	2·15	4·33	2·48	3·80
June ..	2·62	..	0·57	0·45	0·70
July ..	2·64	0·60	0·82	1·50	1·5
August ..	2·45	1·30	0·11	3·00	0·73
September	4·39	7·00	5·40	7·53	13·27
October ..	5·53	4·97	0·74	1·48	6·16
November	2·98	8·60	8·13	7·64	..
December	0·36	..	..	..	..
Year ..	27·63	25·05	21·03	25·60	27·73

The Bangalore-Hassan and Seringapatam-Shimoga roads cross at Channarāyapatna, whence there are roads to the north to Nuggihalli and the railway at Tiptur, south-west

to Hole-Narsipur and east to Sravana-Belgola. From Nuggihalli there is a road to Hirisāve on the trunk road. There is also a branch road from Channarāyapatna to Bagur and the main road.

Channarāyapatna.

Channarayapatna.—A town situated in 12° 54′ N. lat., 76° E. long., 32 miles south by east of the railway at Arsikere and 23 miles east of Hassan on the Bangalore-Hassan road. Head-quarters of the taluk bearing the same name and a Municipality.

Population in 1921	Males	Females	Total
Hindus	1,276	1,294	2,570
Muhammadans	273	242	515
Jains	14	5	19
Christians	1	1	2
Total ..	1,564	1,542	3,106

The town was originally called Kolatur, and consisted only of an *agrahāram*. Māchala Dēvi and Sāntala Dēvi, two dancing girls, built the large tank on the north-east. About the year 1600, Lakshmappa Nāyak, the chief of Hole-Narsipur, took the place from Puttagirija the Hebbar, and bestowed it as a *jāgīr* on his own son Channa Rāya, whom he had obtained by favour of the God Channarāyaswāmi, a name of Vishnu. To this deity a temple was erected, and the town was called *Channarāyapatna*.

The fort was built by a chief named Dodda Basavaiya, and when captured by Chāma-Rāja Wodeyar of Mysore in 1633, was in possession of the chief of Hole-Narsipur. It was subsequently re-built by Haidar Alī, with a wet moat and traverse gateways, having suffered much in repeated attacks from the Mahrattas.

Municipal Funds	1915–16	1916–17	1917–18	1918–19	1919–20
	Rs.	Rs.	Rs.	Rs.	Rs.
Income ..	3,278	3,156	4,104	3,782	6,209
Expenditure	1,041	2,705	3,356	4,729	4,128

Chatachattahalli.—A village close to Halebīd. Population 601. Chatachattahalli.

There are three temples here dedicated to Chattēsvara, Tirumaladēva and Vīrabhadra. All of these are in ruins. The Chattēsvara temple is a fine structure, though without sculptures on the outer walls. It faces the west and has three cells, with a figure of Vishnu in the cell opposite the entrance, a figure of the sun in the south cell and the *linga* in the north. All the cells have a *sukhanasi* or vestibule, which is a rare feature in temples of this style, that of the *linga* having a doorway with screens on both the sides while the others are left open. The Vishnu and Sūrya figures are well carved. All the 11 ceiling panels in the *navaranga* are elegantly executed, the central one resembling that of the porch in front of the Isvara temple at Arsikere. This appears to be the only temple of this style with a figure of Sūrya installed as one of the principal deities. All the niches in the *navaranga* are empty. It would appear that some years ago the figures in them were removed by some officer. The exterior of the Chattēsvara temple also presents a neat and elegant appearance. There is a porch in front with a good ceiling panel surmounted by a tower. All the three cells have also towers over them with a projection in front. There are again four smaller towers at the corners and one in the centre of the roof, the whole producing a very pleasing effect. The exterior of each cell has the appearance of a room having three bay windows on the three sides. The basement too bears evidence of architectural skill. The neatness and symmetry of this temple in every detail are noteworthy.

Dodda-Gaddavalli.—A village about 12 miles from Hassan. Population 532. Dodda-Gaddavalli.

The Lakshmidēvi temple at this place is a typical example of Hoysala architecture. It is quadruple, *i.e.*, has four cells, and appears to be the only Hoysala building of this kind in the State. It is situated in a courtyard enclosed by an old stone wall, about seven feet high, with two *mahādvāras* or outer gates on the east and west. The west gate has a fine entrance porch or *mantapa* adorned with beautiful ceilings. The central ceiling shows fine bead work with a circular panel in the middle sculptured with Tāndavēsvara, while the others have floral decoration

in the middle with circular panels of *ashta-dikpālakas* or regents of the eight directions around. The porch has verandas all round. There was likewise a porch at the east gate, but this has fallen along with a portion of the compound wall. The materials of the porch as well as the coping stones of the wall have been removed and utilised for the steps, etc., of the tank close by. At the corners of the enclosure are four small shrines surmounted by stone towers and Hoysala crests. The doorways of the shrines are well carved, the same being the case with all the doorways of the temple. The shrine at the north-west corner has Tāndavēsvara in front of the Hoysala crest, while that at the north-east has Sarasvati on the pediment. In the north-east of the temple enclosure is a shrine of Bhairava, also surmounted by a stone tower and the Hoysala crest.

The temple is rectangular, and all its four cells, three of which are in the southern portion and one in the northern, have stone towers and Hoysala crests. Of the three cells in the south, which are attached to a common *navaranga*, the east cell has Lakshmi, the west a *linga* called Bhūtanātha and the south Bhairava, not the original figure which must have been Vishnu as indicated by the Garuda emblem on the pedestal. The cell in the north has Kāli. The Lakshmi and the *linga* cells face each other; as also do the Vishnu and the Kāli cells. The Vishnu and the *linga* cells have an open *sukhanasi*. The *garbhagriha* and *sukhanasi* of all the three cells have lotus ceilings. The common *navaranga* has verandas on all the three sides and nine good ceilings of a square shape with projecting circular panels, the central one having what looks like Tāndavēsvara and the others the *ashta-dikpālakas*. Lakshmi is a fine standing figure, about 3½ feet high, flanked by chauri-bearers. She has four hands, the upper holding a discus and a conch, the right lower a mace and the left lower a rosary. The lintel of the *garbhagriha* doorway of the Lakshmi cell has Tāndavēsvara, that of the Vishnu cell Yogā-Narasimha and that of the *linga* cell Gajalakshmi. The common *navaranga* of the cells in the south is attached without any partition to the *navaranga* of the Kali cell. Both the *navarangas* measure about 30 feet in length, the width being about 15 feet. The *navaranga* of the Kāli cell has two entrances on the east and west, and its ceiling has a dancing male figure playing on the vina or lute. The west

entrance has Vaishnava *dvārapālakas* at the sides. The ceiling of the *garbhagriha* of the Kāli cell has a lotus, while that of the *sukhanasi* shows a kneeling male figure holding a sword in the right hand and a cup in the left. Kāli is a terrific eight-armed figure, about three feet high, seated on a demon, the attributes in the right hands being a trident, a sword, an arrow and an axe, and those in the left, a drum, a noose, a bow and a cup. The top of the *prabhāvali* or halo has nine seated *prētas* or ghosts armed with swords, while the pedestal has one big *prēta* with tusks. The lintel of the *garbhagriha* doorway has a tusked head in the middle flanked by three *prētas* on either side with intervening heads similar to the one in the middle. The jambs have naked female figures wearing sandals. In the *sukhanasi*, stand, facing each other, two naked male *vētālas* or goblins, about six feet high. The hands of the *vētāla* to the right are broken. The one to the left has a protruding tongue and holds a sword in the right hand and a skull together with a decapitated head in the left. Both have large ear-lobes. The two *navarangas* have ten pillars and the verandas four. There are likewise eight pilasters, two each in the *sukhanasis* of the four cells.

The east outer wall of the Kāli cell has a figure of Kāli. The outer walls of all the cells have single or double pilasters surmounted by ornamental turrets with a few figures here and there. Of the towers, that over the Lakshmi cell shows here and there figures of Yakshas, etc. The turrets on the outer walls of the Lakshmi and Vishnu cells show finer work than those on the others. There are several niches on the outer walls, but these contain inscriptions instead of figures as in other temples. The Bhairava shrine appears to mar the symmetry of this fine quadruple temple. From an inscription at the temple, *E. C.* V, *Hassan* 149, we learn that it was built in A.D. 1114, four years before the Kēsava temple at Belur. The inscription compares the architect Maniyoja to Visvakarma, the architect of the gods, and gives at the end a technical description of the structure. This unique temple has been conserved under the orders of Government. No worship is conducted in it at present. There are several mutilated figures lying in the temple enclosure and outside. At the entrance to the village is another Hoysala temple in a dilapidated condition. The village contains 10 families of Srīvaishnavas, who are

disciples of the Parakāla-matha. It is called Abhinava-Kollāpura in the inscriptions.

For further details, see Mr. R. Narsimhachar's monograph about this temple in the *Mysore Archæological Series* (No. III).

Garudangiri.

Garudangiri.—A conspicuous old hill-fort, 3,680 feet above the level of the sea, on the boundary of the District, about seven miles north-east of Bānavar. It was originally called Nonabanakal, but received the present name on being fortified in 1660 by the Rāja of Mysore, in order to be a protection to the frontier on that side, then overrun with jungle. In 1770 it was occupied by the Mahrattas under Tryambak Māma, after their defeat of Haidar at Chinkuruli but was restored to Mysore on the conclusion of peace. On the death of Tīpu Sultān, it was delivered up to the British, and was garrisoned for some time by the Mysore troops.

Gijihalli.

Gijihalli.—A village in Arsikere Taluk. Population 207. The Sambhulinga temple to the north-west of this place is a small Hoysala building in ruins. It consists of a *garbhagriha*, a *sukhanasi* and a *navaranga*, and has perforated screens and ceilings adorned with lotuses. Three inscriptions are to be seen here, as also one at the entrance to the village.

Gorur.

Gorur.—A village in the Hassan taluk. Population 1,015.

About six miles north of Arkalgud. The Yōga-Narasimha temple at this place stands on the left bank of the Hēmāvati, facing west. The temple is architecturally unimportant but it presents a very artistic appearance on account of its situation on the bank of a broad river with cool shady groves of trees in front and a flight of steps leading down to the bed of the river. The temple consists of a *garbhagudi*, a *navaranga* and *sukhanasi*. The structure is simple and plain. A small *prākāra* (compound wall) most of which has fallen surrounds the temple. There is a small *mantapa* with a *gōpura* (tower) in front of the temple. The image is about six feet high, sitting in *yōga* posture on a pedestal about 1½′ high. The whole image as well as the *prabhāvali* is covered with metal plate. The front two hands

rest on the knee while the back hands hold *chakra* and *sankha*. Garuda is carved on the pedestal as usual. The Vāsudēva temple is in the heart of the same village. It is a simple structure facing east with no architectural beauty and consists of a *garbhagudi*, a *sukhanasi*, a *navaranga* and a porch. There are also two rooms on either side of the *navaranga*. The *navaranga* measures about 30′—0″×24′—0″, the central platform measuring 11′—7″ square. Each pillar of the *navaranga* is made up of three shapes; square to a certain height, from the bottom, octagonal to a certain height, above it, and then sixteen-sided up to the capital.

There are four inscriptions within the temple, one of which, Hassan 176, dated A.D. 1575, records the remission of certain taxes on the temple lands. The temple must have therefore existed long before. Another inscription, *Hassan* 194, which is a small marble tablet fixed on the parapet wall above the porch, states that the *Vimāna* of the temple was constructed and certain repairs carried out in the year A. D. 1868. The main image Vāsudēva is about 5′ high standing on a pedestal about one foot high. The attributes of the god are the *conch* and *discus* in the two upper hands and *lotus* and *mace* in the two lower hands. The image is very beautifully carved. A small room has been formed by means of a mud partition wall in the left corner of the *navaranga* in which an image of Bhāshyakāra is kept. The room which is to the south of the *navaranga* contains the goddess seated on a pedestal about two feet high and holding lotuses in the two back hands, while the two front hands are in the *abhaya* and *varada* poses. The room to the north of the *navaranga* has got the images of Vishvaksēna and the Ālvārs.

Grama.—A large village, seven miles east of Hassan, on the Bangalore road. From 1882 to 1894 it was the headquarters of a sub-taluk of the same name, under Hassan taluk, comprising the Grāma, Dudda and Kattaya *hoblis*. It is now the head-quarers of the Grāma *hobli*. Population 1,928. Grāma.

From inscriptions it appears that it was founded in the 12th century by Sāntala Dēvi, queen of the Hoysala king Vishnuvardhana, and was at first named Sāntigrāma.

At this place there are four Hoysala temples, of which the one dedicated to Kēsava is the largest. Its front hall and veranda with *gōpura* appear to be later additions. The former has two entrances on the east and north, the latter with a porch in front. The east doorway once belonged to a *basti* at Eleyur, Channarāyapatna Taluk: it bears a Jaina inscription on the lintel. The side stones to the north flight of steps leading to the front veranda were found to be parts of an inscribed slab; the fragmentary record on the right stone gives the name of the donor as Tippayya, while that on the left contains portions of a very common imprecatory verse. The outer walls have miniature turrets over single or double pilasters. The *garbhagriha* is now surmounted by a plaster tower. The *navaranga* has only one of the four original pillars, the other three being modern. The central ceiling has been removed and glass windows have been set up to admit light to the interior. It is stated that during a Muhammadan raid, the *navaranga*, in which all the temple things were stored, was set fire to by the raiders, the marks of injury by fire being visible even now on the walls, pillar, etc. The *utsava-vigraha* or metallic image of the god is said to have been brought from Tinnevelly. The Narasimha temple consists of a *garbhagriha* surmounted by a stone tower, a *sukhanasi*, a central hall and a porch. The god is seated in the posture of meditation and is hence known as Yōga-Narasimha. The ceilings of the *garbhagriha* and *sukhanasi* have single lotuses, as also those of the *navaranga* with the exception of the central flat one which has nine lotuses. The outer walls of the *garbhagriha* and *sukhanasi* have a row of elephants at the bottom and above it five mouldings with delicate scroll and floral work, the whole forming the plinth. Above these come the usual pilasters and turrets. The porch has a ceiling with Lakshmī-Narasimha in the centre surrounded by eight other Narasimhas. In the *prākāra* or enclosure are three inscribed stones, two of them completely effaced and the third with only a few letters left here and there on it. The Dharmēsvara temple is Hoysala so far as the *garbhagriha* and *sukhanasi* are concerned, the other portions having been recently renovated. The *garbhagriha* is surmounted by a modern plaster tower. Its finely carved doorway has fine fascias on either side with well executed small figures, all the bottom ones on the right side being male and

those on the left female. The figures on the first fascias on both sides represent Manmatha and his wife Rati. The *sukhanasi* doorway has two niches at the sides enshrining as usual Ganapati and Mahishāsuramardini. The ceilings, which are about 1½ feet deep, are adorned with lotuses. The *navaranga* has two entrances on the north and east and four pillars supporting a good ceiling with a lotus of three concentric rows of petals. It has also a good doorway with Gajalakshmi on the lintel. The outer walls have single or double pilasters surmounted by turrets with occasional figures such as Mōhini, Bhairava, Siva, etc., between pilasters. One of the mouldings at the bottom has roaring lions with intervening lion heads. According to *E. C.* V, *Hassan* 116, this temple was caused to be erected in A.D. 1123 by Mārasingayya, father of Sāntale, the senior queen of the Hoysala king Vishnuvardhana.

The fourth Hoysala temple at Grāma is the Vīrabhadra, a double temple with two cells, the main cell enshrining Vīrabhadra facing east and the other facing north. It has an entrance porch with verandas supported by pillars which are carved on two sides with long pilasters surmounted by turrets. A good figure of Mahishāsuramardini, locally known as Kāli, which once occupied the south cell, is now kept in the *sukhanasi*. This is a eight-handed figure holding a discus, a conch, a sword, a shield, a bow and an arrow in six hands, the remaining two hands seizing the head of a demon and spearing him. Of the ceilings in the *navaranga*, which are all flat, the central one has 9 lotuses, while the others have one each except those in front of the cells and the entrance which have 4 each. There is also a *basti* in the village said to have been dedicated to Sāntinātha by Sāntale, queen of Vishnuvardhana. But the image now found in the *basti* does not appear to be the original one, inasmuch as an inscription discovered on its pedestal tells us that it represents the Jina Sumati and that it was set up by a merchant. There are also two Chaturvimsati-tīrthankara panels in the *basti*. According to the traditional account of the place, all the temples there were renovated by queen Sāntale, the work of renovation having begun in the *saka* year 1015 (A.D. 1093) as indicated by the chronogram *mayanaka*. The verse mentioning this fact runs thus:—

Mayanaka Salivāha-vatsare Srīmukhe tatha Vaisākha-sita-panchamyām divi prārambham atanot.

After narrating the story of the conversion of Vishnuvardhana to the Vaishnava faith by Rāmānuja at Tonnur as a result of exorcising the spirit that had possessed his daughter Padma, the account goes on to say that on Sāntale, who was childless, showing a leaning towards Jainism, Vishnuvardhana sent her with a large sum of money to Halebīd, and that on the way she restored the temples as stated above. Vishnuvardhana's successors protected the village for 235 years, and then Bukka and his successors for 325 years. The village was named Sāntigrāma because it was built by Sāntale. An inscription at the place states, however, that Vishnuvardhana granted Sāntigrāma to Sāntale in about A.D. 1123. The village has about 25 families of Hebbar Srīvaishnavas, being one of their early settlements. Markuli, a village two miles from Grāma, is said to possess a *panchakūta* or five-celled *basti*, as at Kambadahalli, the Jinas enshrined being Ādīsvara, Nēmi, Pārsva, Pushpadanta and Supārsva. There is also said to be a sixteen-armed figure of the Yakshi Chakrēsvari in the same *basti*.

Hangal.

Hangal.—A village in the Arkalgud Taluk.

On the outskirts of the tank called Perumāl Samudra at this place, so called after the name of the general of the Hoysala King Narasimha III, stands a small Isvara temple completely enveloped by a grove of tall trees. The temple is now in utter ruins but from the excellent workmanship which can still be seen inside, it must be presumed that it was once a structure of some architectural merit. The *garbhagriha* or the adytum and the *sukhanasi* or the vestibule are the only parts now standing. All the outer walls have fallen down and appear to have been rebuilt in brick and mortar sometime ago. The temple is neglected and no worship is performed. Both the *garbhagriha* and the *sukhanasi* ceiling are dome-like with the usual lotus bud hanging down in the centre. *Ashtadikpālakas* (guardian angels of the quarters) are beautifully carved on the sides of the octagon. There is a Nandi or a bull in front of the temple and also a broken image. The age of the temple is not definitely known. There is an inscribed slab lying in front of the temple dated A.D. 1302, which has no reference to the temple as it records only the grant of certain lands to one Manchannōpādhyāya of Hanugal.

Halebīd.—A village in the Belur taluk, 18 miles south of the railway at Bānavar, and 11 miles east of Belur, on the Belur-Bānavar road. Head-quarters of the Halebīd *hobli*. Population 1,297. Halebīd.

The village of *Hale Bīdu*, old capital, marks the site of the ancient city of Dōrasamudra, Dvārasamudra or Dvāravatīpura, the wealthy capital of the Hoysala kings, founded early in the 11th century. The city was taken by the Muhammadan general Kafur in 1310 A.D., and plundered of its immense wealth. In 1326 another Muhammadan army carried off what remained, and totally destroyed the city. The fallen king, after this event, took up his residence first at Tondanur (Tonnur, Mysore District), and then at other places far to the east of his dominions in the Tamil country.

The splendour of the city is attested not only by the account of the fabulous riches obtained from its conquest as related by Muhammadan historians, but by its architectural monuments, which still rank among the master-pieces of Hindu art. The most remarkable of these are the Hoysalēsvara and Kēdārēsvara temples. The latter was the smaller, and a gem of art. According to inscriptions, this temple was erected by Ballāla II and his wife Abhinava Kētala-Dēvi at the beginning of the 13th century. Fergusson, the great authority on architecture, described it as "one of the most exquisite specimens of Chālukyan architecture in existence and one of the most typical." He also points out that by a curious coincidence it was contemporaneous with the English cathedrals of Lincoln, Salisbury, and Wells, or the great French churches at Amiens, Rheims and Charters, of course without communication, and adds, "it is worthy of remark that the great architectural age in India should have been the 13th century which witnessed such a wonderful development of a kindred style (the Gothic) in Europe." This unique work of art, it is lamentable to state, is a thing of the past. Drawings of a hundred years ago show that it was then intact. But a photograph of about fifty years ago shows a banyan tree rooted in and growing

out of the Vimāna. This was allowed to continue s[illegible]nuvardhana without check, and in the course of about fi[illegible]dr as a result of had covered up the most beautiful part of t[illegible] daughter Padma, The roots thrust out the images and stones, ma[illegible] who was childless, were sent to Bangalore, Mysore and other places. The[illegible]rdhana sent her now removed, but it proved too late. A photograph [illegible] on the way shows what was then left. Detailed drawings [illegible]rdhana's made to scale of the different parts, the stones were [illegible] were now and the whole was virtually dismantled, with some [illegible]numbered never fulfilled, of erecting the building elsewhere. [illegible]intention, a number of the best statues were transferred to [illegible]Recently enclosures of the Hoysalēsvara temple and set up [illegible]the en- eventually an enclosure wall was provided for the Ked[illegible]here, but itself, and there the debris of the temple now [illegible]ārēsvara large Hoysalēsvara temple, though never compl[illegible]lies. The in better preservation. The marvellous elaboration [illegible]eted, is mental sculpture round the walls, and the general [illegible]of orna- tectural effect, have elicited from the highest [illegible]archi- rity on these subjects the opinion that "taken [illegible]author- it is perhaps the building on which the advocate [illegible]together architecture would desire to take his stand." [illegible]of Hindu

The restoration of the ruined temple of Kēdārēsvara at Halebīd has been carried out under the direction of the P.W.D. and the basement and other structural parts have been completed.

The plain Jain *bastis*, though cast completely into the shade by the ornate Brāhman temples, are also striking buildings. The city is said to have originally contained no less than 720 *bastis*. Three only now remain, those of Ādinathēsvara, Sāntīsvara and Pārsvanāthēsvara, the latter of which is the largest.

Around a small hill called Benne-gudda are pointed out portions of the old wall, and the site of the palace to the east. South of the palace was the *Āne Gundi* or elephant pit. The position of the royal stables is indicated by the fields still entered in the revenue accounts as the *lāya* (stables). Part of an aqueduct, by which the city was supplied with water

Halebe Ya[illegible]le ; [illegible]gachi, may be seen on the south. The *balapam* the railway [illegible]om the used in the sculptures is found on the Pushpagiri, Belur-Bānava the 6t[illegible]owers, near the town.
Population [illegible]male a[illegible]

The vi[illegible]ddesse[illegible] part that survived the general ruin was the potters' ancie[illegible]essa, se[illegible] which it is said was spared on account of the shelter [illegible]ano[illegible]orded by a potter to a distracted princess, whose two sons being beheaded at the instance of a royal mistress they had slighted, and herself forbidden the city, she cursed it as well as the royal family, predicting the speedy destruction of both, save only the potters' street. (See Vol. II under Hoysalas).

Though the celebrated Hoysalēsvara temple has been described by experts and information about it is available in published works, still a few more details about it may not perhaps be quite devoid of interest. The temple has four doorways, two on the east, one on the north and one on the south, with beautifully sculptured lintels containing the figure of Tāndavēsvara in the centre flanked by *makaras* on which Varuna and his consort are seated. At the north doorway there is only one *dvārapālaka* standing; at the first doorway on the east there is none, but at the second and at the south doorway there are two. In point of workmanship the south doorway is the best; and no wonder, as it is supposed to be the one through which the king entered the temple from his palace situated to the south-west. The big figure of Ganapathi in the south of the temple compound is supposed to have been at the south outer gate of the temple. At all the doorways there are at the sides of the steps two tower-like niches with two more opposite to them at some distance on the same level on the east but on a lower level on the north and south. Beginning from the right side of the north doorway runs along the whole of the east face of the temple up to the left side of the south doorway a *jagati* or parapet about 11 feet high, consisting of these friezes—(1) elephants, (2) lions, (3) scroll work, (4) horsemen, (5) scroll work, (6) *purānic* scenes, (7) *makaras*, (8) swans, (9) alternately seated and standing figures surmounted by a cornice with bead work, (10) miniature turrets with intervening lions and figures in front, and (11) a rail divided by double columns into panels containing figures, sometimes indecent, between neatly ornamented bands. Above this come perforated screens surmounted by the eaves. The

buttress-like structure in the middle of the east face forms an exception to this arrangement, because of pedestals and canopies as on the west face of the this there is a plain cornice and above this again with an ornamental gateway on the north, east and south the whole surmounted by eaves which differ considerably make from those of the rest of the east face. This anomalous structure, which encloses a small cell in the interior known as 'the dark room' and is the only portion on the east face with a row of large images, must be a later addition. It could not have formed a part of the original plan. The terrace on which the temple stands and which closely follows the contour of the building also proves this, seeing that no such structure is indicated in it. It may be noted here that in all temples which have a *jagati*, the rail or the uppermost frieze contains, as a rule, some indecent figures: that appears to be the portion reserved by sculptors for this purpose.

Beginning from the right side of the south doorway runs, above the frieze of swans, a row of large images with various kinds of ornamental canopies and pedestals decorated with scroll work along the whole of the west face up to the left side of the north doorway. There are also on the west face at regular intervals 6 car-like niches, about 15 feet high, in two storeys, on which we have only the first 4 friezes, the row of large images breaking off here. There are also a few large figures on the niches, but they are of a different size and on a different level. Each niche has two large figures on the outer right and left walls in both the storeys, the upper ones being sometimes excellently executed. In place of the *Purānic* frieze we have here a broader one containing standing figures with intervening miniature turrets. As the eaves of the lower storey in all the niches partly conceal the large figures on the wall on both the sides, it may perhaps be presumed that the niches are later structures. The number of large figures on the west face is 281, of which 167 are female and the rest male. Their position on the wall is as follows:—from the right side of the south doorway to the 1st niche 48, 30 female and 18 male; from the 1st niche to the 2nd 18, 10 female and 8 male; from the 2nd niche to the 3rd 18, 8 female and 10 male; from the 3rd niche to the 4th 113, 69 female

Halebe Ya... ale; from the 4th niche to the 5th 18, 11 female and the railway ... from the 5th niche to the 6th 18, 12 female and 6 male; Belur-Bānava... the 6th niche to the left side of the north doorway Population ... male and 21 male. The figures representing the gods The vill... goddesses of the Hindu pantheon may thus be analysed: ancie... nēsa, seated or standing, 4; Subrahmanya on peacock 1, under ... canopy of a sevenhooded serpent 2; Siva as Umāmahēsvara, 8, as destroyer of the demons Gajāsura, Jalandhara, Andhakāsura, etc., 25; Vishnu, seated or standing, 15, as Vēnugōpāla 12, as Varāha 2, as Narasimha 4, as Vāmana 1 and as Trivikrama 1; Brahma 4; Harihara 1; Daskhināmūrti 1; Bhairava, the only male nude figure, 6; Pārvati including Durga, Kāli, Mahishāsuramardini, etc., 18; Sarasvati, seated or standing, 9; Indra 2; Garuda 1; and Sūrya 1. There are also figures of Andhakāsura, Arjuna and Rāvana. Mōhini, the only female nude figure, occurs several times, adorned with serpents. The figure said to represent Dakshināmūrti wears a long robe and hood with a staff in the right hand and a disc called *chandrike* in the left instead of the fruit noticed at Javagal. It occurs, as a rule, along with Mōhini not only here but also in other rows. The *Purānic* story of Siva falling in love with Mōhini, a form assumed by Vishnu, appears to be indicated here. The other parts of the temple where we have large figures are the buttress-like projection referred to above in the middle of the east face and the shrine of the Sun to the east of the large Nandi-mantapa. On the former there are 29 figures, 18 female and 11 male, while on the north and south walls of the latter there are 21, 15 male and 6 female. It is said that corresponding to the shrine of the Sun there was also a shrine of the Moon to the east of the small Nandi-mantapa. A few noticeable features in the sculptures on the walls may also be mentioned here. In the 16 large figures from the south doorway whiskers and mustaches are beautifully shown. Several of the female figures, especially dancing girls, are represented as wearing breeches. Several horses are adorned with ornamental housings and horsemen as a rule wear long boots. In the *Purānic* frieze to the right of the 1st doorway on the east are seen figures with coats; to the right of the 2nd doorway, a figure with a long coat and *kammarband*; to the left of the 3rd niche the chariots of Rāma and Rāvana have spring wheels; to the right of the same niche is a figure with

a long coat and hood and a staff under the arm-pit, said to represent an officiating priest of the Kapalika sect; to the left of the sixth niche, in the battle between Karna and Arjuna, a soldier is using a telescope; and to the right of the same niche a seated figure of Dakshināmūrti wears a long coat with buttons. Curiously enough, the *Purānic* frieze on the projection to the right of the 6th niche is made similar to the corresponding frieze on the niche itself. This is apparently a mistake made by the sculptors, as nowhere else in the temple are the two friezes like each other, the one on the niches having nothing to do with the *Purānas* but simply bearing figures representing the 11 Rudras, the 12 Ādityas, the 8 regents of the directions the 24 *mūrtis* of Vishnu and so forth. About 90 labels mostly consisting of names of sculptors were copied on the outer walls. The names that occur several times are Manipalaki, Mabala, Ballana, Bochana, Ketana, Bama, Balaki and Revoja. The only label that was found explaining the *Purānic* scene above it was *Dusvasna vadhe*, a mistake for *Dussvasana vadhe*, (*i.e.*, the killing of Dussvāsa). The period of these short inscriptions may be supposed to be the middle of the 12th century, as *Belur*, 239 leads us to infer that the temple was built or completed in the reign of the Hoysala king Narasimha I (1141-1173). There were also found on the basement of the small Nandi-mantapa nearly 30 small inscriptions, consisting mostly of masons' marks such as *paduva* (west), *paduvala-badaga* (north-west), Indra (east), Agni-Indra (south-east), etc.

As is well known, the temple is a double one with a small intervening cell. Both are exactly alike inside with well-carved doorways and lintels and with beautifully executed *dvārapālakas* and female chauri-bearers at the sides. There are two niches on both sides of the doorway and two more a little beyond, facing north and south. There is, however, an additional niche in the south temple to the right of the south entrance. The lower panel of every niche has the figure of a man stabbing two tigers on both his sides. The four pillars in the *navaranga* of both the temples had each 4 standing figures on the four faces fixed on the capital; but now there are only 6 left in the north temple and 5 in the south. It is probable that every pillar on the east face had such a figure standing out on its capital and supporting the eaves above as in Belur temple, but all that we have now

are two figures at the second doorway on the east. These images are known as *madanakai* figures in Kannada. They are mostly female. The small cell between the temples has a porch and two niches on both sides at some distance. Opposite to this cell is 'the dark room' enclosed by the buttress-like projection on the east. The ceiling panels in the interior, though comparatively large in size, do not show very good work. A new inscription was discovered on the steps of the 2nd doorway on the east. Two mutilated scupltures of the Hoysala crest, *i.e.*, of Sala stabbing the tiger, are lying in the compound, one near the big figure of Ganapati in the south and the other to the south of the large Nandi-mantapa. It is not clear where these were placed formerly. The inscribed pillar to the south of the temple in the compound was closely examined. The inscription on it, Belur 112, which records the self-sacrifice of a general named Lakshma and of his wife and followers on the death of Ballāla II, is unfortunately unfinished, stopping in the middle of a verse; and it is not known where the record is continued. The top portion of the pillar is gone. Around the middle portion are sculptured 8 male figures several of which are represented as cutting off their own heads with swords. The north-west figure on the pillar is interesting as it affords another illustration of the practice of "offering the springing head" (*siditale-godu*) by a devoted servant on the death of his master. The figure is seated with folded hands in front of a bowed elastic rod with its cut-off head springing up with the rebound of the rod. The south-east figure holds its own cut-off head by the hair with the left hand, while the west figure is in the act of cutting off the head holding the top-knot of the hair with the left hand. The others are in various stages of preparation for the self-sacrifice. Most of the figures wear a *todar* or badge on the left leg as a mark of devotion to their master and determination to die with him.

The large mound in the south-west of the compound of the Hoysalēsvara temple represents, no doubt, the site of a former temple. Further, it is very likely that there was an inscription relating to the construction of the Hoysalēsvara temple set up somewhere near the south doorway as also a stone at the same place on which the unfinished epigraph on the pillar near the mound was continued. Unfortunately, neither of them is now

forthcoming. It is just possible that the mound may have one or both of them buried in it.

The Jaina temples at Bastihalli are remarkable for their workmanship. They are 3 in number, standing in a line, all facing the north, the middle one being a small plain building. The temple to the west has an image of Pārsvanātha, about 14 feet high. The *navaranga* is very beautiful with a well-carved circular ceiling panel, about 12 feet in diameter, and black stone pillars, beautifully polished and apparently turned in a lathe, which are elegantly decorated with bead work. Such fine pillars are not found anywhere else in the State, though a few of the same kind but of comparatively inferior workmanship are seen in the *navarangas* of the Belur temple and of the Akkana-basti at Sravana-Belgola. There are 8 niches, 3 to the right and 3 to the left facing one another with 2 more at the sides of the outer entrance. It is probable that each contained a figure once, but now all are empty. There is also in the *navaranga* a stout seated figure of Sarvahnayaksha to the right of the inner entrance and a figure of Kūshmāndini in the *sukhanasi* or vestibule seated to the left. The image of Pārsvanātha is, as usual, flanked by his Yaksha and Yakshi, *viz.*, Dharanēndra and Padmāvati. The front *mantapa*, which has also a good ceiling panel, is supported by pillars which are ornamented with bead work. The outer walls of the *garbhagriha* have some sculptures at the top. The stone containing the old inscription *Belur* 123, which had been lying near the Lakkanna-Vīranna temple to the south of Halebīd, was directed, for greater safety, to be removed and placed at the entrance of this temple. The middle temple, which is dedicated to Ādinātha, has a small image, about 2½ feet high flanked by Gōmukha and Chakrēsvari, the usual Yaksha and Yakshi in this case. In the *navaranga* there is a seated figure of Sarasvati to the right and Ganadhara's feet to the left, both enshrined in a porch-like *mantapa*. The original image of Ādinātha, a stout seated figure about 3 feet high, is, owing to mutilation, now kept in the *navaranga* of the temple to the east. The latter, dedicated to Sāntinātha, is similar in plan to the first temple, but without any carving whatever. The doorways of both the temples are nearly 13 feet high. Sāntinātha, about 14 feet in height, is flanked by Kimpurusha and Mahamanasi, his usual Yaksha and Yakshi.

In the *garbhagriha* there is a flight of steps on both the sides to reach the head of the image for anointing purposes. With some difficulty a photograph was taken of this image. Three inscriptions have been discovered on the pedestals of the chief images in the three temples.

The Kēdārēsvara temple resembles the Kēsava temple at Sōmanāthpur in some respects: the terrace on which it stands is supported at the angles by figures of elephants facing outwards; and the row of large images on the walls begins on the east face at the corners on both sides of the entrance where the *jagati* or railed parapet ends. The friezes on the outer walls are the same as those in the Hoysalēsvara temple with one exception, *viz.*, in place of lions there we have horsemen here. But the figures of this temple are smaller and sharper in outline and sometimes more elegantly executed. As portions of some of the friezes do not belong to this temple, the incongruity is, as a matter of course, marked in several places. The number of large figures now found on the outer walls is 176, of which 90 are male and the rest female. This proportion appears to be exceptional as in most temples of this kind the female figures always outnumber the male. On the south face are two labels stating that the figures above them were executed by the sculptor Maba. But it is doubtful whether these images originally belonged to this temple. Here also we have on the west wall a figure of Dakshināmūrti with the usual long coat and hood, but wearing, in addition, a neck ornament and sandals with a snake entwined round the right hand. The temple has 3 cells, that in the north having now no doorway. The south cell has the jambs of a Vishnu temple with the lintel of a Siva temple placed over them. Each cell has 2 niches at the sides. The niche in the south-west is unlike the others in formation; this is unusual. The ceiling panels are flat except the four in the middle *ankanas*. In the compound are strewn in confusion sculptures and architectural members brought from the ruins of several temples in Halebīd in connection with the restoration of this temple It has to be mentioned here that as a result of the vandalism of ignorant contractors in their eagerness to procure carvings and slabs for the restoration work, many fine sculptures and inscription stones have been broken or destroyed.

The buttress-like projection on the east face of the Hoysalēsvara temple has a row of 31 large images, of which 19 are female. The gods and goddesses represented are Vishnu 2, Siva 3, Brahma and Sarasvati 2. The other figures represent attendants, chauri-bearers, etc. One of the female figures is a signed image executed by Dasoja. Every pillar on the east face of the temple had once a *madanakai* or bracket figure on its capital as at Belur as is evidenced by the sockets on the capitals. Now, however, only three such figures are left, two at the east doorway of the north shrine and one to the right of the buttress. The scroll-work friezes (the 3rd and the 5th) around the temple have small figures in some of their convolutions in some parts, as around the south shrine, all the convolutions have them. The 9th frieze above that of the swans has standing figures in projecting niches with intervening seated figures in niches further back. The seated figures are mostly Yakshas, some holding a flower in the right hand, the other hand being placed on the thigh; some holding a fruit in the right or left hand; and some holding both a flower and a fruit. In some parts musicians take the place of the Yakshas. The projecting niches have dancing or dressing female figures with some gods and male figures here and there. At the corners this frieze has roaring lions on both the sides. The same is the case with the rail which contains mostly female figures, some with the face of a horse representing perhaps the Kimpurusha variety of the demi-gods. There is also a solitary Jina figure on the rail. In the *makara* frieze (the 7th) there are tiny human figures either standing or seated and in some cases riding the *makaras*. In front of the miniature turrets above the cornice are small seated figures holding garlands or playing on musical instruments. Attached to the outer walls of the *garbhagriha* of both the north and south shrines in the three directions are six car-like niches in two storeys with beautifully carved figures on the outer walls. The outer walls of the lower storeys have, as a rule, Umāmahēsvara on one side and Lakshminārāyana on the other, while those of the upper storeys have Bhairava on both the sides. The right outer wall of the upper storey of the north niche of the north shrine has in place of Bhairava a figure of Sūryanārāyana with four hands, the upper ones holding a discus and a conch and the lower ones lotuses. The lower storeys of the niches

around the south shrine as well as the upper storeys of those around the north shrine have female *dvārapālakas* or door-keepers with roaring lions at the sides represented as attacking a man seated below. The lower storeys of the niches around the north shrine have, on the other hand, male door-keepers, while the upper storeys of those around the south shrine have none. The tower-like niches or pavilions in front of the entrances have three friezes, elephants, lions and scroll work on the base and screen work on the side walls. It is worthy of note that, unlike the temples at Belur, Nuggihalli and Sōmanāthpur, this temple has very few individual signed images, though signatures of a large number of sculptors occur on the friezes and the basement. Some of these friezes have been reproduced in the *Indian Antiquary* for May 1915 by Mr. Vincent A. Smith, M.A., from photographs supplied by the State Archæological Department.

Inside the temple there is also a niche to the left of the north entrance so that the number of niches in the interior is 12 in all. There are 25 large ceilings, oblong in shape, which are all flat, though one foot deep. Each shrine has 11, 9 in the *navaranga*, 1 in the *sukhanasi* or vestibule and 1 in the east porch. There is also one in the south porch. The corresponding one in the north porch has disappeared; a modern terraced roof is now in its place. Two more come between the north and south shrines. The central ceiling of the *navaranga* of the north shrine has in the middle panel Tāndavēsvara flanked on the right by Brahma and on the left by Vishnu; in the upper two seated female figures flanked on the right by Subrahmanya and on the left by Ganapati; and in the lower dancing female figures with attendant musicians. The other ceilings of the *navaranga* have the respective *dikpālakas* or regents of the directions in the centre, while the one in the porch has dancing Ganapati for its central figure. All the ceilings of the south shrine have Tāndavēsvara in the centre with the *dikpālakas* around. The same is the case with one of the two middle ceilings, the other having Narasimha for its central figure in place of Tāndavēsvara. It is noteworthy that the pediments of the east doorway of the north shrine and the south doorway are sculptured on the inner side also.

The larger Nandi-mantapa is supported by 30 old and 2 newly set up pillars and has 9 large flat ceilings, some with 9 and some with 15 panels. The bull is 13 feet long, 6½ feet broad

and 8½ feet high. The ears are missing. The north and south outer walls of the *mantapa* have a row of 23 large images of which only 6 are female. The gods and goddesses represented are Brahma, Vishnu and Siva, the same with their consorts, Narasimha, Varāha, Vēnugōpāla, Tāndavēsvara, Bhairava 4, Garuda, Sarasvati and Mahishāsuramardini 2, the remaining figures consisting of drummers, attendants, etc. The smaller Nand mantapa is supported by 19 pillars, the central four being bigger than the others. The bull here is 10 feet long, 5 feet broad and 7½ feet high. It is made of hard polished stone and is fortunately intact. Some repairs have been done to the temple.

A few other temples in the village may be mentioned. In the Ranganātha temple, a small neat building with a well-carved image of Ranganātha, two inscriptions were found on the beams. The Vīrabhadra temple has a row of large figures on the walls of the *garbhagriha* with the Hoysala crest in front of the tower The Hoysala crest is also found in the Rudradēva temple to the south-west of the travellers' bungalow. The ruins of the five temples known as Panchalingēsvara are situated to the west of the travellers' bungalow. It was from these that a large number of sculptures was obtained for restoring the Kēdārēsvara temple. The figures, sculptured slabs, pillars and beams that are still left in the ruins lead us to the conclusion that these temples, though small, were not very inferior to the Hoysalēsvara temple in artistic beauty. Two interesting inscriptions have been discovered near the hillock known as Bennegudda one on a large slab near the *Nelamālige* or underground cellar to its north and the other on a boulder to its east. The former is an important record of the time of the Hoysala king Narasimha III, while the latter is of interest as it refers to a channel led off from the Yagachi, the river that flows by Belur, for the water-supply of the Hoysala capital. The *Nelamālige* mentioned above is supposed to have been an underground cellar of the palace during the Hoysala period and a hole with a stone pit is pointed out as its entrance. The inside is mostly filled with earth. This place has been noted down for excavation by the Archæological Department.

The Vīrabhadra temple, above referred to, is a small Hoysala structure surmounted by a stone tower and the Hoysala crest. It has two elephants at the sides of the entrance and a frieze

16 large figures on the outer walls of the *garbhagriha* and the *sukhanasi*. The *navaranga* appears to be a later addition. Of the 56 figures, several of which are unfinished, 30 are female. The figures consist of Vishnu and his forms such as Lakshmi-nārāyana, Vēnugōpāla, Narasimha and Varāha; Siva as Umāmahēsvara, Dakshināmūrti and Tāndavēsvara; Brahma, dancing Ganapati, Sūrya, Bhairava, Garuda, Arjuna shooting the fish, Sarasvati, Kāli, Durga, Mahishāsuramardini and Mōhini, besides several others representing drummers, musicians and attendants. To the north of the Vīrabhadra is the Guddalēsvara, also a Hoysala temple, but completely ruined. Supported by good pillars and 12 pilasters, the *navaranga* has 9 ceilings, about 1½ feet deep, ornamented with lotuses. Traces are also found of the niches which once adorned the *navaranga*. The tower is gone. The temple had also a two-pillared porch. The outer walls have no figure sculpture but only mouldings and pilasters. There is a good but ruined pont po the right of the temple. Judging from its *mukhamantapa* or front hall and the ornamental entrance porch, the Ranganātha temple also appears to be a Hoysala building. But the *navaranga*, which has perhaps been newly built, looks Dravidian. The Rudrēsvara is a small shrine surmounted by a stone tower and the Hoysala crest like the Vīrabhadra. Attached to it are two more shrines surmounted by stone towers, all the three standing in a line. At the old entrance of Halebīd is to be seen an inscription built into the ceiling. It is dated 1189 and refers to a battle between the Hoysalas and the Kalachūryas.

The restoration of the Kēdārēsvara temple has been completed. The scattered sculptures are arranged around the compound wall. The outer entrance to the temple is on the north. Three flights of steps leading into the temple have been built on the north, east and south. At the sides of the north flight of steps are set up figures of Tāndavēsvara and Umāmahēsvara. which they are made to stand on pedestals belonging to other gods; for figures of Aruna and seven horses sculptured on the pedestal of Tāndavēsvara clearly show that it once belonged to Sūrya, while the figure of Garuda on that of Umāmahēsvara marks it. out as the pedestal of Vishnu. These incongruities might have been avoided by those in charge of the restoration. A more serious incongruity is the doorway of the south cell the interior

of which has a pediment sculptured with Tāndavēsvara set ov jambs sculptured with Vaishnava *dvārapālakas*. To adm light to the interior a sheet of glass has been inserted in the ro between the *garbhagriha* and the *sukhanasi*. This is a goo idea. The temple has 13 large ceilings, 9 in the *navaranga*, in the *sukhanasi*, 2 in the side cells and 1 in the front porc Of the 4 in a line in front of the main cell, the first is flat, whil the rest, adorned with lotus buds, are about 2½ feet deep. Th remaining ceilings, which are all flat, though 1 foot deep, a marked with lotuses. Several of the figures on the outer wal did not originally belong to the temple. They have been pr cured from other ruined temples during restoration. Still, few details about the figures now to be seen in the temple ma be of some use. The figures representing gods and goddess may be grouped thus:—Vishnu 12, the same as Lakshminārāya 2, as Varāha 2, as Trivikrama 2, as Vāmana 2, as Gōvardhan dhāri 2, as Kāliyamardana 2, as Vēnugōpāla 2, and as Rāma Brahma 3; Siva 2, the same as Tāndavēsvara 8, as Um mahēsvara 4, as Dakshināmūrti with sandals and snake or ment 1, and as Gajāsuramardana 1; Ganapati 1; Bhaira 5; Manmatha 2; Garuda 2; Sarasvati 9; Durga 5; Mahish suramardini 1; and Mōhini 4. There are also figures of Arju shooting the fish and Rāvana lifting the Kailāsa mountai The remaining figures represent drummers, musicians, danci or dressing females and attendants. Among noticeable scul tures may be mentioned two monkeys holding between the what looks like a fruit, said to represent a *linga*; a four-arme female figure resembling Sūryanārāyana, bearing in the upp hands a discus and a conch and in the lower lotuses; a mal figure with a *kaupīna* (or piece of cloth worn over the priva parts) and snake ornament blowing a horn; a standing monk with a *kaupīna* and large ear-rings; and a huntress shooting parrot. A figure of Sarasvati newly set up to the right of the e flight of steps is a signed image executed by the scul Haripa. There is also another on the south wall, a female fig executed by Maba.

Hallimysore.

Hallimysore.—A village in the Hole-Narsipur Taluk. Population 666.

An old *vīragal* of the time of the Ganga king Mārasimha

(961-974) is to be seen here. The village appears to have been a place of some importance at one time. According to tradition, it was the capital of an old kingdom, and several of the villages around the place are said to have once formed its suburbs. It is said that Gōhalli had the king's cows, Kallahalli his milch cows, Tējūr his horses and Kannambādi his elephants. The king's barber lived at Kētanhalli and the other barbers at Bada-Kētanhalli. The stones used for the old Kannambādi fort were gigantic in size. Some people seem to think that the Mysore kings had their residence here before Mysore became their capital.

Haranhalli.—A town in Arsikere Taluk, 5 miles south of the *kasba*, on the Hassan-Arsikere road. Till 1882 headquarters of a taluk of the same name. It is now a municipality. Haranhalli.

Population in 1921	Males	Females	Total
Hindus	905	801	1,706
Muhammadans	177	153	330
Total ..	1,082	954	2,036

The fort is said to have been erected in 1070 A.D. by a chief named Sōmēsvara Rāya. The large Nagati tank was named after his daughter. There are several fine temples, partly in ruins, and other monuments, without the fort walls, which indicate the existence of a large city in former times. The inscriptions that are legible belong to the Hoysala rule.

Among the more important temples above mentioned are the Chennakēsava and the Sōmēsvara, which are good specimens of Hoysala architecture. They were built in the 13th century. In both the temples there are rows of elephants, etc., on the outer walls as in the Hoysalēsvara temple at Halebīd, which

they resemble in the interior also though the area is much smaller, and the towers are in a good state of preservation. The Sōmēsvara temple is in an unfinished state as regards its exterior owing probably to some political trouble intervening at the time of its construction, portions of the rows of animals, etc., on the outer walls and nearly half the tower being left uncarved. The Chennakēsava temple is well preserved while the Sōmēsvara temple has been woefully neglected. The northern wall has in part fallen down. But there cannot be much difficulty in restoring it as all the stones are lying on the spot. This charming little temple has been conserved under orders of Government and the idea of restoring it has been suggested by the Archæological Department.

The later history of the place is the same as that of Arsikere (see above).

Municipal Funds	1919–20	1920–21
Income	1,505	1,756
Expenditure	1,586	1,636

Harihara-pura.

Hariharapura.—A small village in the Hole-Narsipur taluk, situated near the border of the Channarāyapatna Taluk, about 6 miles to the north of Grāma. Population 396.

The temple in the village is a neat little structure after the model of Dodda Gaddavalli temple. It faces east, is *Trikutāchala* in plan and consists of three *garbhagrihas*, one *sukhanasi*, one *navaranga*, and a porch. Each of the *garbhagrihas* measures 8′ 7″ × 8″, and the *sukhanasi* which is in front of the west cell measures 7′ 8″ × 7′ 6″. The *navaranga* and the porch are squares measuring 18′ and 11′ respectively. The central platform in the *navaranga* is 10′ 6″ square. There are two elegantly carved niches in the *navaranga* and one on each side of the *sukhanasi* doorway. Elephants are placed on either side of the flight of steps leading to the temple in front of the porch. The ceilings in the temple are ordinary but very well carved and cr[illegible] outline. The central one of the *navaranga* is flat and con[illegible]imha

Ashtadikpālakas with Krishna in the central panel. All the others are deep dome-like ones ornamented with lotus buds in the centre. Rati and Manmatha are carved on either side of the *sukhanasi* which has been provided with fine perforated screens. There are no images in the temple. The first central panel of the pedestal of the image in the west cell has got a bull and Garuda carved; and a crocodile and an elephant are carved on the side panels of the same. The pedestal in the south cell has a peacock and that in the north cell has *garuda*. The lintel of the west *garbhagriha* has Harihara flanked by chauri-bearers; those of the north and south cells have Ranganātha and Sarasvati respectively. It may therefore be easily inferred that Harihara, Sarasvati and Ranganātha were the deities for which the temple had been dedicated, the first one being considered the chief deity and giving its name to the village. The niches in the *navaranga* also are empty. From the figure of a mouse carved on the pedestal in the south niche, it can be presumed that the image of Vignēsvara stood there. The pedestal in the north niche is missing, but a beautiful image of Lakshmi-Narasimha lies mutilated near it. This might have been inside the niche originally. It was reported that the images of this temple were removed about 20 years ago by Mr. D. Devaraj Urs, the then Deputy Commissioner of Hassan, for being shipped to Denmark in connection with an exhibition there. Gajalakshmi and Vēnugōpāla are carved on the lintels of the *sukhanasi* and *navaranga* respectively. The *gōpuras* are built of thin horizontal courses of plain stones as in the case of the temple at Dodda-Gaddavalli. Only the western *gōpura* has got a projection in front which has Tāndavēsvara carved on it.

There is an inscribed slab in front of the temple which has been noticed in *Hassan* 62, (*Epigraphia Carnatica* V). The inscription is completely effaced. It is dated *Saka* 1255. It is difficult to decide whether this is the date of the construction of the temple or not. On the whole, the temple, though small, is beautiful in appearance and the carvings inside show the fine artistic taste of the sculptors employed.

Hassan.—A taluk in the centre. Area 475 square Hassan.
outerlies. Head-quarters at Hassan. Contains, including the

Alur sub-taluk, the following *hoblis*, villages and population :—

Hoblis	Villages	Hamlets	Villages classified				Population
			Government	Sarvamanya	Jodi	Kayamgutta	
Alur ..	56	7	53	..	2	1	11,143
Dudda ..	77	..	73	..	4	..	20,296
Grāma ..	74	..	71	..	3	..	19,325
Hassan ..	80	..	75	..	4	1	28,150
Kattaya ..	77	..	73	1	3	..	19,549
Kundur ..	67	20	61	..	5	1	8,855
Pālya ..	58	10	50	..	7	1	7,242
Sāligrāme ..	83	..	80	..	3	..	14,300
Total ..	572	37	536	1	31	4	128,860

Principal places with population.

Hassan 8,097, Grāma 2,057, Alur, 1,894, Kattaya 891, Ponnāthur 861, Dudda 674, Sāligrāma 539, Kundur 388, Bhaithur.

The Hēmāvati forms the southern boundary. The Yagachi flows through the west from north to south, receives most of the small streams, and joins the Hēmāvati near Gorur. But a considerable water-course, running down through the east to the Hēmāvati, forms a chain of numerous tanks. The Yagachi is dammed near Hassan, and supplies the Halvagal channel, six miles long. In the north is a group of hills called Sīge-gudda. There are some low hills on the south, separating the taluk from Arkalgud and Hole-Narsipur.

The south-western *hoblis* are partly Malnād, Pālya being the most so, with fine breezy uplands, presenting in some parts the appearance of grassy open downs, and in others being covered with small scrub jungle. The climate and soils here are well suited to the production of rice of a superior description, but sugar-cane is raised only under special [illegible] tanks. Dry cultivation is little esteemed, and a crop [illegible]

in three years is often deemed sufficient. Some 1,285 acres have been taken up for coffee. In the east of the taluk, the villages are far apart, with extensive stretches of waste land which support large flocks of sheep. The soils, which run through many gradations, from light sandy grey to rich dark brown, are superior in the vicinity of the Yagachi river, but deteriorate on the uplands as the river is receded from. Ragi is the staple crop in dry lands and rice in wet, with a fair proportion of sugar-cane. Dod-ragi is grown in the east, but gid-ragi in the west, which admits in good years of an after crop of horse-gram. Fields in the east not adapted for ragi are largely sown with chillies, between rows of castor.

Hassan is the carrying taluk for the coffee districts which border it on the west, and supplies nearly all the carts required in this and the Kadur District. There is much good pasturage, and the large Sige gudda kāval, belonging to the Amrit Mahal, can maintain 2,500 head of cattle.

The taluk was included successively in the Chālukya and Hoysala dominions. It afterwards formed part of Balam and shared the fortunes of that province. It was incorporated with Mysore in 1690 by treaty with Ikkēri.

The culturable area of the taluk is distributed as follows, according to the settlement which was introduced with effect from 1922-23 :—

	Acres.	Total
Occupied area.		
Dry	98,191	
Wet	25,103	126,915
Garden	3,621	
Unoccupied area.		
Dry	10,715	
Wet	266	10,995
Garden	14	
Kharab land	117,984	.. 117,984
Inam	8,744	.. 8,744
	Total area	.. 264,638

The total revenue demand for the year 1923-24 was Rs. 2,55,310.

The average rainfall at Hassan for 25 years (1896 to 1920) is 34·64. The fall in the west is probably about 65 inches.

The Bangalore-Mangalore trunk road by the Manjarābād Ghat runs through Hassan, and from this town there are roads north to Arsikere—with a branch from Dudda north-east to the railway at Tiptur,—north-west to Belur, south to Arkalgud—with a branch from Kattaya west to Hoskote,—and south-east to Hole-Narsipur.

Hassan.

Hassan.—The chief town of the District, situated in 13° N. lat., 76° 9′ E. long., 25 miles south by west of the railway at Arsikere, and a Municipality.

Population in 1921	Males	Females	Total
Hindus	3,225	2,786	6,011
Muhammadans	685	627	1,312
Jains	199	184	383
Christians	154	233	387
Jews	3	1	4
Total ..	4,266	3,831	8,097

The original town was at the adjacent village of Chennapatna. This was founded in the 11th century by Bukkana or Bukka-Nāyak, said to be an officer despatched by the Chōla king to put down the depredations committed by neighbouring petty chieftains. In this enterprise, he succeeded so well that he received permission to erect a fort and *petta* on the site of his encampment. He named the place Chennapatna, the handsome city, and made the large tank between it and Hassan. After a prosperous rule of 43 years, Bukka-Nāyak died and was succeeded by his son Būchi-Nāyak, who after 6 years was followed by his son Chennappa-Nāyak, and he was followed after 45 years by his son Būcha-Nāyak. The latter died after 50 years wi[illegible] leaving male issue.

Chennaptna was then conferred by the Hoysala kings on Sanjīva-Krishnappa-Nāyak. On one occasion a hare which he had started took to the town and entered the gates. While in great distress at this bad omen, Hāsin-amma, the smiling goddess, appeared to him and directed him to build a fort on the spot whence the hare had started, and where he would find her image. This he did and named the place *Hāsana* after her. The present town therefore dates from the end of the 12th century. The *Sthala-purāna* derives its name from a contraction of Simhāsana-pura, and hither Janamējaya is said to have come.

Hassan was included in the province of Balam and partook of its fortunes until annexed to Mysore in 1690, during the reign of Chikka-Dēva-Rāja-Wodeyar.

In the European cemetery here lie buried a number of planters who built up the coffee industry. The tomb stones date from 1867. A tomb of some interest is that of Dye Thiseltone-Dye, who died on 3rd January 1888 aged 41 years.

Municipal funds	1916–17	1917–18	1918-	1919–20	1920–21
Income ..	16,192	19,852	30	38,065	26,235
Expenditure	11,410	17,692	18	30,937	29,765

Hemavati.—Golden, also called in Kannada *Yenne Hole*, oily or shining river. One of the chief tributaries of the Cauvery. It rises just beyond the limits of the District, at Jāvali, near Melbangādi, in Mudgere taluk, and flowing south is joined near the head of the Bund Ghat by the Sōmāvati. Continuing south through Manjarābād, past Saklespur, it receives from the south the Aigur river, near the place of that name, and the Kete halla at the Coorg frontier. Thence turning east, it crosses a small portion of Coorg, and re-entering Mysore receives from the north the Yagachi near Gorur. With an easterly course it flows past Narsipur to Ganni, some distance beyond which it bends round to the south, and runs down into the Cauvery, Hēmāvati.

near Hoskote, in Krishnarājpet taluk. Its length within this District is 113 miles.

Its waters are dammed in several places, from each of which channels are led off. Only two are now in this District. The first dam is the Srīrāmadēvar *anicut* in Hole-Narsipur taluk. This work was originally constructed of rough stone by Danāyaka Hebbāraiya in 1533. It afterwards breached, and was three times repaired during the administration of the Dewan Pūrnaiya. The dam was 1,000 feet long and 24 feet high. In 1863 it again breached, since when a new *anicut* has been erected by the Public Works Department, at a cost of Rs. 2,78,504, a little below the former spot, on the principle now adopted of making the dam water-tight, which none of the others are. Two channels are led off from it, the Uttara or North channel, 51½ miles in length, on the left bank; and the Dakshina or South channel, 21 miles long, on the right. The former irrigates 5,604 acres, and the latter, which runs through the town of Hole-Narsipur, 606 acres. The Madapur anicut, ten miles below Hole-Narsipur, breached in 1863. The channels under it irrigated 417 acres.

The Hēmāvati is crossed at Saklespur by a fine iron girder bridge of four spans, formed by lattice girders, each 120 feet long and resting on cylinders. It was finished in 1870 at a cost of Rs. 1,94,620.

The river is fabled to be the daughter of Daksha and wife of Īsvara. The insult put upon the latter in not being invited to Daksha's sacrifice led to her casting herself into the fire, from which, when rescued, she was of the colour of gold (*Hēma*). Becoming incarnate as the daughter of Himavat, she performed penance with the view of being reunited to Īsvara, who appeared to her and directed her to take the form of a river for the good of the world.

Heragu.

Heragu.—A village in Dudda *hobli* in the Hassan Taluk. Population 688.

There are two temples and one *basti* in the villag most important being the Kīrti-Nārāyana temple. I

inscription stone which stands by the side of the porch and which is well preserved by the village people by means of another slab of stone placed against it (*Hassan* 61), it is called Jaita-Nārāyana. The temple faces east and consists of a *garbhagudi, sukhanasi, navaranga* and a porch. The image is about 7′—6″ high including the *prabha* behind it and stands on a pedestal 1′—6″ high, which has got Garuda, carved on it as usual. The image holds *lotus* and *mace* in the two back hands and *discus* and *conch* in the two front hands. The god is flanked by Srīdēvi and Bhūdēvi. *Dasāvatāras* are carved on the *prabhāvali*. The processional image, however, has not got all the attributes and those which it has are not in the same order as in the main image. It has got *conch* and *discus* in the back hands; and a *mace* in the front left hand while the front right hand is in the *abhaya* pose. According to the inscription mentioned above, the temple was built in the *Saka* year 1139, *i.e.*, 1217 A.D. It is built in the early Hoysala style with plain, straight, outer walls and step-like tower of uncarved blocks. The finial or *kalasa* is very fine. In front of the tower above the *sukhanasi* ceiling, a fine Garuda has been carved, the head of which is unfortunately missing. The *navaranga* ceilings are all well-carved; figures of Nammālvār, Bhāshyakāra and Ganapati are placed therein. The *garbhagudi* lintel has got the figure of Nārāyana, the *sukhanasi* lintel has got Kālingamardana and that of the *navaranga* Vēnugōpāla. The other temple in the village is called Kamatēsvara and consists of a *garbhagudi, sukhanasi*, and a *navaranga*. To the right of the *sukhanasi* is a room in which an image of Isvara with Pārvati sitting on Nandi is kept. The *sukhanasi* lintel has Gajalakshmi carved on it and in the *sukhanasi* are kept two Basavas (bulls) and an image of Bhairava. The temple is unimportant architecturally. The Jain *basti*, though a heap of ruins, is more important architecturally than either of the two temples described above. The inscription stone which is in front of it (*Hassan* 57) tells us that this *basti* was built in the *Saka* year 1077, *i.e.*, 1155 A.D., and was dedicated to Pārsvanātha. It is thus nearly a century older than the Kīrti-Nārāyana temple; but is still far superior in workmanship and ornament as can be seen from the remains of portions of the *basti* still intact. Some of the carvings are so crisp and the colour of the stone so fresh that if portions are bodily removed and built

elsewhere they can easily pass muster for a newly chiselled work. It is said that the Jaina image that was in the *basti* was removed by some Government officer thirty years ago.

Hole-Narsipur.

Hole-Narsipur.—A taluk in the south-east. Area 233 square miles. Head-quarters at Hole-Narsipur. Contains the following *hoblis*, villages and population :—

Hoblis	Villages	Hamlets	Villages classified				Population
			Government	Sarvamanya	Jodi	Kayamgutta	
Dod Kadanur..	33	55	77	1	5	..	26,252
Halekote ..	79	16	75	..	2	2	16,953
Hole-Narsipur..	67	50	57	5	5	..	20,817
Total ..	229	121	209	6	12	2	64,022

Principal places with population.

Hole-Narsipur 6679; Jodi Hariharpur 1669; Gubbi 997; Thathunhalli 957; Uddur; Hosahalli 849; Dod Kadanur 817; Doddahalli 796; Hale Mysore 666; Tejur 664; Malali 644; Kunche 603; Bidarakka 588; Halekote 412.

The Hēmāvati runs through the taluk from west to east, and then turning south, forms a good part of the eastern boundary. The channels drawn from it are, the North channel of 51½ miles, and the south-channel of 21 miles, both led off from the Srīrāmadēvar dam. Another dam, the Madapur, is breached. Near Hole-Narsipur are a few isolated hills. Except for the channel irrigation, the taluk may be described as sterile. As the river is receded from, especially to the south, the uplands become bleak and unpromising. Even under the channels, the soils are not very good, and in the taluk generally they are decidedly poor.

The taluk seems to have been in the possession, in the 12th century, of a chief named Narasimha-Nāyak, who also owned Channarāyapatna. It was conquered from his descendants in 1667 by Dodda-Dēva-Rāja of Mysore.

The culturable area of the taluk is distributed as follows, according to the resettlement which was introduced with effect from 1923-24 :—

	Acres.	Total.
Occupied area—		
Dry	52,424	
Wet	9,158	63,371
Garden	1,789	
Unoccupied area—		
Dry	3,752	
Wet	39	3,793
Garden	2	
Kharab land	46,936	46,936
Inam	2,745	2,745
Total ..		1,16,845

The total revenue demand for 1891-2 (15 months) was Rs. 1,05,716 and for 1892-3 it was Rs. 1,19,172. It is now Rs. 1,19,172.

The average rainfall for 36 years (from 1888 to 1923) at Hole-Narsipur and for 27 years (1894-1923) at the other stations was as follows :—

Months	Hole-Narsipur	Sri Rāma-dēvar dam
January	0·04	0·07
February	0·14	0·20
March	0·43	0·46
April	2·06	1·74
May	4·02	4·36
June	2·54	3·36
July	3·45	4·28
August	2·29	2·63
September	3·08	3·13
October	6·19	6·14
November	2·45	3·03
December	0·61	0·52
Year ..	27·30	29·32

The Mysore-Hassan road runs through the taluk from south-east to north-west, and is crossed at Hole-Narsipur by the

Channarāyapatna-Arkalgud road, running from north-east to west. There is also a cross road from the latter to near Kikkeri. The Mysore-Arsikere railway passes through this taluk with stations at Hole-Narsipur and Mavinakere.

Hole-Narsipur.

Hole-Narsipur.—A town on the right bank of the Hēmāvati, situated in 12° 47′ N. lat., 76° 18′ E. long., 21 miles south-east of Hassan, on the Mysore-Hassan road. Headquarters of the Hole-Narsipur taluk, and a Municipality.

Population in 1921	Males	Females	Total
Hindus	3,026	2,849	5,875
Muhammadans	377	350	727
Jains	199	184	383
Christians	19	9	28
Total ..	3,621	3,392	7,013

The fort was built in 1168 A.D. by Narasimha-Nāyak, a chief whose territories included Hole-Narsipur and Channarāyapatna. The place was captured from his descendants in 1667 by the Rāja of Mysore. The town is the residence of the *guru* of the Mādhva Brāhmans of the Uttarādi branch. Cloth of good quality is made here. About thirty years ago, the manufacture of *goni* bags gave occupation to a good many people here.

Hullekere.

Hullekere.—A small village in the Arsikere taluk, about 9 miles to the west of Konehalli, a Railway station on the Bangalore-Poona line. Population 468.

The Channakēsava temple here, though small, is a neat structure in the Hoysala style, standing in the middle of a cloistered courtyard, portions of which have gone to ruin. The outer walls are not profusely sculptured, nor are there horizontal rows of animals, etc., in succession, as in the temples at Halebīd, Basaral, Nuggihalli, etc.; but instead there are fine figures of Vishnu alternating with well-executed turrets and pilasters,

with the names inscribed at the base, such as Nārāyana, Vāmana, Dāmōdara, Sankarshana, Aniruddha, Achyuta, etc. The labels are effaced on some of the figures, of which there appear to be 24 in all, representing the 24 *mūrtis* or forms of Vishnu. The temple has a fine tower in front of which we have the usual Sala and the tiger. Sala's figure is well carved and richly ornamented. In a niche on the east face of the tower, which resembles that of the Būchēsvara temple at Kōramangala, Hassan Taluk, is a richly carved figure of Kēsava flanked by *chauri*-bearers. There is also a well-executed *jagati* or parapet in front of the temple, as in those at Kōramangala, Sōmnāthpur, Basaral, etc., with two well-carved elephants at the sides of the steps leading to it. All the figures on the outer walls are injured. The stone used is a kind of soft potstone which has exfoliated in several places. The interior of the temple is very dark. The image of Chennakēsava is pretty well carved. All the ceiling panels inside show good work, the central one being, as usual, the best of all. The ceiling panels in the porch and *mukha-mantapa* are also well executed. The villagers state that some of the images in the temple, such as Ganapati, etc., were removed some years ago at the instance of some officer. From an inscription in the temple (*Arsikere* 172) we learn that it was built in A. D. 1163 during the reign of the Hoysala king Narasimha I, and the short inscriptions below the images referred to above, which are 18 in number, have to be assigned to the same period.

The Saptamātrikah, Isvara and Ānjanēya temples in the village are also worth inspection. In the last is placed a sculptured slab with the figure of a man riding a horse and a servant holding an umbrella behind. This the villagers call Sōmadēvaru. It apparently represents some chief. The Isvara temple, which is mostly buried in the bed of the large tank near the village, contains besides a *linga*, pretty figures of Ganapati, Bhairava and Vīrabhadra. On the way to Hullekere is the Biredēva temple at Sōmenhalli which is worth a visit. Though with a very plain exterior, the temple has good pillars and an ornamental doorway inside. It is probable that this doorway originally belonged to the Channakēsava temple at Hullekere, where we now find a rough wooden doorway in place of the original one in the *navaranga*.

Isvarahalli.

Isvarahalli.—A village near Belvādi.

The Lakshmi-Nārāyana temple at this place was once a *Trikutāchala* temple and is reported to have once contained Lakshmi-Nārāyana, Yōga-Narasimha and Vēnugōpāla images. The present structure, however, is quite a modern one, and is built mostly of old material and contains only the first two images, a big image of Nammālvār taking the place of the third. The temple consists of a *garbhagudi* and *sukhanasi* each measuring 6′×6′, an open *navaranga* 18′ × 10′ and a covered portico with pials one either side. On both the sides of the *navaranga* are two small cells containing the Yōga-Narasimha and Nammālvār images. The old materials utilised for the building have been used indiscriminately; for example, the perforated slabs which are usually seen on either side of the *sukhanasi* doorway now form part of the walls of the main entrance. The image of Lakshmi-Nārāyana is about 4′ high and is sitting on a pedestal, 1 foot in height. He holds a lotus in the back right hand, *gada* in the left, and *sankha* in the front right. The front left hand holds *chakra* and goes round the waist of Lakshmi who is sitting on his lap. Lakshmi embraces her lord by her right hand and holds a lotus in her left hand.

Jakkanhalli.

Jakkanhalli.—A village in Hassan Taluk. Population 290.

There is here a ruined Isvara temple in the Hoysala style consisting of a *garbhagriha*, a *sukhanasi*, a *navaranga* and a *mukha-mantapa* or front hall. The *sukhanasi* doorway is flanked by perforated screens. The ceilings in the *navaranga*, of which only four are now left, are about 1 foot deep and have lotus buds. It is interesting to note that some of them are painted. There is likewise a ceiling left in front of the *navaranga* entrance. From the big inscription stone, measuring 9′ by 3′, in the temple (*E. C.* V, Hassan 53–4), we learn that its name was Kālēsvara and that it was built in 1770 by the great minister Heggade Kalimayya during the reign of the Hoysala king Narasimha I. To the north of the temple is a ruined *mantapa* or hall containing a fine *vīrgal*, about 5 feet high, in three panels adorned with pilasters at the sides. The top panel has a *linga* surmounted by a beautiful turret.

Javagal.—A village in Arsikere taluk. Population 1564. Javagal.

The Lakshmi-Narasimha temple here is a good specimen of Hoysala architecture with a tower and with rows of animals, etc., on the outer walls. It has also, like the temples at Hullekere, Sōmnāthpur and Kōramangala, a *jagati* or parapet in front; but a brick wall has latterly been built on the *jagati* to which have also been attached front *mantapas* with a lofty outer entrance, so that the front view of the temple is that of a Dravidian structure. The tower and the sculptures above the eaves are plastered with mortar, with a view probably to preserve them from injury; but this mostly conceals the carvings. On the outer walls, beginning from the bottom, we have these usual rows of sculptures:—(1) elephants, (2) horsemen, (3) scroll work, (4) *Purānic* scenes, (5) *Vayalis or sārdulas*, (6) swans, (7) large images with canopies, (8) cornice, (9) turrets, and (10) eaves. Above the eaves all round there are at intervals turrets with *kalasas*. These are also plastered and a brick parapet wall built all round the roof. On the *jagati* in front of the temple, there are from the bottom the same four rows as those on the walls; but above these we have (5) a row of turrets and (6) a row of columns with figures between, as in the temple at Sōmnāthpur. Altogether there are 137 large images on the walls, of which 77 are females and the rest male. On the east wall the second figure from the north stands with what looks like a staff in the right hand and some fruit in the left and wears, besides, a long coat, a hood and a belt-like thing in the manner of a sacred thread. Similar figures at Halebīd are said to represent Dakshināmūrti. The temple is a three-celled one, *trikūtāchala*, with Kēsava in the chief cell, Gōpāla to the right and Lakshmi-Narasimha to the left. Though occupying a subsidiary cell, Lakshmi-Narasimha is regarded as the chief deity. Tradition has it that the image of this god, which was formerly in the hill known as Hariharēsvarabetta, revealed itself in a dream to the Hoysala king Vishnuvardhana, who brought it from there and set up here. The usual story of a cow dripping milk over the image is also related; and a rafter, $4\frac{1}{2}' \times 6'' \times 4''$, is shown as having been prepared from the Tulasi tree which overshadowed the image when at Hariharēsvarabetta. Though a Vishnu temple, figures of Ganapati and Mahishāsuramardini find a place in the niches on both the sides of the chief cell. The

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ceiling panels are all well executed, some of them being nearly two feet deep. The temple is in a good state of preservation. No inscription relating to the construction of the temple has been found in the village. It has been stated, however, that some years ago an inscribed stone was chiselled out and used for the pavement of the front *mantapa*! Though there is no regular inscription to help us, still the period of the temple can approximately be fixed by the names of the sculptures discovered on the outer walls. For, here also, as at Nuggihalli and Sōmnāthpūr, are labels below some of the large images giving the names of the sculptors who executed them with sometimes the names of the gods also. Altogether 21 such labels have been made out. Among the sculptors may be named Mallitamma, Chikka Mallitamma and Makasa. The first name occurs in 10 places, the second in 3 and the third in 5. We know that Mallitamma had a great deal to do with the execution of the images on the outer walls of the Nuggihalli (A.D. 1249) and Sōmnāthpūr (A.D. 1268) temples. We shall not therefore be far wrong in assigning the construction of this temple to about the middle of the 13th century. An inscription is to be seen on the ceiling of the front *mantapa*. The Gangādharēsvara, Vīrabhadra, Chandranātha and Banasankari temples are also worthy of note. The first two show some good work, though in ruins. On the pillars, beams and other members of the first temple are to be seen mason's marks, such as *Varuna* (west), *Vāyabya-madhya* (north-west), etc., incised in characters of the Hoysala period. On the outer walls of the third, which is a Jaina temple, are rows of the Tīrthankaras here and there. A few other sculptured slabs found here do not appear to belong to this temple.

Kānchina-kōvi Marati.

Kanchinakovi Marati.—A hillock to the north-east of Kallangere, strewn over with the remains of several temples. It appears that many of the stones were removed and used for the bund of the Kallangere tank. The Marati is supposed to be the site of an old city and it is said that gold coins are picked up there occasionally. In one place a mutilated headless image was found with a mostly defaced Kannada inscription in two lines on its pedestal, only the letters *ya* and *na* at the end of the lines being legible. It is apparently

a Jaina image, presumably of Pārsvanātha, as indicated by the coil of a serpent at the back.

Karagada.—A village near Belur. Population 709. There is here an important lithic record of the reign of the Ganga King Mārasimha. The village is so called because, according to tradition, the goddess Lakshmidēvi, whose temple is situated at some distance to the west, lost her *kara-gadaga* (hand bracelet) in the large tank of the village. The village appears to have been an important place once. It has three gates and it appears that at the west gate stood a fine temple known as the Singēsvara, the materials of which were removed to Belur some years ago. Lakshmidēvi is an important deity of the place. She is said to be the consort of the god Channigarāya or Kēsava of Belur, her *jātre* taking place a week before his. Karagada.

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Konanur.—A large village on the left bank of the Cauvery in Arkalgud taluk, about 15 miles south-west of the *kasba*. Head-quarters of the Konanur *hobli*, and since 1893 a Municipality. Population 2,383. Konanur.

It was the place to which Nanja-Rāja was required to retire in 1759, and from which he was induced by Haidar under false pretences to return to power.

Koramangala (also called **Koravangala**).—A village 9 miles north-east of Hassan. Population 936. Three miles away from the 6th mile-stone on the Hassan-Arsikere road, reached by a cart-track. Kōramangala also called Kōravangala.

The village contains three temples in the Hoysala style of architecture, built in the 12th century. Two of these are in ruins, but the third, the Būchēsvara temple, is fortunately in a good state of preservation. Though small in size when compared with the temples at Halebīd, the Būchēsvara temple may be looked upon as an excellent specimen of the Hoysala style both in design and execution. The tower is very artistically executed and the sculpture in front of it representing Sala

in the act of stabbing the tiger is an excellent piece of workmanship both as regards expression and ornamentation. The same may be said of the images inside the temple, especially Sārada and Ganapati, which are wonderful works of art, and which have fortunately escaped mutilation owing to the darkness in the interior of the temple.

From an inscription in the Būchēsvara temple here, (*E.C.* V, Hassan 71), we learn that it was consecrated by Būchi-Rāja on the day of the Hoysala king Ballāla II's coronation in 1173, the first year of his reign. The temple faces east and consists of a *garbhagriha*, an open *sukhanasi*, a *navaranga*, a *mukhamantapa* and a porch. The *garbhagriha* and *sukhanasi* have flat ceilings of nine lotuses. The lintel of the *garbhagriha* doorway has Gajalakshmi in the centre. The *navaranga* has nine beautiful ceilings, each about 5 feet deep and six feet in diameter, except two which, though of the same depth, are square. The north ceiling has a figure of Krishna carved on the under surface of the central pendent. There are also six fine niches in the *navaranga*, 3 on the right and 3 on the left. The latter are now empty, while of the former, one has Ganapati, one Sarasvati and one Saptamātrikah or the Seven Mothers, all exquisitely carved, Ganapati and Sarasvati showing marvellous workmanship. The Saptamātrikah panel has at the right end Dakshināmūrti and at the left Ganapati. The *navaranga* doorway has also Gajalakshmi on the lintel. The *mukhamantapa* is supported by 32 pillars and adorned with 13 ceilings of flat lotuses. It has a veranda all round and two entrances facing north and south also with verandas on both sides. The entrance porches are supported by 8 pilasters; 4 of them at the sides of the two entrances are elegantly carved with scroll work, the east pilaster having 8 bands of scrolls. The south entrance has elephants at the sides and *dvārapālakās* or door-keepers with female *chauri*-bearers on the jambs. The outer walls of the *mukha-mantapa* have a frieze of scroll work at the bottom, above this a frieze of turreted pilasters with intervening figures, and above this again a rail divided into panels, mostly uncarved, by single columns. Above the last runs a row of large images carved on single or double pilasters surmounted by beautiful turrets. The total number of the large images is 81, of which 29 are female. The gods and goddesses of the Hindu pantheon represented by them are—

Vishnu 4; the same as Narasimha 2, one issuing from a pillar and one, ten-armed, tearing out the bowels of the demon Hiranyakasipu; as Vēnugōpāla 2, in one case surrounded by cows; as Navanīta-chōra (stealing butter) 1, as Kālīyamardana (punishing the serpent Kāliya) 1, as Gōvardhanadhāri (lifting up the mountain Gōvardhana) 1, as Varāha 1, as Vāmana 1, as Trivikrama 1, as Ranganātha reclining on the serpent Sēsha with Brahma on the navel-lotus and Lakshmi at the feet 1, and as Rāma 1, Siva 2; the same as Gajāsuramardana (slayer of the elephant demon) 1, as Umāmahēsvara (seated with Umā) 1, and as Isana (the regent of the north-east seated on the bull with Pārvati) 1, Brahma 3, one, four-faced with Sarasvati at the side, holding a book and a rosary, and one with a single face and the same attributes; Ganapati 1, Bhairava 4, one with the attributes of a skull and a sword, and a snake in the *jata* or matted hair; Dakshināmūrti, dressed in a long coat and hood and holding a *Chandrike* or disc, 2; Lakshmana 1, Garuda 1, Hanumān 1, and Sūrya 1; Sarasvati 1, Durga 1, Chāmunda 1, Varāhi 1, and Mōhini, a nude figure, 4. There are also figures of Arjuna shooting the fish, Rāvana lifting the Kailāsa mountain, Prahlāda undergoing various kinds of torture, and a Nāga couple. One of the figures of Prahlāda bears a label giving his name. The remaining figures represent attendants, players on musical instruments, etc. On both sides of the entrances the *jagati* or raised parapet of the *mukha-mantapa* has three small niches and a frieze of turrets with intervening lions. The porch, too, has a good ceiling. The *garbhagriha* is surmounted by a well carved stone tower adorned with the Hoysala crest, the front panel showing a fine figure of Tāndavēsvara.

Opposite to the front hall is a shrine of Sūrya the front porch of which has a ceiling of 9 lotuses. Sūrya is a well carved figure, about 5 feet high, flanked by female archers, the pedestal showing his seven steeds and Aruna, his lame charioteer. The *prabha* or glory has 12 seated figures, 6 on either side, all similar to one another, holding in both the hands some indistinct attributes, which represent perhaps the 12 Ādityas. Around the shrine on the outer walls is a row of large images, 32 in number, of which 19 are female. The deities represented are—Siva, Umāmahēsvara, sixteen-armed dancing Ganapati, Dakshināmūrti, Manmatha; Sūrya 4, one with a coiled serpent behind

and 7 steeds on the pedestal; Durga and Mōhini 2. There are also two compositions depicting *Gajēndra-mōksha*, the *Purānic* story of Vishnu delivering an elephant from the jaws of a crocodile and a chain of destruction—a double headed eagle or *ganda-bhērunda* attacking a *sarabha*, which attacks a lion, which in its return attacks an elephant, the latter seizing with its trunk a huge serpent which is in the act of swallowing an antelope—with the figure of a sage wondering at the sight. (See Plate III, *M. A. R.* for 1920—page 5). A similar panel of a chain of destruction occurs in the Kēsava temple at Belur. The remaining figures around the Sūrya shrine represent dancing, playing or decorating figures, drummers, *chauri*-bearers, etc. In the *prākāra* stands a *vīrgal*, about 6 feet high, with 4 panels, the 2nd from the bottom showing two warriors in celestial cars, the 3rd a *linga* and the 4th Umāmahēsvara in the centre flanked by Brahma to the right and Vishnu to the left. It bears the inscription *E. C.* V, *Hassan* 70, dated about 1180. There is also in the enclosure a shrine of Bhairava consisting of a *garbha-griha* and a *sukhanasi* with ceilings of 9 lotuses. Bhairava, about 5 feet high, has a *Vētāla* or goblin to the left.

The Būchēsvara temple is on the list of temples conserved by Government. The *prākāra* was once thickly covered with rank vegetation and strewn with heaps of debris. These have been since removed. The roofs of the *garbhagriha* and *sukhanasi* which are leaky have to be made water-tight by a coating of concrete and cement.

Near the Būchēsvara are situated two ruined temples in the Hoysala style, facing east, named Nākēsvara and Gōvindēsvara, which were founded a few years earlier than the Būchēsvara. The first, which, according to *E. C.* V, *Hassan* 76, was erected by Nākimayya in about 1170 during the reign of the Hoysala king Narasimha 1, consists of a *garbhagriha*, an open *sukhanasi*, a *navaranga*, a porch, and at some interval a *mukha-mantapa*. The *navaranga* has a fine doorway with two pierced square windows at the sides. The ceilings are deep and well carved, three of them showing figures on the under surface of the central pendents. One of these figures looks like Garuda and two like Vidyādharas holding garlands. The central ceiling has Tāndavēsvara in the middle with attendant musicians all round. The ceiling of the porch is a grand piece of workmanship. The

outer walls show single or double pilasters surmounted by turrets with lotuses between double pilasters. The Nandi shrine in front, now empty, has a beautiful doorway and is adorned with pilasters on the outer walls. It consists of a *garbhagriha* and a *sukhanasi*. The *mukha-mantapa* is a fine structure supported by 24 pillars and adorned with 13 ceilings. The front ceiling is carved with 12 lotuses and the central with figures of the *ashta-dikpālakās* or regents of the eight directions. The hall has verandas all round and two pavilions at the sides. On the outer walls runs a parapet with a rail at the top having flowers between single columns surmounted by an elegantly carved band and with a frieze at the bottom containing figures with turrets at intervals. The Gōvindēsvara temple which, as stated in *E. C.* V, *Hassan* 72, was erected in 1160 by Gōvinda-Rāja, a minister of the Hoysala king Narasimha 1, also consists of a *garbhagriha*, a *sukhanasi*, a *navaranga*, and, at some interval, a *mukha-mantapa*, a pillared veranda and a porch. *Hassan* 72 describes the temple as charming with its strongly built plinth and as supported by beautiful round pillars. The *sukhanasi* doorway has perforated screens at the sides. The *navaranga* has small ceilings with lotus buds and a doorway beautifully carved with scroll work. The outer walls have only pilasters. The porch which was built in about 1180 as indicated by an inscription, *Hassan* 74, on one of its beams, has a fine ceiling with Chāmundēsvari in the centre and the *ashta-dikpālakās* around. The Ānjanēya temple at the village has a well carved *vīrgal*, about 5 feet high, the bottom panel of which shows a hero holding his own cut-off head in the left hand and a sword in the right.

nur.

Maharajandurga.—A hill in the Alur Sub-taluk, about 3,300 feet above the level of the sea. It contains a huge precipitous rock and was once the head-quarters of the old Mahārājandurga Taluk. On it there are visible the remains of a fort built in the old fashion. From the top of the hill, a good view can be had of the country around. Mahārājan-durga.

Malekal Tirupati.—A well-known temple in the Hirekal hills, near Arsikere. It is dedicated to Srī Venkataramana-svāmi as at Tirupati in the Chittoor District of Madras, Mālekal Tirupati.

after which it is named. It is situated on the top of the Hirekal-gudda on the northern side. A flight of 1,700 steps leads to the temple. There is also a spacious temple at the foot of the hills, of the same name. Both the temples are frequented by a large number of pilgrims and devotees throughout the year. The car festival which is annually celebrated here in the early part of July is attended by about three to four thousand people.

Manjarābād.

Manjarabad.—A taluk in the west. Area 455 square miles. Head-quarters at Saklespur. Contains the following *hoblis* villages and population:—

Hoblis	Villages	Hamlets	Villages classified				Population
			Government	Sarvamanya	Jodi	Kayamgutta	
1. Belagod	39	15	33	..	4	2	7,232
2. Byagadahalli	31	21	31	..	..	..	3,762
3. Hanbal	30	22	30	..	..	..	4,962
4. Hoskote	60	28	53	2	4	1	8,987
5. Marnahalli	94	15	24	..	..	..	4,235
6. Saklespur	49	29	48	..	..	1	11,298
7. Yeslur	47	47	46	1	..	..	10,580

Principal place with population.

Saklespur 2,270.

The northern *hoblis* were transferred in 1881 to the Mudgere taluk (Kadur District).

The whole taluk is Malnād, and comprises some of the most beautiful scenery in Mysore, flanked by the stupendous range of the Western Ghāts. The country to the east of the Hēmāvati is more open than that to the west. The Hēmāvati flows from the north-eastern angle down a part of the eastern border, and then crosses the taluk to the southern border, where it turns east, separating the taluk from Coorg. Near Aigur it receives the Aigur river, and on the Coorg frontier the Kote halla from the south. The western waters

of the taluk flow down the Ghāts to the Nētrāvati in South Kanara.

Elliot in his *Experiences of a Planter* (I. 42) thus describes the country in this vicinity:—" The principal beauty lies in the wonderful contrasts which may be seen at a single glance. Scenery stern, rugged and precipitous is always to be enjoyed; but when you can contrast it, in almost a single glance, with the softest features of an English park landscape, the effect is heightened to an extraordinary degree. Even amongst the hills themselves the contrasts are very striking, and nature seems to have furnished in a single group every variety of mountain conceivable. In Europe, the Pyrenees are the Pyrenees and the Cheviets the Cheviets, with one common feature pervading each range of hills. But from a piece of elevated land not far from the spot where Arthur Wellesley pitched his camp of occupation, may be seen a complete amphitheatre of frontier mountains, presenting the greatest variety of character; one an overhanging precipice of rock, from which you may drop a stone thousands of feet into the gorge below; the next all grass, and softly rounded at the summit with cattle grazing on the slopes; a third rising abruptly into a pointed peak, with feathery strips of jungle clothing the lower ravines, and extending far up to the mountain-side; while to the north of the group stretches a barren, serrated, rocky range, which in turn is broken by hills of a milder type."

The soil on the hills is generally of a rich deep red, while in the valleys it is sometimes red and sometimes approaches to black. The grain principally cultivated is rice, which grows, most luxuriantly in the valleys and fields cut in terraces on their sides, and in the western parts double crops are regularly raised. At the head of each valley is usually a small tank, with a common mud embankment, which serves to collect a little water from the spring rising above it, to be used when the rains hang off; but artificial irrigation is generally rendered superfluous by the exceeding abundance of the rains. Dry cultivation is found to the east of the river. To the west scattered patches of ragi may be met with, but the practice is to grow it only once in 2 or 3 years or at even longer intervals.

The cultivation of coffee has assumed great importance. Though only three-fourths of a century old, it has already, by attracting the investment of Europen and indigenous capital and the settlement of European planters, changed the face of the country and revolutionised the old feudal customs and immunities of this region. Cardamoms are also cultivated in the western parts, throughout the taluk.

The old name of this part of the country was Balam, said to be derived from *bala*, strength. The history of the province has already been given, and the succession of Nāyaks. (See under *Bēlur*).

When the Aigur chief fled to Coorg in 1792, on the withdrawal of the British forces, he was invited back by Tīpu Sultān and granted an estate yielding a revenue of 5,000 *Pagodas*, composed of the *mandes* of Karodi, Yesalur, Aigur, Bisale and Uchchangi. The remainder of the territory of Balam was annexed to Mysore, and a fort erected on one of the central heights for a garrison. The country being enveloped in fog when the Sultān inspected the works, he is said to have called it from that circumstance Manjarābād, "the abode of fog" (*manju*).

Manjarābād proper consisted of 6 *nāds*, sub-divided into 36 *mandes*. Each *mande* had a patel, and one of these in each nād was the Nād Patel, a position of much local weight and influence. The senior Nād Patel was called the Shime Gauda, and had the precedence. Three of the Nād patels were Lingāyets, and the other three Hale Vokkalu, ancient farmers. The *mande* and *grama* patels were *Dēvar Makkalu* God's children; the slaves, now free, *Hale Makkalu*, ancient children, and Holeyaru.

The houses of the Patels are generally fortified, and in some instances surrounded with a deep fosse. Within these precincts, they still maintain much of the authority they formerly exercised as feudal chiefs, each farm being complete in itself, and in respect to the requirements of daily life, independent of its neighbours. Cloths, blankets, household utensils and such other articles as cannot be made up or

manufactured in the house are readily procured at the fairs held in different parts.

The Patels and headmen are a fine manly race, very superior to those of the plains. Their usual dress is a black *kumbli*, passed round the body and fastened over the left shoulders, leaving the right arm free. The waist is girded with a similar article, or with a cloth, generally dark blue with a white stripe. The turbans are mostly white, or dark blue with a small gold edging. The labourers have a similar dress of coarser material and usually wear a leather skull-cap. The *kumbli* is gradually giving place to the coat. All classes carry a knife, and few are without a matchlock or musket.

The revenue settlement was introduced in 1882. The area of the taluk was distributed as follows :—

	Acres.	
Culturable—		
Dry	31,061- 2	
Wet	38,462-15	
Garden	326- 5	1,23,470
Coffee	53,301-15	
Cardamom	164-20	
Rubber	154-19	
Unculturable—		
(Including roads)		1,35,067
Inam		6,301
State Forest		24,426
Waste land		19,704

According to the resettlement which was introduced with effect from 1924-25, the culturable area of the taluk is distributed as follows :—

	Acres.
Occupied area—	
Dry	20,114
Wet	35,243
Garden	1,949
Unoccupied area—	
Dry	11,834
Wet	2,259
Garden	94
Kharab land	2,08,383
Inam	1,940

The unoccupied area was 20,086 acres of which 15,917 were dry land.

The total revenue demand for 1891-2 (15 months) was Rs. 2,08,087 and for 1892-3 it was Rs. 2,33,457. It is now Rs. 2,02,707-3-7. (1919-1920).

The average rainfall at Saklespur for 15 years (1870 to 1920) was as follows :—

	Inches.
January	0·13
February	0·09
March	0·49
April	2·18
May	4·64
June	16·89
July	29·57
August	15·67
September	6·13
October	7·03
November	3·34
December	0·82
Year	67·36

The Manjarābād Ghāt road from Hassan crosses the taluk through Saklespur ; and the Bisale Ghāt road runs through the south. The taluk is intersected longitudinally by a road from Mudgere through Saklespur to Kodlipet and Arkalgud, giving off cross-roads to Vangur, to Yesalurpet, and by Kenchammana Hoskote to Pālya and Belur, and to Hassan.

The fort at Manjarābād is an octagonal structure containing a pond, a few powder magazines and other adjuncts. The plan of the fort is beautifully shown on the roof of the first gate. From the top of the fort a grand panorama of landscape consisting of hills, forests, streams and ravines meets the eye on all sides. There is a secret passage leading out of the fort. Two Persian inscriptions are to be seen near a tomb at the foot of the hill. These and two more records at Malali have been copied by the Archæological Department.

Markuli.

Markuli.—A small village in the Hassan taluk, about

three miles to the east of Ambuga, a Railway Station on the Mysore-Arsikere line. Population 678.

There is a Hindu temple called Rangasvāmi temple and a Jaina *basti* in the village. The first is quite modern and is of no architectural or archæological importance. The *basti* is an ancient structure and has some architectural beauty. It is a small structure of early Hoysala style. A fine inscription stone standing in front of it, *viz.*, *Hassan* 119 (*E. C.* V), tells us that it was constructed in *Saka* 1095, *i.e.*, 1173 A. D., by Būchimayya, minister of Ballāla II. It is *trikūtāchala* in plan and consists of 3 *garbhagrihas*, 3 *sukhanasis*, a *navaranga* and a porch. The structure faces north and is enclosed by a high compound wall with a gateway which is reached by a flight of steps. On either side of the gateway within the enclosure, two more shrines are constructed consisting of a *garbhagriha* and a *navaranga*. These latter are plain and are apparently later additions. Each of the three cells of the main temple measures 8′×7′ and each of the *sukhanasis* 7½′×7½.′ The *sukhanasis* in front of each of the east and west cells are open while that in front of the south cell is closed by two fine perforated screens. The *navaranga* and the porch are squares measuring 17′ and 6′ respectively. The *garbhagriha* and the *navaranga* of the front shrines measure 8′×7′ and 20′×19′ respectively. The central ceiling of the *navaranga* of the main shrine is flat with 9 flowers. Others are small but deep. The ceilings of the *garbhagrihas* and the *sukhanasis* are also flat and adorned with lotuses. The chief or the south cell in the main temple contains a seated figure of Ādīsvara about 5′ high, its hands being in the *yōgāmudra* pose and placed palm over palm on the crossed legs in front of the image. Behind the image and detached from it is a *prabhāvali* built against the wall. The east cell contains a standing image about 6′ high, which the villagers call Bāhubali. The west cell has got a standing image about 5′ high, of Pārsvanātha, with a serpent of five hoods. The eastern of the front shrines contains an image of the Bāhubali while the western shrine contains Pārsvanātha. The Bāhubali image is flanked by two small figures one of which has got six hands and the other only two. The six-handed has got the attributes of *ankusa* in three hands, *kalasa*, trident and fruit, in each of the remaining.

Mavattanhalli.

Mavattanhalli.—A village in the Arsikere taluk, six miles from Bānavar. Population 201.

The Mahālingēsvara temple at this place is a small structure in the Hoysala style. The tower and the outer layers of some of the walls have come down. There are only a few sculptures here and there on the outer walls; but the unworked projections on the stones fixed in their places on the walls intended for carving images lead us to the conclusion that the exterior of the temple was left in an unfinished state owing to some reason or other. The interior, however, shows artistic work of a unique kind, not usually met with in other temples of this style of architecture. The temple has 3 cells with the *linga* in the cell opposite the entrance and the images of Narasimha and Harihara in the others. Every one of the ceiling panels is beautifully executed. There is no elaboration of details as in other temples but delicate work of a superior kind which at once captivates the eye. Several of the panels are in the form of lotuses with their petals arranged in beautiful colours, which have not faded, though over seven centuries must have elapsed since the temple was built. The panels over the three cells are exquisitely designed and executed. They look like mosaic work wrought in various colours. The other images in the temple are Ganapati, Mahishāsuramardini, Subrahmanya, Vīrabhadra, Hayagrīva, Nāgadampati and a Nāga. Every one of the figures is beautifully carved, the stone used, which is of a creamy colour, adding considerably to its beauty. It is a matter for wonder that most of these images are intact, though the temple is dilapidated and not even secured with a lock. There must be some inscription connected with the temple, but none has been found, though a diligent search has been made by the Archæological Department. It is probably buried in the debris in front of the temple. In an inscription newly discovered in a field of the Patel of the village, the god of the temple is named Srī-Ballāla-Harihara-Narasingēsvara, though the villagers call it Mahālingēsvara. This name seems to give us a clue to the period when the temple was built. As stated before, two of the gods in the temple are Harihara and Narasimha. The third, which is the *linga*, may have been set up during Ballāla's reign and named after him. If this surmise is correct, the period of the temple would be about A.D. 1200.

Mosale.—A village in the Hassan taluk, about eight miles south of Hassan. Population 405. Mosale.

The two Hoysala temples at this place stand side by side at a few feet apart and are identical in design and workmanship. They are very good examples of Hoysala art and belong to the Kōramangala class of temples. There is no clue as to the precise date of the construction of these temples. An inscription stone which is standing in front of the temples (*Hassan* 165) relates only to some endowments granted to the temples in the year A.D. 1578. From the style and architectural character, however, they may be assigned to the 12th century A.D., when most of the ornate structures in the State came into being. Each temple consists of a *garbhagriha*, 8′×7′, a *sukhanasi* 7′—9″ × 6′—7″, a *navaranga* about 19′ × 18′—8″ and a porch with a *jagati* on either side. Each is surmounted by an elegant tower which is complete in itself and in a perfect condition. In front of each tower is carved a fine figure of Sala with tiger and the gracefulness of its outline is considerably enhanced when viewed against the clear blue sky behind it. The *navaranga* consists of nine *ankanas*, the central one of which is raised as usual. Each *navaranga* has got six niches, two on either side of the *sukhanasi* doorway and two each against the north and south walls. These niches are elaborately carved and are complete shrines in miniature. These contain images of gods and goddesses. All the ceilings in the temples are elaborately carved with intricate geometrical patterns and highly complicate designs. The outside walls of these temples are made up of numerous panels formed by the breaking up of the wall surface all of which contain images of deities. The more important deities have got turrets carved over them while the less important ones have no such canopies. The empty space of the panel in the case of the latter is, however, covered by delicate tracery work as is seen in the Amritēsvara temples at Amritapur in the Tarikere taluk. In the centre of the *navaranga* walls both on the north and the south side are two niches which must have once contained images but are now empty. Above these figures there is the usual drip-stones (or *chajja*). On the top of this, several mutilate figures, some of them being monkeys in all sorts of prankish postures, may be seen. Above the drip-stone comes the parapet wall which is made up of four tiers of carved stones and is full

of delicate tracery work images placed in niches. Above this the tower is formed of five tiers of blocks each of which rises tapering one above the other but maintaining the contour of the outside wall. Big images are carved on the central block face of the tower. A projection in continuation of the tower is constructed above the *sukhanasi* ceiling. It is on the top of this the Sala figure already referred to is standing. On the east face of this cavity, a dancing image of the God within the temple is carved. The *kalasa* or finial on the top is beautifully carved. The basement has got the usual moulding and consists of uncarved blocks which help to add interest to the carved portion above them. The porch has got a raised *jagati* on either side with a stone railing above it. The railing on the outside has got scroll work on the top and bottom with double columns and musicians carved in the middle. In front of the porch of one of the temples, there is a landing about 8′ wide and beyond this a platform 26′ square and 2′ high is constructed. In the centre of this platform, there are foundations of a small room about 9′—6″ square. Most probably a *mantapa* stood here formerly. One of these temples is dedicated to Isvara and is called Nāgēsvara, while the other contains a Vishnu image called Channakēsava. The existence of these temples of two different sects in such close juxta-position is noteworthy, such a rare combination having been so far found only in one place within the State, *viz.*, at Marale in the Chikmagalur Taluk. There is no doubt that both these temples at Mosale had their origin simultaneously and owe their existence to the bounty of a single individual. This eclecticism seems to be peculiar in the case of Hoysala rulers who, though at first Jains and Vaishnavites later by faith, still built temples dedicated to Tīrthankaras, Siva and Vishnu and were patrons of all sects alike. The Vishnu temple is to the north of the Siva temple. Of the large images found on the outside wall, 45 are male, 23 female and 11 are worn out beyond recognition. The following are the principal images in order :— Manmatha; Vāsudēva; Madhusūdana; Varāha; Kālingamardana; Vēnugōpāla; Narasimha; Janārdana; a seated male figure with discus and conch in the two upper hands, the other two hands being broken; a similar figure with mace and lotus in two hands, the remaining hands broken; Gōvardhanadhari sanyāsi, a figure of Mōhini, Yogā-Narasimha, Anuruddha, Mādhava,

a seated male figure with conch and discus in two hands, the other two being *abhaya* and *varada*; a seated male figure believed to be Paravāsudēva; Srīdhara; a male figure with lotus, mace, conch and discus; Mādhava; Gōvinda; Sankarshana; Trivikrama, Bali, with Vāmana; Hari; Achuta; Lakshminārāyana and Janārdana.

The ceiling of the front porch is very beautiful. As already stated, the ceilings in the *navaranga* are all very artistic, especially the central one. *Ashtadikpālakas* are carved on the central blocks of the octagon of this ceiling. Above this, Chaturvimsati-mūrtis (24 aspects of Vishnu) are carved three on each side and flanked by *chauri*-bearers with Garudas at the corners. Above this are concentric circles richly carved, the central pendant dropping more than three feet. The six niches of the *navaranga* contain Lakshmi-Nārāyana, Sārada, Ganapati, Mahishāsuramardini, Lakshmi and Yōga-Narasimha.

There are perforated screens fixed on either side of the *sukhanasi* doorway and *Dvārapālakas* are carved on the pillars next to them. Lakshmi flanked by *makaras* is carved on the lintel above the *sukhanasi* doorway. The ceiling of the *sukhanasi* is flat with flowers and flower bands. The *garbhagudi* lintel has got Gajalakshmi carved on it. The image Chennakēsava is about 6′ high and 7½′ with the *prabhāvali* behind it. The images hold *conch* and *discus* in the upper hands and the lower hands hold *lotus* and *mace*. Srīdēvi and Bhūdēvi are carved on the sides below. The *prabhāvali* also is very beautifully carved and *Dasāvatāras* (ten incarnations of Vishnu) are seen on it as usual. The Siva temple has got 70 figures on its outside walls; 20 male and 36 female figures. Fourteen figures are completely worn out. Thirty-eight of these are principal images and the remaining subsidiary ones such as *chauri*-bearers and other attendant deities.

The following are the principal images in order :—

1. Seated female figure with 8 hands with serpent carved at bottom.
2. Male figure standing with a serpent and *Sūla* in two hands, the other two arms broken.
3. Male figure standing with *Damaruga*, *Sūla* *Abhaya*, the fourth arm broken.
4. Mahishāsuramardini.
5. Lakshmi.
6. Seated female figure, four hands, all broken; peacock and *Kamandalu* carved at the bottom.

7. Female figure standing with *Pāsa*, serpent, lotus, and the fourth arm broken; the letters *Gauri* are carved below the figure.
8. Sarasvati.
9. Seated female figure, four hands all broken; serpent carved at the bottom.
10. Female figure standing, holding an arrow, *Sūla*, *Kamandalu*, the fourth hand in *abhaya* pose, words *Manōhari* written below.
11. Seated female figure with eight hands broken. Words *Rākshasi* written below.
12. Seated figure of Mahishāsuramardini.
13. Male figure standing with *Sūla*, *Damaruga*, andarrow, the fourth arm broken. Words *Vajrabhūta* carved below.
14. Brahma.
15. Standing female figure with four heads and two hands.
16. Standing female figure with *Sūla*, *Damaruga*, book and *Kamandalu*.
17. Standing male figure with arms broken, word *Chitrasēna* carved below.
18. Standing male figure called Mahakala.
19. Standing Sarasvati.
20. Seated female figure holding *Damaruga*, *Sūla*, *varada* pose and rosary.
21. Brahma.
22. Standing male figure with *Sūla*, *Damaruga*, *abhaya* pose and *Gada*.
23. Male figure standing, two arms broken and holding *Damaruga* and discus in the other two hands.
24. Standing female figure holding lotus in the two upper hands, rosary and fruit in the two lower hands.
25. Nārāyana.
26. Standing male figure below which the word *Chitradhara* is written.
27. Sarasvati.
28. Female figure with six hands, discus being in the two back hands, other arms broken. The word *Chakrasika* (?) carved below.
29. Standing male figure holding *Sūla*, *Damaruga*, third arm broken and rosary in the fourth arm.
30. Female figure with three heads and four arms all broken.
31. Pārvati.
32. Sarasvati.
33. Lakshmi.
34. Standing male figure holding *Sūla*, *Damaruga*, fruit and *abhaya* pose.
35. Varāhamūrti.
36. Sarasvati.
37. Janārdana.
38. Standing male figure with the word *Mahakala* written below.

Unfortunately almost all the figures are mutilated. Otherwise this temple could have afforded sufficient material for the study of Saivite iconography. As noticed above, many of the images have got names of gods carved below them. Besides

the names mentioned above, the names Lakshmidēvi, Srīyadēvi, Bhūmidēvi, Brahma are carved below the respective images. Names of sculptors, however, are not to be found anywhere in these temples. Below one image the word *Gombira* is carved. This is not apparently the name of any goddess or god. It may therefore be presumed that it may be the name of the sculptor. The ceiling of the front porch is flat and richly carved. The square shape has been converted into an octagon which again is re-converted into a square. *Ashtadikpālakas* are carved on the sides of the octagon and musicians on the sides of the square. On the bottom of the central slab, a big full-blown lotus flower and, in the centre of it, the figure of Gajāsuramardini are carved. The lintel of the *navaranga* doorway has got Siva, Pārvati, *chauri*-bearers, and bull carved on it. The ceilings of the same are of varied designs, no two being alike. The niches inside the *navaranga* contain *Saptamātrika* (seven mothers), Sārada, Ganēsa, Mahishāsuramardini, Linga and Kēsava. The bull with the usual *linga* placed in the centre is very fine. On either side of the *sukhanasi* doorway perforated screens are fixed as in the Kēsava temple and below these *dvārapālakas* are carved. On the pillars next to the doorway, *chauri*-bearers are carved. The *sukhanasi* ceiling as well as that of *garbhagriha* are flat with flowers and flat bands. The image is the usual *linga* with a *pītha*.

nur.

Mudugere.—A village in Hassan taluk. Population 236. Mudugere.

At this place there is a ruined Isvara temple which must once have been a grand Hoysala structure. The only portions now left are the doorway of the *garbhagriha* or adytum, the door-lintel of the *navaranga* or central hall, a fine *nandi* and an inscription stone. The remaining architectural members, of which a few are lying here and there, have been removed for building the Ānjanēya temple in the village, the Mudugere *katte* or pond and the outlet of the Bommenhalli tank. Near the Ānjanēya temple is also lying a huge tiger apparently a part of the Hoysala crest which once stood over the structure. The *garbhagriha* doorway is well carved and has Gajalakshmi on the lintel. The spaces between the tops of the jambs and the lintel on both sides are said to be always occupied by two cobras. From the inscription mentioned above (*E. C.* V, Hassan 69),

we learn that the temple, named Eragēsvara in the record, was founded in 1155 by Ereyamaheggade during the reign of the Hoysala king Narasimha I. There is besides another temple in the village, known as the Yōga-Narasimha, in a dilapidated condition. It is likewise a Hoysala building consisting of a *garbhagriha* or adytum surmounted by a stone tower, a *sukhanasi* or vestibule and a *navaranga* or central hall. The god is seated on a pedestal about 2 feet high, his *prabha* or halo being sculptured with the ten incarnations of Vishnu. The *garbhagriha* ceiling is flat with nine blown lotuses. The *sukhanasi*, whose doorway is flanked by perforated screens, has a large artistic ceiling. The *navaranga* is supported by four moulded pillars and twelve pilasters, and is adorned with nine beautiful ceilings of which the central one which is circular is about 5 feet deep with three concentric rows of lotus buds, while the others, except the front one which resembles the *garbhagriha* ceiling, are square and 3 feet deep with single lotus buds. The beams are also adorned with blown lotuses in the middle. Opposite to the god is the shrine where instead of the usual figure of Garuda there is an image of Lakshmi-Varāha said to have been set up about 200 years ago. The outer walls have no figure sculpture, but only pilasters. The temple had once an open veranda all round, but now only the pillars are left. No inscription has been found in the temple; it probably belongs to the close of the 12th or the beginning of the 13th century.

Nēralige.

Neralige.—A village in the Arsikere taluk close to Javagal. Population 613. A large *vīrgal* of the Ganga King Mārasimha's time is to be seen in this village. This slab, about 6′ × 5′, forms the roof of what is called the *Karugal-mantapa* in the middle of the village. It is an important find, as its sculpture elucidates the meaning of a doubtful expression occurring in some of the Ganga records.

Nuggihalli.

Nuggihalli.—A village in Channarāyapatna taluk. Population 1,528.

The temples of Sōmēsvara, Sadāsiva and Narasimha are worthy of note here. The last is a good specimen of Hoysala architecture, resembling the Chennakēsava temple at Haranhalli,

though the tower, which is of a different design, is similar to that of the Būchēsvara temple at Kōramangala. The friezes of animals, etc., on the outer walls are complete like those of the Hoysalēsvara temple and not left unfinished like those of the Sōmēsvara temple at Haranhalli. It is interesting to note that unlike in other temples the images on the outer walls have in most cases their names engraved below, often with the names of the sculptors who executed them. The figures on the south wall were made by Baichōja of Nandi and those on the north wall by Mallitamma. Altogether there are 52 such short inscriptions around the temple, and their period is about 1249 A.D., the year in which the three gods of the temple were set up. The temple is in a good state of preservation. It belongs to the class of temples known as *trikūtāchala*, literally, a three peaked mountain, meaning a temple in which there are images of three different gods set up in separate cells facing the three cardinal points, the entrance facing the fourth. The Chennakēsava temple at Haranhalli and the Narasimha temple at Javagal belong to the same class.

The Sōmēsvara temple is in a dilapidated condition. It has two cells, each with a *sukhanasi*, the main cell containing a *linga* and the other a figure of Vishnu. The *navaranga* is a large hall supported by 25 pillars. It has flat ceilings decorated with lotuses. In the Lakshminarasimha temple, above the row of large images, the pilasters surmounted by turrets have tiny figures on or between them all round. The main cell is surmounted by a carved stone tower, those over the other cells being modern plaster towers. Of the three beautiful niches in the three directions around the *garbhagriha*, the south niche has a figure of Kāli with Vaishnava *dvārapālakas* and female *chauri*-bearers at the sides. The left outer wall has a seated figure of Varāha flanked by figures of Lakshmi, one of them holding lotuses, the other water-lilies, while the right wall shows Narasimha similarly flanked. The west niche which enshrines Harihara has on its left wall Nambinārāyana flanked by Lakshmis and on its right a figure of Vishnu with a discus, a conch, a mace and a rosary for attributes, flanked by what look like Pārvati and Sarasvati. The north niche, which has Sarasvati inside, has on the left wall, according to the labels given below them, Yōga-Nārāyana flanked by Bhūmi (the

goddess of the Earth and Lakshmi and on the right, Hayagrīva holding a rosary, a book and a fruit in three hands, the fourth being in the attitude of meditation, flanked by Ganapati and Sarasvati. The friezes on the niches are the same as those on the walls up to the row of large images. A curious figure in the frieze of large images is what looks like Sūryanārāyana with two hands, the right holding a fruit and the left a water-vessel, a discus and a conch being sculptured on the large nimbus behind. In the interior, the main cell has on the lintel of the *garbhagriha* doorway Kēsava above and Lakshminārāyana below and on that of the *sukhanasi* doorway Lakshmi. The ceiling in front of the *sukhanasi* entrance is flat with Lakshmi in the centre and figures of the planets around. The lintel of the north cell shows Yōga-Narasimha above and Lakshminarasimha below, while that of the south cell has Paravāsudēva. The lintel of the *navaranga* doorway has a figure of Sarasvati, and the grand ceiling in front of it has on the circular under-surface of the central lotus bud Sūryanārāyana, on the petal around the *Dvādasādityas* or twelve suns and on the lower panel the *dvādasa-mūrtis* or twelve forms of Vishnu alternating with other figures. To the right of the *dhvaja-stambha* or flag-staff is a pillar with an ornamental capital known as the *jaya-stambha* or pillar of victory. Tradition has it that this pillar was set up by the sculptor who built the temple as a memorial of the victory gained by him over other sculptors. The west view of this temple has been reproduced by Mr. Vincent A. Smith on page 41 of his *History of Fine Art in India and Ceylon* from a photograph supplied by the Archæological Department.

The Sadāsiva temple is likewise a fine specimen of Hoysala architecture. The original structure consists of a *garbhagriha*, a *sukhanasi*, a *navaranga* with porches and a Nandi-*mantapa*. To this have been attached on the south a big hall with the shrine of the goddess, another hall on a lower level (*pātālankana*) and a lofty *mahādvāra* or outer gate, all in the Dravidian style. The temple stands on a raised terrace which follows the contour of the building. The *garbhagriha* is surmounted by a carved stone tower with the Hoysala crest in front. The tower is decorated with scroll work between vertical rows of turrets and resembles that of the Mule-Sankarēsvara temple at Turuvekere. The outer walls have fine pilasters of a large size, but scarcely

any figure sculpture. The *linga* faces east. The *garbhagriha* and *sukhanasi* have ceilings adorned with lotus buds. The same is the case with most of the others in the temple. The *sukhanasi* doorway has Ganapati on the lintel and Siva on the pediment. The ceiling in front of it has in the middle a circular projecting panel of Tāndavēsvara with figures of *ashta-dikpālakas* around. The *navaranga* has two entrances with porches on the east and south, the east porch being attached to the Nandi-*mantapa* and the south to the later Dravidian structures. Of the other ceilings in the *navaranga*, the central one, about 3 feet deep, is very artistically executed; it is carved on all sides including the beams also which have three friezes of scroll, bead and flower work. The one inside the east entrance is similar to that in front of the *sukhanasi* entrance noticed above. The *navaranga* south doorway has on its lintel Siva and Pārvati seated on Nandi, while the east doorway has Umāmahēsvara flanked on the right by Brahma and Sarasvati and on the left by Vishnu and Lakshmi, Ganapati and Subrahmanya seated on their vehicles being also shown below Brahma and Vishnu respectively. In the *navaranga* are kept a number of exquisitely carved figures. To the left we have Mahishāsuramardini, about 3 feet high, with 8 hands, 6 of them holding a discus, a trident, a sword, a shield, a bow and a bell, 1 placed on the head of a demon and the 8th taking out an arrow from the quiver; Brahma seated on the swan with a noose, an elephant-goad, a fruit and a rosary for his attributes; Kēsava; seated Bhairava holding a trident, a sword, a drum and a decapitated head; and 2 Nāgas; and to the right Sūrya bearing lotuses in his two hands, flanked by female archers as usual; Ganapati and a panel of Saptamātrika with Ganapati and Sarasvati at the ends. In this panel the mungoose is shown on the pedestal as the emblem of Chāmundi. The east porch, which has a flat ceiling of 9 lotuses, had once two entrances on the north and south which are now walled up. The Nandi-*mantapa* has ornamental screens and verandas all round and a ceiling similar to that of the porch. Its well-carved doorway has perforated screens at the sides and a fine lintel with a panel of Gajalakshmi. The period of this temple is very probably about the same as that of the Lakshminarasimha temple, namely, A.D. 1249. The Singēsvara temple in the bed of the tank at Hebbalalu, about 2 miles from Nuggihalli,

is also a Hoysala building. It consists of a *garbhagriha*, a *sukhanasi* and a *navaranga* with a fine porch in front of the south entrance. The *linga* faces east. The outer walls have only pilasters. From *E.C.* V, Channarāyapatna 257, we learn that the temple was erected about A.D. 1200 during the reign of the Hoysala king Ballāla II.

Saklespur.

Saklespur.—(Called *Sucklespore* by European Coffee planters). A town on the right bank of the Hēmāvati, situated in 12° 57′ N. lat., 75° 51′ E. long., 24 miles west of Hassan, on the Bangalore-Mangalore road. Head-quarters of the Manjarābād taluk, and a Municipality.

Population in 1921	Males	Females	Total
Hindus	897	781	1,678
Muhammadans	279	186	465
Jains	27	4	31
Christians	27	35	62
Animists	17	17	34
Total ..	1,247	1,023	2,270

It owes its importance to the spread of coffee cultivation, for the traffic connected with which the Hēmāvati has been spanned at this point by an iron girder bridge, leading to the Manjarābād Ghāt road, over which trade finds an outlet to the port of Mangalore. The town derives its name from a temple on the bank of the river, dedicated to Saklēsvara (*sakala īsvara*, the fragmentary *īsvara*, the *linga*, having a small chip or dent).

The Sakalēsvara temple referred to is a comparatively modern Dravidian building. According to the *Purānic* account, a *sakala* or piece of the *linga* came out when some one ignorantly began to cook on it. He repented for the injury unwittingly done to the *linga* and built a shrine for it.

Municipal Funds	1915-16	1916-17	1917-18	1918-19	1919-20
Income	5,474	5,261	5,624	5,400	6,821
Expenditure ..	3,838	4,339	4,621	4,651	4,730

Sambhunathpur.—A village in the Arkalgud *hobli*. Population 232. Sambhunāthpur.

Here is a fine temple which is visible from the road leading to Hassan. It is a structure of moderate dimensions. The temple is dedicated to Sambhunāthēsvara or Swayambhunāthēsvara as mentioned in the inscription which stands in front of the temple. (Arkalgud 6). It consists of a *garbhagriha* (adytum), a *sukhanasi* (vestibule), each 7′—0″ square, *navaranga* 16′—0″ square and a spacious *mukha-mantapa* (front Hall) 33′×28′. The ceilings of the *garbhagriha, sukhanasi* and *navaranga* and the central ceiling of the *mukha-mantapa* are made up of slabs of stones forming squares placed crosswise while the remaining ones are plain. The pillars in the *mukha-mantapa* are round and not ornamented but those of the *navaranga* are typical Dravidian pillars of the usual type. The temple is Dravidian in style and has got a finely chiselled outer surface throughout. The outer walls of the *navaranga* and *garbhagriha* are divided into a number of bays by means of thin pilasters and in the central bays on each side are constructed elegant niches with characteristic carvings on the top. The tower over the *garbhagriha* as well as the parapet wall over the rest of the structure seem to be quite modern. The goddess is kept in the right corner of the *navaranga*. The image is standing about 2 feet high and holds *damaruga* and *trisūla* in the upper hands; there is a lotus in the lower left hand while the lower right hand is in the *abhaya* pose. The inscription mentioned above records a grant to the temple in *Saka* year 1312, *i.e.*, A.D. 1390. The temple must necessarily have been built in the early part of the 14th century.

nur.

Sattihalli.—Also known as Sathalli. A village in the Hassan taluk, ten miles south-west of the chief town. Population 795. Sattihalli.

The village is interesting as being the centre of a Christian agricultural community, which had its origin in the labours of the well-known Abbē Dubois. Mr. Lewin Bowring wrote some sixty years ago: "There are twelve villages in the neighbourhood almost entirely inhabited by Christians, numbering about 1,000 souls. They are what are called caste Christians, that is to say, while following the Christian belief in all matters touching their faith and morals, they preserve their ancient

social customs in everything which does not trench upon religion, and in respect to degrees of relationship in marriages and to succession to property have the same rules as their neighbours of the same caste who are not Christians." Attached to the church is a convent, where girls are taught by Indian Christian nuns. There is a separate school for boys. The priests have also established a dispensary from which they supply medicine gratis to all comers.

Saulanga.

Saulanga.—Saulanga is a place between Belur and Belgāmi.

A *māstikal* (*mahā-sati-kal*) in front of the *musafirkhana* at Saulanga is worth noticing. It is not like the usual stones having a post sculpture on them with an arm and hand projecting from it, but is in the form of a regular *vīrgal* with three sculptured panels. The lowest panel has two female figures, richly dressed and ornamented, standing side by side with the right hand raised at right angles to the arm and holding a lime between the thumb and forefinger. Flames of fire are shown as encircling their heads. In the upper panels are some female figures doing something the meaning of which is not quite clear but which is probably intended to show the manner in which *satis* are honoured in the other world.

Sompur.

Sompur.—A village in Arkalgud Taluk. Population 246.

On an eminence to the north of the village are a number of mounds of earth which are locally designated as *Pāndu Gutti*. Similar sites are said to be found in other parts of the State where they are called other *Pāndu-Kuli* or *Moryara dinne*. These mounds are only a foot or two above the ground level with a small depression of about 9′—0″ diameter in the centre. Each is surrounded by one or two circles of stones. The circumference of one of these outer circles measures 176′—0″. The central depression of one of these which is thrown open by some treasure seekers reveals a cavity of about 10′ long and 6′ broad covered with a thick slab of stone. All other mounds are believed to have such cavities underneath. The object of their construction is not known. Tradition seems to connect these with the Pāndavas of the *Mahābhārata*; but such an

association seems rather imaginary than real. It has been suggested that they might either be artificial caves of some aboriginal tribes or tombs of some early settlers of the locality. They may be, as known by excavations, prehistoric burial grounds. Complete excavation of a few such mounds will not fail to bring to light the archæological relics in them and furnish some information as to their origin.

Sravana-Belgola.—An important village, between two rocky hills in the Channarāyapatna taluk, 8 miles south-east of the *kasba*. Head-quarters of the *hobli* of the same name, and since 1893 a municipality; now a minor municipality. Population 2,135. Sravana-Belgola.

It is the chief seat of the Jain sect, being the residence of the principal *guru*. At the summit of Vindhya or Indra-betta, 3,347 feet above the level of the sea, and about 470 feet above the village below, is the colossal statue of Gommatēsvara, 57 feet high and surrounded with numerous sacred buildings. On Chandra-betta there are also many temples, and between the hills a splendid tank (*bel-gola*). A considerable trade is carried on in brass utensils.

A detailed description of the antiquities of this place has been furnished by Mr. Narasimhachar in his revised edition of *E.C.* II, *Inscriptions at Sravana-Belgola*. What is given below is mainly based on it. Reference may also be made to Volume II, Chapter V of this work dealing with *Sculpture and Painting*.

That Sravana-Belgola was an acknowledged seat of learning in early times is proved from the fact that a priest from there, named Akalanka Bhatta, was in 788 summoned to the court of Hemasitala at Kānchi, where, having confuted the Buddhists in public disputation, he was instrumental in gaining their expulsion from the south of India to Ceylon. The temple was subsequently endowed by Narasimha and other Hoysala kings. Despite Vishnuvardhana's conversion to Vaishnavism, the influence of the Jains at court continued practically unabated. Differences between the Jains and Sri-Vaishnavas existed, but a compromise was brought about in the time of Bukka-Rāya

of Vijayanagar, which resulted in a declaration of tolerance which was inscribed on stones and set up in public places. One is still at Sravana-Belgola and another at Kalya (Magadi taluk). The Jain establishment, which received the support of the Mysore Rājas as well as of the dynasties preceding them, was shorn, in common with others, of many of its privileges and emoluments by Tīpu Sultān, but the temple has regained its importance since then.

Sravana-Belgola, or Belgola of the *srāvana* or *srāmana*, a Jaina ascetic, is so named with reference to the colossal Jain image of the place, and its prefix *Srāvana* also serves to distinguish it from two other Belgolas with the prefixes Hale and Kod in the same neighbourhood. One of the inscriptions names the place Dēvara Belgola, that is, Belgola of the god (Jina). The usual derivation of Belgola is from the two Kannada words *bel*, white, and *kola*, by euphony *gola*, a pond, evidently in allusion to the splendid pond in the middle of the village; and this derivation derives support from the Sanskrit equivalents Svēta-sarōvara, Dhavalasaras and Dhavala-sarōvara used in the inscriptions to denote the place. The name Velgola occurs in an inscription of about 650 and Belgola in another of about 800. Other forms of the name occurring mostly in later inscriptions are Belgola, Belugula and Belagula, which have given rise to another derivation of the name from the herb white *gulla* (*solanum ferox*) in allusion to a tradition which says that a pious old woman completely anointed the colossal image with the milk she had brought in a *gulla-kāyi* or *gulla* fruit. This derivation which presupposes the contraction or corruption of *gulla* into *gula* appears to be rather fanciful. The place is also designated Gommatapura, the city of Gommata (the name of the colossus), in some inscriptions and is called a *tīrtha* or holy place in several others. Further, the epithet Dakshina-Kāsi or Southern Kāsi is applied to it in some modern inscriptions.

It lies picturesquely between two rocky hills, one larger than the other, which stand up boldly from the plain and are covered with huge boulders. "In the whole beautiful State of Mysore, it would be hard to find a spot, where the historic and the picturesque clasp hands so firmly as here." The place can be reached by motor either from the Arsikere or the French Rocks Railway Station; or the run can be made from Bangalore

District, a distance of about ninety-two miles to Chennarāyapatna and then another eight miles to the village. The larger hill, known as Dodda-betta or Vindhyagiri, situated towards the south, has on it the colossal image of Gommatēsvara and a few *bastis* or Jina temples, while the smaller hill, known as Chikka-betta or Chandragiri, situated towards the north, has on it the oldest inscriptions and a large number of *bastis*. It will be convenient to deal with the buildings, etc., under these four heads—(1) Chikka-betta, (2) Dodda-betta, (3) the village and (4) the adjacent villages. According to inscription No. 354, of 1830, the number of *bastis* at Sravana-Belgola is thirty-two, eight on the larger hill including the statue of Gommatēsvara, sixteen on the smaller hill, and eight in the village; but unfortunately the names are not given.

Chikka-betta.—The smaller hill or Chikka-betta, also known as Chandragiri, is 3,052 feet above the level of the sea. In old inscriptions it is designated Katavapra in Sanskrit and Kalvappu or Kalbappu in Kannada. A portion of the hill appears to have been known as Tīrthagiri and Rishigiri. All the *bastis* on this hill with the exception of a minor shrine stand in a walled area measuring in its greatest length about 500 feet by about 225 feet where it is widest. They are all built in the Dravidian style of architecture, the oldest of them going back probably to the eighth century. Altogether the number of temples in the walled area is thirteen, and their plans are mostly similar to one another; a *garbhagriha* or adytum, *a sukhanasi* or vestibule, either open or enclosed, and a *navaranga* or middle hall with or without a porch. A brief account will now be given of these *bastis* taking them in order according to their position in the walled area.

Sāntinātha-basti.—This consists of a *garbhagriha* or adytum, a *sukhanasi* or vestibule and a porch, and measures about 24 feet by 16 feet. It had once its walls and ceiling adorned with paintings, of which only a few traces are now left. The image of Sāntinātha, to whom the shrine is dedicated, is a standing figure, about 11 feet high. He is the 16th of the 24 Tīrthankaras. It is not known when the temple was erected.

Supārsvanātha-basti.—This *basti*, measuring about 25 feet by 14 feet, is similar in plan to Sāntinātha-basti. It enshrines a seated figure, about 3 feet high, of Supārsvanātha, the seventh Tīrthankara, canopied by a seven-hooded serpent and

flanked by male *chauri*-bearers. No information is available as to when or by whom this shrine was founded. It may be stated here that of the Tīrthankaras, Supārsva and Pārsva are the only two that are represented as being canopied by the hoods, three, five or seven, of a serpent.

Pārsvanātha-basti.—This is a pretty large structure of some architectural merit. It consists of a *garbhagriha*, a *sukhanasi*, a *navaranga* and a porch, and measures about 59 feet by 29 feet. The doorways are lofty, and the *navaranga* as well as the porch has verandas at the sides. The image of Pārsvanātha, the 23rd Tīrthankara, about 15 feet high, canopied by a seven-hooded serpent, is the tallest on the hill. The outer walls are decorated with pilasters and miniature turrets. There is nothing to show when or by whom the temple was erected. An inscription in the *navaranga*, No. 67 (54), records the death in 1129 of a Jaina teacher named Mallishēna-Maladhāri, but it does not say anything about the shrine itself. A lofty and elegant *mana-stambha* stands in front. *Manastambhas* are pillars which have a pavilion at the top containing standing Jina figures facing the four directions. These differ from the Brahmadēva pillars which have a seated figure of Brahma at the top. The *mana-stambha* in question is sculptured on all the four faces at the bottom. It has on the south face a seated figure of Padmāvati, on the east a standing male figure, apparently a Yaksha, holding a noose, an elephant-goad and a fruit in three hands, the remaining hand being in the *abhaya* or fear-removing attitude, on the north a seated figure of Kūshmāndini with the same attributes, and on the west a galloping horseman, the emblem of Brahmadēva. According to a modern Kannada poem (*Belgolada Gommatēsvara charite* by Anantakavi) of about 1780, the pillar was set up by a Jaina merchant of the name of Puttaiya during the rule of the Mysore king Chikka-Dēva-Rāja-Wodeyar (1672-1704). The poem also states that the same individual also erected the enclosing wall of the temple area.

Kattale-basti.—This temple, the largest on the hill, measures about 124 feet by 40 feet. It consists of a *garbhagriha*, a *pradakshina* or circumambulatory passage around it, an open *sukhanasi* with the *navaranga* attached to it, a *mukha-mantapa* or front hall and an outer veranda. As it has no other opening than the single door in front, and all access of light even to this

is prevented by the large enclosed front hall, it is easy to account for the name of Kattale-basti or temple of darkness by which the structure is known. It also seems to be called Padmāvati-basti, probably from the image of that goddess found in the veranda. Though the shrine has no tower now, it is likely that it had one at one time as the same is shown in an old drawing in the Jaina *matha* or monastery in the village. Ādinātha, the first Tīrthankara, to whom the temple is dedicated, is a fine figure, about 6 feet high, flanked by male *chauri*-bearers. From the inscription on the god's pedestal, No. 70 (64), we learn that Ganga-Rāja, the general of the Hoysala king Vishnuvardhana, caused the *basti* to be erected for his mother Pochavve. The period of the construction may be about 1118. The front hall is a later structure. It has an upper storey which is now closed owing to its being in a dilapidated condition. A flight of stone steps outside, at the north-east angle of the hall, led up to the upper floor, and here, it is said, the ladies of rank used to assemble to witness the great festivals. The hall is said to have been renovated about seventy-three years ago by the ladies Dēvīrammanni and Kempammanni of the Mysore royal family. It is worthy of notice that this is the only temple on the hill which has a circumambulatory passage around the *garbhagriha*.

Chandragupta-basti.—This *basti* is the smallest on the hill, measuring about 22 feet by 16 feet. It consists of three cells standing in a line with a narrow veranda in front. The middle cell has a figure of Pārsavanātha, the 23rd Tīrthankara, the one to the right a figure of Padmāvati, and the one to the left a figure of Kūshmāndini. In the veranda there are Dharanēndra-Yaksha at the right end and Sarvahna-Yaksha at the left. All the figures are seated. Such was evidently the whole of the temple as originally built. But an ornamental doorway was subsequently set up in front with perforated stone screens at the sides, thus closing up the former open veranda. The doorway is beautifully executed, each architrave consisting of five fascias of elegant workmanship. The screens are pierced with square openings in ten regular rows and the interspaces, forty-five on each, are carved with minute sculptures, supposed to represent scenes from the lives of the Srutakēvali Bhadrabāhu and the Maurya emperor Chandragupta. In the middle of the bottom of the third row on the eastern half of the screen occurs

a label *Dāsōjah* in characters of the twelfth century, which is undoubtedly the name of the sculptor who made the screens and doorway. He is most probably identical with his namesake who engraved inscription No. 140 (50), of 1145. The period of the screens and doorway thus appears to be about the middle of the twelfth century. It will be observed on close examination that there is some irregularity in the alternate rows of the eastern screen owing to the three stones of which it is composed having been misplaced at some time. But by putting the present topmost stone at the bottom and the bottom one at the top, the rows will correspond regularly with those of the western screen and the name of the sculptor will fall into its natural place at the bottom. The temple now opens into the front hall which also forms the entrance to the Kattale-basti. The outer walls are decorated with pilasters and above them with two fine friezes, one of ornamental niches and the other of the heads and trunks of lions mostly in pairs facing each other. The side cells are surmounted by small carved towers. Opposite to the middle cell stands in the hall a figure of Kshētrapāla on an inscribed pedestal. The temple is so called because according to tradition it was caused to be erected by the Maurya emperor Chandragupta. (See *Munivamsābhyudaya*, a Kannada poem by Chidānandakavi, written in about 1680). It is no doubt one of the oldest buildings on the hill, probably going back to the eighth or ninth century.

Chandraprabha-basti.—This consists of a *garbhagriha*, a *sukhanasi*, a *navaranga* and a porch, and measures about 42 feet by 25 feet. It enshrines a seated figure, about 3 feet high, of Chandraprabha, the 8th Tīrthankara. In the *sukhanasi* are Syāma and Jvālāmalini, the Yaksha and Yakshi of this Jina. Jvālāmalini is a good natural figure with only two hands, and its pedestal shows a lion with two riders seated one behind the other, though the usual cognizance is a bull. It is not known when the temple was erected, but a newly discovered inscription engraved on the rock close to the outer wall of the *navaranga*, No. 415, seems to give a clue to the period of the structure. It gives the important information that a *basadi* (now corrupted into *basti*) was built by Sivamāra. The palæography of the record leads us to conclude that the reference is in all probability to the Ganga king Sivamāra II, son of

Srīpurusha, and from the position of the epigraph and from the absence of any other buildings near it, it may not be unreasonable to conclude that the *basadi* referred to is the Chandraprabha-basti itself. If this conclusion is correct, this temple would be one of the oldest on the hill, its period being about 800.

Chāmundarāya-basti.—This temple, one of the largest, is the handsomest on the hill both in style and decorative features. It consists of a *garbhagriha*, an open *sukhanasi* with the *navaranga* attached to it, and a porch with verandas at the sides, and measures about 68 feet by 36 feet. It has also an upper storey and a fine tower. There is now in the *basti* a figure, about 5 feet high, of Nēmināṭha, the 22nd Tīrthankara, flanked by male *chauri*-bearers. At the sides of the *garbhagriha* doorway in the *sukhanasi* are good figures of Sarvahna and Kūshmāndini, the Yaksha and Yakshi of Nēmināṭha. The outer walls are decorated with pilasters and crowned with three fine friezes, one of small ornamental niches, the second of the heads and trunks of *yālis* mostly in pairs facing each other, and the third of larger ornamental niches with seated Jina and other figures at intervals. The outer walls of the upper storey are also ornamented with three similar friezes. The period of the building must be about 982, as two newly discovered inscriptions, identical in their wording, on the walls at the sides of the outer entrance No. 122, state clearly that Chāmunda-Rāja caused it to be erected. But an inscription on the pedestal of Nēmināṭha now enshrined in the temple No. 120 (66), of about 1138, says that Echana, son of the general Ganga-Rāja, caused to be built the Jina temple Trailōkyaranjana which was also known as Boppana-chaityālaya. From this it is clear that either the image of Nēmināṭha or its pedestal did not originally belong to this *basti*, but must have been brought here at some subsequent period from the temple founded by Echana which may have gone to ruin. The upper storey has a figure, about 3 feet high, of Pārsvanāṭha, and an inscription on its pedestal, No. 121 (67), says that Jinadēvan, son of the minister Chāmunda-Rāja, caused to be made a Jina temple at Belgola. The temple referred to is in all probability the upper storey itself, and its period may be about 995. The son probably adorned his father's structure by adding an upper storey which he dedicated to Pārsvanāṭha.

Chāmunda-Rāja after whom the *basti* is named also set up the colossus on the larger hill.

Sāsana-basti.—This *basti* is so called from the *sāsana* or inscription No. 73 (59) set up conspicuously at its entrance. It consists of a *garbhagriha* and an open *sukhanasi* with the *navaranga* attached to it, and measures about 55 feet by 26 feet. It enshrines a figure, about 5 feet high, of Ādinātha with male *chauri*-bearers at the sides. In the *sukhanasi* are figures of the Yaksha and Yakshi of this Jina, namely, Gōmukha and Chakrēsvari. The outer walls are decorated with pilasters and crowned with a row of ornamental niches containing Jina figures here and there. According to the inscription on the pedestal of Ādinātha, No. 74 (65), the temple was caused to be erected by the general Ganga-Rāja, its name being Indirakulagriha, and the inscription at the entrance states that Ganga-Rāja made a grant in 1118 of the village of Parama which he had received from king Vishnuvardhana. The *basti* was probably built in 1117.

Majjiganna-basti.—This is a small *basti* measuring about 32 feet by 19 feet. It consists of a *garbhagriha* and an open *sukhanasi* with the *navaranga* attached to it, and enshrines a figure, about 3½ feet high, of Anantanātha, the 14th Tīrthankara. Around the outer walls runs a row of flowers in separate panels. From the name it is clear that the temple was founded by a man named Majjiganna, but there is nothing to show when it was built.

Eradukatte-basti.—This temple is so called on account of the two stairs in the east and west of the approach to it. It consists of a *garbhagriha* and an open *sukhanasi* with the *navaranga* attached to it, and measures about 55 feet by 26 feet. The god Ādinātha to whom the *basti* is dedicated is about 5 feet high with *prabhāvali* or glory and has male *chauri*-bearers at the sides. The *sukhanasi* has figures of Yaksha and Yakshi. From the inscription on the pedestal of Ādinātha, No. 130 (63), we learn that the temple was caused to be built by Lakshmi, wife of the general Ganga-Rāja. Its period may be about 1118.

Savatigandhavarana-basti.—This *basti* is so named after the epithet Savati-gandhavarana, a rutting elephant to co-wives, of Sāntala-Dēvi, queen of Vishnuvardhana. It is usually known as Gandhavarana-basti. It is a pretty large temple measuring about 69 feet by 35 feet, and consists of a *garbhagriha*, a *sukhanasi* and a *navaranga*. The image of Sāntinātha, about

5 feet high with *prabhāvali* or glory, is flanked by male *chauri*-bearers. In the *sukhanasi* are kept figures of Kimpurusha and Mahāmanasi, the Yaksha and Yakshi of this Jina. The outer walls are decorated with pilasters and the *garbhagriha* is surmounted by a good tower. From inscriptions Nos. 132 (56) near the entrance and 131 (62) on the pedestal of Sāntinātha, we learn that the temple was caused to be built by Sāntala-Dēvi, queen of king Vishnuvardhana, in 1123.

Tērina-basti.—This temple is so called on account of the car-like structure (*tēru*) standing in front of it. It is also known as Bāhubali-basti from the god Bāhubali or Gommata enshrined in it. The *basti* consists of a *garbhagriha* and an open *sukhanasi* with the *navaranga* attached to it, and measures about 70 feet by 26 feet. The image of Bāhubali is about 5 feet high. The car-like structure mentioned above, known as *mandara*, is sculptured on all sides with 52 Jina figures. Two varieties of *mandara* are mentioned, namely, Nandīsvara and Mēru, and the present structure is said to belong to the latter class. A newly discovered inscription on it, No. 137, of 1117, tells us that Machikabbe and Santikabbe, mothers respectively of Poysala-setti and Nēmi-setti, the royal merchants of king Vishnuvardhana, caused the temple to be erected and the *mandara* made.

Sāntīsvara-basti.—This *basti* is dedicated to Sāntīsvara or Sāntinātha. It consists of a *garbhagriha*, an open *sukhanasi* with the *navaranga* attached to it, and a porch, and measures about 56 feet by 30 feet. The temple stands on a high terrace and has an ornamental mortar tower. The *sukhanasi* has figures of Yaksha and Yakshi. The middle portion of the rear wall has a niche with a standing Jina figure. It is not known when or by whom the temple was founded.

A few words may now be said about the other objects of interest within and outside the walled area on the hill.

Kuge Brahmadēva pillar.—This lofty pillar stands at the south entrance to the enclosure with a small seated figure of Brahmadēva on the top facing east. It had once eight elephants supporting its pedestal in the eight directions, but there are only a few now left. An old inscription engraved on the four sides of the pillar, No. 59 (38), commemorates the death of the Ganga king Mārasimha II which took place in 974. The period of the pillar cannot therefore be later than that date.

Mahānavami-mantapa.—To the south of the *garbhagriha* of the Kattale-basti stand two fine four-pillared *mantapas* side by side facing east. Both of them have inscribed pillars set up in the middle. But the inscribed pillar in the north *mantapa* is beautifully executed, especially its top which is in the form of an elegant tower. The inscription on the pillar, No. 66 (42), is the epitaph of a Jina teacher named Nayakīrti who died in 1176, set up by the minister Nāgadēva, his lay disciple. There are likewise several other *mantapas* containing inscribed pillars of ordinary workmanship; one to the south of the Chāmundarāya-basti, one to the east of the Eradukatte-basti, and two standing side by side like the Mahānavami *mantapa* to the south of the Tērina-basti.

Bharatēsvara.—To the west of the Mahānavami-mantapa stands a building which is now used as a kitchen. Close to this building is a statue, about 9 feet high, facing west, said to represent Bharatēsvara, brother of Bāhubali or Gommata and son of Ādinātha, the first Tīrthankara. The image seems to have been left in an unfinished condition, being complete only to the knees, from which point it rises from the face of the rock. It may have been carved out of a large upright boulder on the spot where it stands. From an inscription engraved at a distance of a few feet from the image, No. 61 (25), it has been supposed that Arittonemi was probably the sculptor who made the statue, as also the colossus on the larger hill. But there is no ground at all for this supposition, for the inscription on which it is based clearly says that the *guru* Arittonemi caused something (we do not know what, the letters are gone here) to be made. He cannot therefore be the sculptor, nor can we be sure that the statue was the thing caused to be made by him. The period of the inscription seems to be about 900, nearly a century before the colossus on the larger hill came into existence. Arittonemi is the Prākrit form of the Sanskrit Arishtanemi, which is the name of one of the Jinas, namely, Nēminātha. It also occurs as the name of several Jaina teachers in inscriptions of the seventh century and onwards. The names of sculptors have as a rule the suffixes *āchāri* or *ōja.*

Iruve Brahmadēva temple.—This is the only temple outside the walled area. It is a small shrine situated to the north of the north entrance to the enclosure, consisting of only a

garbhagriha and enshrining a figure of Brahmadēva. The rock in front of the shrine has figures of Jinas, elephants, ornamental pillars, etc., carved on it. In a few cases the names of those who carved them are also given. Judging from the inscriptions, Nos. 150 and 151, on the doorway of the temple, its period would be about 950.

Kanchina-donē.—To the north-west of the Iruve Brahmadēva temple is the Kanchina-donē within a rectangular enclosure. A *donē* is a natural pond in rocks, and it is not known why this pond is known as Kanchina-donē or the bell-metal pond. There are several inscriptions here, and one of them, No. 443, of about 900, states that three boulders were brought to the place by order of some Kadamba chief. Two of them are still there, but the third is broken to pieces. There is an inscribed pillar standing on a rock in the pond. One of the inscriptions on it, No. 162, says that the pond was caused to be made by Manabha in the year *Ānanda* which probably represents 1194.

Lakki-donē.—Another pond to the east of the walled area is known as Lakki-donē, probably because it was caused to be made by a woman named Lakki. A close examination of the rock to the west of the pond revealed the existence of thirty new epigraphs, Nos. 445-475, incised in characters of about the ninth and tenth centuries. They mostly record the names of visitors to the place, some of the visitors being Jaina *gurus*, poets, officers and other high personages. It is very desirable that this rock should be carefully conserved.

Bhadrabāhu Cave.—According to tradition (see *Munivamsābhyudaya* by Chidānandakavi), the Srutakēvali Bhadrabāhu came to Sravana-Belgola and lived in this cave. He also died there. His footprints in the cave are worshipped even now. It is also stated that the Maurya emperor Chandragupta came there on a pilgrimage and having received *dikshe* or initiation from Dakshinächārya, was worshipping the footprints until his death. There was an inscription in the cave, No. 166 (71), of about 1100, which stated that Jinachandra bowed to the feet of Bhadrabāhu-svāmi, thus showing that the footprints represented according to the tradition at that time the feet of Bhadrabāhu. But the inscription is not now forthcoming, having been destroyed or removed when the cave was repaired some years ago. A portico recently erected rather disfigures the entrance to the cave.

Chāmundarāya's Rock.—An inscribed boulder near the foot of the hill is known as Chāmundarāya's rock. Tradition has it that on Chāmunda-Rāya shooting an arrow from this rock in the direction of the larger hill, as he was directed to do in a dream, the image of Gommata, which had been concealed by stones, bushes, etc., became instantly visible. The rock bears figures of some Jaina *gurus* with labels below giving their names.

Most of the old inscriptions on this hill, which are in the form of epitaphs, are found either on the rock to the south of the Pārsvanātha-basti or on that in front of the Sāsana and the Chāmundarāya *bastis*.

Dodda-betta.—The larger hill or Dodda-betta, also known as Vindhyagiri, is 3,347 feet above the level of the sea and about 470 feet about the plain at its foot. It is also sometimes designated Indragiri. A flight of about five hundred steps cut in the granite rock leads up to the summit of the hill, upon which stands an open court surrounded by a battlemented corridor containing cells, each enshrining a Jina or other figure. The corridor is again surrounded at some distance by a heavy wall, a good part of which is picturesquely formed by boulders in their natural position. In the centre of the court stands a colossal statue, about 57 feet high, named Gommatēsvara.

Gommatēsvara.—The image is nude and stands erect facing north. The face is a remarkable one, with a serene expression; the hair is curled in short spiral ringlets all over the head, while the ears are long and large. The figure is treated conventionally, the shoulders being very broad, the arms hanging straight down the sides, with the thumbs turned outwards. The waist is small. From the knee downwards the legs are somewhat dwarfed. Though not elegant, the image is not wanting in majestic and impressive grandeur. The figure has no support above the thighs. Up to that point it is represented as surrounded by ant-hills from which emerge serpents; and a climbing plant twines itself round both legs and both arms, terminating at the upper part of the arm in a cluster of berries or flowers. According to the Jainas, the plant is Mādhavi (*Gaertnera racemosa*), a large creeper with fragrant white flowers, which springs up and blossoms in the hot weather. It appears to be known as *Kādu-gulagunji* in Kannada. The pedestal is designed to represent an open lotus, and upon this the artist worked a scale

corresponding to three feet, four inches, which was probably used in laying out the work. Engraved near the left foot of the statue, the scale is divided into equal halves in the middle, where there is a mark resembling a flower. According to some old residents of the place, this measure, when multiplied by eighteen, gives the height of the image, but they cannot give any satisfactory reason for multiplying by eighteen. According to others the measure represents the length of a bow, but the length of a bow is supposed to be three and a half cubits and not three feet, four inches. Owing to the great height of the image and the want of any point sufficiently elevated from which to take a picture of it, most of the representations fail to give a good idea of the features of the face, which are the most perfect part artistically and the most interesting.

"It is probable that Gommata was cut out of a boulder which rested on the spot, as it would have been a work of great difficulty to transport a granite mass of this size up the oval hillside. It is larger than any of the statues of Rameses in Egypt.

"The figure is standing with shoulders squared and arms hanging straight. Its upper half projects above the surrounding ramparts. It is carved in a fine-grained light-grey granite, has not been injured by weather or violence, and looks as bright and clean as if just from the chisel of the artist.

"The face is its strong point. Considering the size of the head, which from the crown to the bottom of the ear measures six feet, six inches, the artist was skilful indeed to draw from the blank rock the wondrous contemplative expression touched with a faint smile, with which Gommata gazes out on the struggling world.

"Gommatēsvara has watched over India for only 1000 years, whilst the statues of Rameses have gazed upon the Nile for more than 4000. The monolithic Indian saint is thousands of years younger than the prostrate Rameses or the guardians of Abu Simbal, but he is more impressive, both on account of his commanding position on the brow of the hill overlooking the wide stretch of plain and of his size." (Workman, *Through Town and Jungle*, 82–84).

"The statues of this Jaina saint (Gommata) are among the most remarkable works of native art in the south of India.

Three of them are well-known, and have long been known to Europeans. That at Sravana-Belgola attracted the attention of the late Duke of Wellington when, as Sir A. Wellesley, he commanded a division at the siege of Seringapatam. He, like all those who followed him, was astonished at the amount of labour such a work must have entailed, and puzzled to know whether it was a part of the hill or had been moved to the spot where it now stands. The former is the more probable theory. The hill is one mass of granite about 400 feet in height, and probably had a mass or Tor standing on its summit—either a part of the subjacent mass or lying on it. This the Jains undertook to fashion into a statue 58 feet in height, and have achieved it with marvellous success. The task of carving a rock standing in its place the Hindu mind never would have shrunk from, had it even been twice the size; but to move such mass up the steep smooth side of the hill seems a labour beyond their power, even with all their skill in concentrating masses of men on a single point. Whether, however, the rock was found *in situ* or was moved, nothing grander or more imposing exists anywhere out of Egypt, and even there no known statue surpasses it in height, though, it must be confessed, they do excel it in the perfection of art they exhibit." (Fergusson, *History of Indian and Eastern Architecture*, II, 70).

Inscription No. 234 (85), of about 1180, which is in the form of a short Kannada poem in praise of Gommata composed by the Jaina poet Boppana, also known as Jujanottamsa, gives the following particulars about Gommata :—

He was the son of Purudēva or the first Tīrthankara and the younger brother of Bharata. His other name was Bāhubali or Bhujabali. There was a struggle for empire between the brothers, which resulted in Bāhubali generously handing over the kingdom of the earth to the defeated elder brother and retiring from the world in order to do penance. He thus became a *Kēvali*, and attained such eminence by his victory over *karma* that Bharata erected at Paudanapura an image in his form, 525 bow-lengths in height. In course of time the region around the image having become infested with innumerable *kukkuta-sarpas* or cockatrices, the statue came to be known as Kukkutēsvara. It afterwards became invisible to all except the initiated. But Chāmunda-Rāya, having heard a description

of it, set out with the desire of seeing it. Finding however, that the journey was beyond his power owing to the distance and inaccessibility of the region, he resolved to erect such an image himself and with great effort succeeded in getting this statue made and set up.

As stated before, inscription No. 234 (85), of about 1180, makes the clear statement that Chāmunda-Rāya had the statue of Gommata made. The same statement is also made in inscription No. 254 (105), of 1398. We have further synchronous records No. 175 (76), 176 (76), and 179 (75) in Kannada, Tamil and Mahrāthi languages respectively engraved at the sides of the image itself stating the same fact. The period of the last three inscriptions is evidently that of Chāmunda-Rāya who, according to inscription No. 345 (137), of about 1159, was the minister of the Ganga king Rājamalla whose reign began in 974 and ended in about 984. Between these dates must the statue have been erected, since according to tradition the consecration took place during Rājamalla's reign. But as a Kannada work on the 24 Tīrthankaras, popularly known as *Chāmunda-Rāya-purāna*, composed by Chāmunda-Rāya in 978, does not mention the erection of the statue in the long account it gives of the author's achievements, it is reasonable to conclude that the image was set up after 978. We may in the absence of more precise information put down the date of the completion of the colossus and of these inscriptions as 983. In the face of these inscriptions recording in unambiguous language that Chāmunda-Rāya had the image made, it is needless to say anything abou the stories mentioned above regarding its existence from the time of Rāma and Rāvana. The traditional date of the consecration of Gommata by Chāmunda-Rāya given in several literary works is Sunday the fifth lunar day of the bright fort night of *Chaitra* of the cyclic year *Vibhava* corresponding to the year 600 of the *Kaliyuga* era.

Reference has been made to the anointment of Gomateśvara. This is popularly known as *mastakābhishēka* or the head-anointing ceremony, and is performed only at certain conjunctions of the heavenly bodies at intervals of several years, and involves great cost. It is called *mahābhishēka* in inscription No. 234 (85) of about 1500, which seems to fix the amounts to be paid in front to the officiating priests, the stone-masons, carpenters and Eight

workmen, and for the supply of milk and curds. The earliest reference to *mastakābhishēka* is found in No. 254 (105), of 1398, which states that Panditārya had it performed seven times. The poet Panchabāna refers to an anointment caused to be performed by one Santavarni in 1612, Anantakavi to another conducted at the expense of Visālāksha-pandita, the Jaina minister of the Mysore king Chikka-Dēva-Rāja-Wodeyar, in 1677, and Santarāja-pandita, as stated above, to a third caused to be performed by the Mysore king Krishna-Rāja-Wodeyar III in about 1825. Reference is made to a similar ceremony performed in 1827 in 223 (98), to another in 1871 in the *Indian Antiquary* (II, 129) and to another still in 1887 in the *Harvest Field* (for May 1887). The latest one took place in 1925. The anointment performed in 1887 was at the expense of the Kolhapur Svāmi, who is said to have spent Rs. 30,000 for the purpose. The following account of the ceremony is taken form the *Harvest Field*:—

The 14th March last was the day of anointing for the statue of Gommatēsvara. It was a great day, in anticipation of which 20,000 pilgrims gathered there from all parts of India. There were Bengalis there, Gujaratis also, and Tamil people in great numbers. Some arrived a full month before the time and the stream continued to flow until the afternoon of the day of the great festival. For a whole month there was daily worship in all the temples and *pāda-pūja* or worship of the feet of the great idol besides. On the great day, the 14th, the people began to ascend the hill even before dawn in the hope of securing good places from which to see everything. Among them were large numbers of women and girls in very bright attire, carrying with them brass or earthen pots. By 10 o'clock all available space in the temple enclosure was filled. Opposite the idol an area of 40 square feet was strewed with bright yellow paddy, on which were placed 1,000 gaily painted earthen pots, called *Kē*with sacred water, covered with cocoa-nuts and adorned that mango leaves. Above the image was scaffolding, on 525 bestood several priests, each having at hand pots filled with the in milk and such like things. At a signal from the Kolhapur *sarpas* the master of the ceremonies, the contents of these kutēsu were poured simultaneously over the head of the idol. initiawas a sort of preliminary bath, but the grand bath took

place at 2 o'clock. Amid the horrible dissonance of many instruments the thousand pots already mentioned were lifted as if by magic from the reserved area to the scaffolding and all their contents poured over the image, the priests meanwhile chanting texts from the sacred books. Evidently the people were much impressed. There were mingled cries of 'Jai jai Mahārāja,' and 'Ahaha, ahaha,' the distinctive exclamations of Northern and Southern Indians to mark their wonder and approval. In the final anointing, fifteen different substances were used, namely, water, cocoa-nut meal, plantains, jaggory, ghee, sugar, almonds, dates, poppy seeds, milk, curds, sandal, gold flowers, silver flowers, and silver coin. With the gold and silver flowers there were mixed nine varieties of precious gems; and silver coin to the amount of Rs. 500 completed the offering.

There is a story that after the conversion of the Hoysala king Vishnuvardhana to the Vaishnava faith, the Vaishnava apostle Rāmānujāchārya mutilated the statue of Gōmmata so as to ruin it as an object of worship. No trace, however, remains of such injury, unless it be that the fore-finger of the left hand, which is shorter than it should be, had a piece struck off below the first joint and was afterwards sculptured into a perfect finger again.

This particular form of desecration would easily have suggested itself, if it be true, as tradition has it, that the change of the king's religion was in some degree brought about by the refusal of his Jaina *guru* to take food from him by reason of the king's mutilation in the shape of the loss of one of his fingers.

On both sides of the image of Gōmmata, a little to the front, are two *chauri*-bearers, about 6 feet high, beautifully carved and richly ornamented, the one to the right being a male, a Yaksha and the other a female, a Yakshi. They hold a fruit in the other hand. To the left of the colossus is a circular stone basis called Lalitasarōvara (or the lovely pond), the name being engraved on the ant-hill opposite to it, which receives the water used for the sacred bath of the image. When the basin is full, the excess water flows in a drain covered with slabs to a well in front of the statue and from there is conducted beyond the temple enclosure to a cave near the entrance known as Gullakāyajji-bāgilu. The *mantapa* or pillared hall in front of Gōmmata is decorated with nine well carved ceilings. Eight

of them have figures of the *ashta-dikpālakas* or regents of the eight directions in the centre surrounded by other figures, while the central one has in the middle a fine figure of Indra holding a *kalasa* or water vessel for anointing Gōmmata. The ceilings are artistically executed, and, considering the material used, namely, hard granite, the work redounds to the credit of the sculptors. From the inscription in the central ceiling, No. 221, it may be inferred that the hall was caused to be erected by the minister Baladēva in the early part of the twelfth century. Inscription No. 267 (115), of about 1160, states that the general Bharatamayya had the *happalige* (? railing) of the hall around Gommatadēva built; No. 182 (78), of about 1200, records that Basvati-setti, a lay disciple of Nayakirti-siddhanta-chakravarti, caused the wall of the enclosure and the twenty-four *Tīrthankaras* to be made, and his sons the lattice-windows in front of those *Tīrthankaras*; and No. 228 (103), of 1509, gives the information that Channa-Bommarasa, son of Kēsavantha who was the chief minister of the Changālva king Mahādēva, and the *sravakas* (Jaina laymen) of Nanjarāyapattana caused the *ballivada* (? upper storey) of Gommatasvāmi to be renovated.

The Enclosure.—Inscriptions Nos. 177 (76) and 180 (75) in Kannada and Mahratti languages respectively engraved on either side of the image immediately below those of Chāmunda-Rāya state that the enclosure around Gōmmata was caused to be made by Ganga-Rāja. The fact is also mentioned in several other inscriptions, namely Nos. 73 (59), of 1118, 125 (45) and 251, of about the same date, 240 (90), of about 1175, and 397 of ? 1179. Ganga-Rāja was the general of the Hoysala king Vishnuvardhana. As the erection of the enclosure is mentioned in records of 1118 and onwards and not mentioned in No. 127 (47), of 1115, we may conclude that it was built between these dates, most probably in 1117. The enclosure has certainly detracted from the imposing and picturesque effect the gigantic image must previously have presented when standing alone in its naked sublimity on the summit of the hill. But probably it was required during the time of Ganga-Rāja for protecting the statue from injury.

The cloisters in the enclosure around Gōmmata enshrine 43 images. With the exception of three, two of which represent the Yakshi Kushmandini and the third Bāhubali or Gōmmata,

all of them represent *Tīrthankaras*, there being in some cases two or more figures of the same *Tīrthankara*, set up apparently at different periods. Several of the images bear inscriptions on their pedestals stating by whom they were erected.

At the sides of the entrance to the enclosure are two *dvārapālakas* or door-keepers, about 6 feet high. Opposite to Gōmmata, outside the enclosure, is a Brahmadēva pillar with a pavilion at the top, about 6 feet above the ground level, enshrining a seated figure of Brahmadēva. Below this pavilion stands the figure of Gullakāyajji, about 5 feet high, facing Gōmmata and holding a *gulla-kāyi*. According to tradition, these figures of Brahmadēva and Gullakāyajji were caused to be made by Chāmunda-Rāya.

The other temples and objects of interest on the hill may now be briefly noticed.

Siddhara-basti.—This is a small temple enshrining a seated figure of a Siddha, about 3 feet high. On both sides of the figure stand two fine inscribed pillars, each about 6 feet high. They are similar to the inscribed pillar in the Mahānavamimantapa on the smaller hill and show elegant workmanship, especially in their tops which are in the form of a beautiful tower. The inscription on it, No. 254 (105), is the epitaph of a Jaina teacher named Panditārya who died in 1398, the composer being the Sanskrit poet Arhaddasa. The bottom panel of the tower represents a Jaina teacher seated on one side of a *thavanakolu* or stool giving instruction to his disciple seated on the other side. The second panel shows a seated Jina figure. The inscription on the other pillar, No. 258 (108), commemorates the death in 1432 of another Jaina teacher named Srutāmuni, the composer in this case being the Sānskrit poet Mangarāja.

Akhanda-bāgilu.—This entrance is so called because the whole doorway is carved out of a single rock. The lintel, which is well carved, shows a seated figure of Lakshmi bathed by elephants standing on either side. According to tradition this doorway was caused to be made by Chāmunda-Rāya. On both sides of this entrance are two small shrines, that to the right containing a figure of Bāhubali, and the other a figure of his brother Bharata. Both the images bear inscriptions, Nos. 265 and 266, stating that they were erected by the general Bharatēsvara, a lay disciple of Gandavimukta-siddhānta-dēva. Their

period seems to be about 1130. The erection of these statues by Bharatēsvara is also mentioned in another inscription, No. 267 (115), of about 1160, which tells us that the two shrines were built for beautifying the sides of the entrance to the holy place. It likewise tells us that the grand flight of steps leading to Akhanda-bāgilu was also the pious work of the same general. To the right of this entrance stands a big boulder, known as Siddhara-gundu (or the boulder of the Siddhas), on which are incised several inscriptions, the top portion being sculptured with rows after rows of seated figures representing Jaina *gurus*. Some of the figures have labels below them giving their names.

To the right of another entrance known as Gullakāyajji-bāgilu, is sculptured on a rock a seated female figure, about one foot high, with folded hands. This figure has wrongly been taken by the people to represent Gullakāyajji and the entrance named after her. An inscription found below the figure, No. 477, of about 1300, tells us, however, that it represents the daughter of one Malli-setti and commemorates her death. This seated figure with folded hands in an obscure part of the hill can by no means represent Gullakāyajji, she being conspicuously represented by the figure standing opposite to Gōmmata, holding a *gulla-kāyi* in the hands.

Tyagada Brahmadēva pillar.—This elegantly carved pillar is a beautiful work of art. It is said to be supported from above in such a way that a handkerchief can be passed under it. Tradition, which says that Chāmunda-Rāya had it made, is confirmed by the inscription on the north base, No. 281 (109), which gives a glowing account of his exploits. If this inscription had been left intact, we should perhaps have had the exact date of the erection of the great statue and a more precise account of the circumstances under which it was set up. But unfortunately Hergade Kanna, in order to have a short inscription of only two and a half lines incised regarding himself, No. 282 (110), appears to have caused three sides of Chāmunda-Rāya's original record to be entirley effaced, leaving only the present fragment on the north base. Kanna's inscription, which may be assigned to about 1200, is engraved on the south base and states that he had a Yaksha made for the pillar. Chāmunda-Rāya's inscription must have begun on the south base below the figures sculptured on it. Of these figures, the one flanked

by *chauri*-bearers is said to represent Chāmunda-Rāya and the other his *guru* Nemichandra. In the Sānskrit commentary on the *Gommatasara*, a work in Prākrit, it is stated that the *Gommatasara* was written by Nemichandra for the instruction of Chāmunda-Rāya, the great minister of the Ganga king Rājamalla. The pillar is also popularly known as Chagada-kamba (pillar of gifts, *chaga* being a corrupt form of the Sānskrit *tyāga*). The name is accounted for by the statement that it was the place where gifts were distributed.

Chennanna-basti.—This temple stands at some distance to the west of the Tyāgada Brahmadēva pillar. It consists of a *garbhagriha*, a porch and a veranda and enshrines a seated figure, about 2½ feet high, of Chandranātha, the eighth Tīrthankara. A *manastambha* stands in front of it. From inscription No. 390 of 1673, it may be inferred that the temple was built by Chennanna at about that period. On two pillars of the veranda are carved, facing each other, a male and a female figure with folded hands. These probably represent Chennanna and his wife. To the north-east of the *basti* is a *mantapa* or pillared hall situated between two *donēs* or natural ponds.

Odegal-basti.—The Odegal-basti, also known as Trikūta-basti by reason of its having three cells facing different directions, is a fine structure, though with a plain exterior. It stands on a lofty terrace, like the Santisvara-basti on the smaller hill, with a high flight of steps leading up to it, and is called Odegal-basti because of the *odegals* or stone props that have been used for strengthening the walls. The main cell contains a fine figure of Ādinātha with a well-carved *prabhāvali*, flanked by male *chauri*-bearers; the left cell, a figure of Neminatha, and the right, a figure of Sāntinātha. All the three images are seated. On the rock to the west of the temple are engraved nearly thirty Marvādi inscriptions in Nāgari characters, Nos. 283 to 309, ranging in date from 1645 to 1841, which record the visits of pilgrims from Northern India.

Chauvisatīrthakara-basti.—This is a small shrine consisting of a *garbhagriha*, a *sukhanasi* and a porch. The object of worship is a slab of stone, about 2½ feet high, on which the figures of the twenty-four Tīrthankaras are sculptured. Three large figures stand in a line at the bottom and above them. In the shape of a *prabhāvali* are arranged small seated figures

numbering twenty-one. A Marvādi inscription, the shrine No. 313 (118), states that the image of the twenty-four Tīrthankaras was set up in 1648 by Chārukīrti-pandita, Dharmachandra and others.

Brahmadēva temple.—This is a small shrine at the foot of the hill near the beginning of the ascent containing a shapeless flat stone daubed with vermilion which the people call Brahma or Jaruguppe Appa. From an inscription on the rock behind the shrine, No. 321 (121), we learn that the temple was erected by Rangaiya, younger brother of Giri-gauda of Hirisavi, probably in 1679. The shrine has an upper storey, evidently a later addition, which has a figure of Pārsvanātha.

The village.—A brief account will now be given of the temples and other objects of interest at the village itself. As stated before, the village lies picturesquely between the two hills Chikka-betta and Dodda-betta.

Bhandarti-basti.—This is the largest temple at Sravana Belgola, measuring about 266 feet by 76 feet. It is a solid structure consisting of a *garbhagriha*, a *sukhanasi*, a *navaranga*, a porch, a *mukha-mantapa* and a *prakara* or enclosure. The *basti* is dedicated to the twenty-four Tīrthankaras and is hence known as the Chaturvimsati-Tīrthankara-basti. The *garbha-griha* has figures of the twenty-four Jinas, each about 3 feet high, standing in a line on a long ornamental pedestal. There are three doorways, the middle one being well-carved, with large perforated screens at the sides of each. The figure opposite the middle doorway is Vasupujya, the twelfth Jina, with eleven figures to its right and twelve to the left. The *sukhanasi* has to the left, figures of Padmāvati and Brahma. A single slab, about ten feet square, covers the floor enclosed by the four central pillars of the *navaranga*. Similar slabs are also used for paving the front portion and the veranda. It would be interesting to know how these slabs, so gigantic in size, were got to their places. The *navaranga* doorway is well executed, especially its lintel which is carved with human and animal figures and foliage. A veranda runs round the main building, as also a stone railing. The railing has uprights in the shape of round pillars, about 4 feet high, to which thick slabs, about 2 feet and 6 inches broad respectively, are mortised lengthwise at the bottom and the top, leaving an open space of about nine inches in the middle. The *manastambha* in front of the *basti* is a fine

monolith. The temple is popularly known as Bhandāri-basti because it was erected by Hulla, the *bhandari* or treasurer of the Hoysala king Narasimha I (1141–1173). From inscriptions Nos. 345 (137) and 349 (138), we learn that the *basti* was built in 1159, and that king Narasimha, givng it the name of Bhavyachudamani, granted for its upkeep the village Savaneru. No. 345 speaks of it thus: "The general Hulla gladly caused this excellent Jina temple to be built with all adjuncts so that people said that it was a charming ornament of Gōmmatapura. Together with its enclosure, dancing hall, two fine strongly built large Jaina dwellings at the sides, and mansion with doorways resplendent with various elegant ornaments of foliage and figures, the matchless temple of Chaturvimsati-Tīrthakaras, resembling a mass of religious merit, was thus completed by Hulla."

Akkana-basti.—This is the only temple in the village built in the Hoysala style of architecture. It is a fine structure consisting of a *garbhagriha*, a *sukhanasi*, a *navaranga* and a porch. The *garbhagriha* with a well-carved doorway enshrines a standing figure, about 5 feet high, of Pārsvanātha, sheltered by a seven-hooded serpent. In the *sukhanasi* whose doorway is flanked by perforated screens, are seated, facing each other, fine figures of Dharanēndra and Padmāvati, the Yaksha and Yakshi of this Jina. They are about 3½ feet high and are canopied by a five-hooded serpent. The *navaranga* has four beautiful black stone pillars ornamented with bead work and nine elegantly executed ceilings which are nearly two feet deep. The pillars are polished and have a shining surface like those of the Pārsvanātha temple at Bastihalli near Halebid. The porch also has a fine ceiling. It has besides a railed parapet or *jagati* with a frieze in the middle of flowers between pilasters. The outer walls are decorated here and there with fine pilasters and miniature turrets. The tower, consisting mostly of uncarved blocks except for a row of figures from the bottom to the top in the four directions, has on its front embankment a beautiful panel very artistically carved with scroll work and surmounted by a *simha-lalāta* or lion's head. The panel has a seated Jina figure under a *mukkode* or triple umbrella in the centre flanked on either side by a male *chauri*-bearer, a standing Jina, and a Yaksha or Yakshi. The pedestal is flanked by elephants.

The embankment has, at its sides, figures of Sarasvati. The tower itself has a seated Jina figure in front. The south wall of the *basti* being out of plumb, it is supported by a number of stone props. From the beautiful inscription which stands to the right of the porch, No. 327 (124), we learn that the temple was erected in 1181 by the Jaina lady Achiyakka, wife of Chandramauli, the Brāhman minister of the Hoysala king Ballāla II, and that the king granted for its upkeep the village Bammeyanahalli. The inscription has an elegantly carved semi-circular top in the middle of which is a seated Jina figure flanked by male *chauri*-bearers with an elephant to the right and a cow and a calf to the left. The temple is called Akkana-basti, which is a shortened form of Achiyakkana-basti, that is, the *basti* founded by Achiyakka. The fact that Achiyakka founded the temple is also mentioned in inscription No. 331 which is engraved on the pedestal of the image of Pārsvanātha and in another at the village granted by king Ballāla II, namely, *E. C. V*, Chennarāyapatna 150, of 1182.

Siddhānta-basti.—In the west of the *prakara* or enclosure of Akkana-basti is situated the Siddhānta-basti, so called because all the books bearing on the Jaina *siddhānta* were once secured in a dark room of this *basti*. It is said that at some remote period *Dhavala*, *Jayadhavala* and other rare philosophical works were carried away from here to Mudabidare in the South Kanara District. This temple has an inscribed marble Chaturvimasti-Tirthankara image, about 3 feet high, with Pārsvanātha standing in the middle and the other Jinas seated around. The inscription which is in Marvādi, No. 332, states that the image was set up by some pilgrim from Northern India in about 1700.

Danasale-basti.–This is a small building situated near the entrance to Akkana-basti. It enshrines a Pancha-Paramēshti image, about 3 feet high. The *pancha* or five Paramēshtis are (1) the Jinas, (2) the Siddhas, (3) the Āchāryas, (4) the Upādhyāyas and (5) the Sādhus. One of each class is carved on the slab, the central figure being larger than the two figures on either side which stand one over the other. According to the *Munivamsabhyudaya* of Chidānandakavi (c. 1680) Chikka-Dēva-Rāja-Wodeyar of Mysore visited Belgola during the rule of his predecessor Dodda-Dēva-Rāja-Wodeyar (1659–1672), saw Danasale and got the village Madaneya granted by the king for its upkeep.

Kalamma temple.—This is a solitary Hindu temple at the village situated near Akkana-basti. It is a small structure, dedicated to the goddess Kāli or Kālamma, the *garbhagriha* only being built of stone with a mortar tower over it. The goddess is a seated figure, about 2½ feet high, with four hands, two of them bearing an axe and a noose, the other two being in the *varada* (or boon-conferring) and *abhaya* (or fear-removing) attitudes. There is also a *linga* in front of the image. It is worthy of notice that rice is received from the Jaina *matha* or monastery for the offerings of the goddess.

Nagara-Jinālaya.—This is a small plain building consisting of a *garbhagriha*, a *sukhanasi* and a *navaranga*. It enshrines a standing figure, about 2½ feet high with *prabhāvali* or glory, of Ādinātha. In a cell to the left in the *navaranga* stands a figure, about two feet high, of Brahmadēva with two hands, the left hand holding a fruit and the right, something that looks like a whip. The figure wears sandals and has the emblem of a horse on the pedestal. From an inscription in the temple, No. 335 (130), we learn that it was caused to be erected in 1195 by the minister Nāgadēva, a lay disciple of Nayakīrti-siddhānta-chakravarti and the *pattanasvāmi* of the Hoysala king Ballāla II (1173–1220). The temple was named Nagara-Jinālaya because the *nagara* or merchants were its supports. It also appears to have borne another name Srīnilaya. Other pious works attributed to Nāgadēva in the inscription referred to above are the building of a stone pavement and a dancing hall in front of the Kamatha-Pārsvadēva-basadi and the erection of an epitaph to his guru Nayakīrti-siddhānta-chakravarti who died in 1176. This epitaph is the inscription No. 66 (42). According to Nos. 326 (122), of about 1200, he also constructed a tank called Nagasamudra after him, but now known as Jigankatte. Inscription No. 258 (108,) of 1432, states, however, that Nagara-Jinālaya was brought into existence by the glory of Pandita-yati's great penance.

Mangayi-basti.—This is also a plain structure, consisting of a *garbhagriha*, a *sukhanasi* and a *navaranga*. It contains a standing figure, about 4½ feet high, of Sāntinātha. At the sides of the *sukhanasi* doorway stand two *chauri*-bearers, each about five feet high. There is also an inscribed image of a Vardhamāna in a cell in the *navaranga*. In front of the temple

are two well carved elephants. Inscriptions Nos. 339 and 341 (132) state that the *basti* was caused to be built by Mangayi of Belgola, a disciple of Abhinava-Chārukīrti-panditāchārya and a crest-jewel of royal dancing girls, and that it was named Tribhuvana-chudāmani. The period of these records may be about 1325. Sāntinātha does not appear to be the original image set up by Mangayi as the inscription on the pedestal, No. 337, states that the statue was caued to be made by Bhīma-Dēvi, a lay disciple of Panditāchārya and the queen of Dēva-Rāya-mahārāya. This Dēva-Rāya was most probably the Vijayanagar king Dēva-Rāya I (1406–1416) and the period of the epigraph may be about 1410. The inscription on the image of Vardhamana mentioned above, No. 338, says that that image was caused to be made by a lady of the name of Basatayi who was a lay disciple of Panditadēva. Its period, too, may be about the same. From another inscription in the same temple, No. 314(134), we learn that the *basti* was repaired by Gummatanna, a disciple of Hiriya-Ayya of Gerasoppe, probably in 1412.

Jaina matha or *monastery*.—The Jaina *matha* which is the residence of the Jaina *guru* is a pretty structure with an open courtyard in the middle. An upper storey has recently been added to the building. The pillars of the porch are elegantly carved. The *matha* has three cells standing in a line, facing west, which contain the images that are daily worshipped. Of the three cells mentioned above, the middle cell has Chandranātha as the chief image, though there are many other bronze and marble figures kept in rows. The right cell has amidst other figures an image of Neminatha in an artistically executed brass *mandāsana* or pavilion, while the left cell has two metallic figures, one seated above the other, the upper one being Sarasvati and the lower Jvālāmālini. Several of the images appear to be recent additions as indicated by the inscriptions on them which range in date from about 1850 to 1858. The inscriptions are mostly in Sanskrit or Tamil engraved in Grantha characters and dated in some cases in both the *Mahāvīra* and *Saka* eras. The images were presents mostly from people of the Madras Presidency.

The walls of the *matha* are decorated with paintings illustrating mostly scenes from the lives of some Jinas and Jaina kings. The panel to the right of the middle cell represents the

Dasara Darbar of the Mysore king Krishna-Rāja-Wodeyar III seated on the throne in Mysore, while the one to the left, which has three rows, has figures of the Pancha-Paramēshtis at the top, Neminatha with his Yaksha and Yakshi in the middle, and a figure of the *svāmi* of the *matha* at the bottom represented as expounding religious texts to his disciples. On the north wall is pictured Pārsvanātha's *samavasarana* with a big circle containing curious representations; and the south wall, to the right of the *guru's* room, has, portrayed on it, scenes from the life of the emperor Bharata. *Samavasarana* is supposed to be a heavenly pavilion where the Kēvali or Jina preaches eternal wisdom. Two panels to the left of the same room and two more on the west wall depict scenes from the life of the Jaina prince Nāgakumāra. The forest scene portrayed on one of the panels on the west wall is particularly good. The tree to the right with six persons on or near it is intended to illustrate the six *lesyas* of Jaina philosophy. *Lesya* (tint) is that by which the soul is tinted with merit and demerit. It is of six kinds and colours, three being meritorious and three sinful. Meritorious *lesyas* are of orange-red (*pita*), lotus-pink (*padma*) and white (*sukla*) colours, while sinful *lesyas* are of black (*krishna*), indigo (*nila*) and grey (*kapota*) colours. The former lead respectively to birth as man and to final emancipation, while the latter lead respectively to hell and to birth as plant or animal. The picture illustrates the acts of persons affected with the different *lesyas*. With the desire of eating mangoes a person under the influence of the black *lesya* uproots the mango tree; another affected with the indigo cuts its trunk; a third influenced by the grey chops off big boughs; a fourth affected with the orange-red cuts off small branches; a fifth under the influence of the lotus pink merely plucks mangoes; and a sixth affected with the white picks up only fallen fruit. In the upper storey of the *matha* are set up a seated marble image of Pārsvanātha and a black stone panel containing figures of the twenty-four Jinas with Pārsvanātha in the centre. According to tradition Chāmunda-Rāya, after erecting the colossus on the larger hill, appointed his *guru* Nemichandra as the head of the *matha* at Sravana Belgola. It is also stated that there was a line of *gurus* at the place even before this period. One of the *gurus* of this *matha*, Chārukīrti-pandita, is said in some inscriptions

(Nos. 254 (105) of 1398 and 258 (108) of 1432) to have cured the Hoysala king Ballāla I (1100–1106) of a terrible disease and to have thence acquired the title of Ballāla-jīvarakshaka.

Kalyani.—The *kalyāni* or pond in the middle of the village has already been referred to more than once. It is a beautiful large pond stepped on all sides and surrounded by a wall with gates surmounted by towers. To the north is a large pillared hall on one of the pillars of which is an inscription, No. 365, stating that the pond was caused to be built by Chikka-Dēva-Rājēndra. The latter was the king of Mysore who ruled from 1672 to 1704. From the *Gommatēsvara-charite* of Anantakavi (*c.* 1780) we learn that Chikka-Dēva-Rāja, who ordered the construction of the *Kalyāni* at the request of Annayya, his mint-master, died before the completion of the work and that Annayya completed the pond with towers, pillared hall, etc., during the rule of Krishna-Rāja-Wodeyar I (1713-1731), the grandson of Chikka-Dēva-Rāja. It was stated before that the village derived its name Belgola from this pond, but if the pond came into existence at the period noted above, it could not be the source of the name Belgola which occurs even in inscriptions of the seventh century. We have therefore to conclude that either this pond which had been in existence in a dilapidated condition was renovated by order of Chikka-Dēva-Rāja or that the pond which gave the name to the village was one quite different from this.

Jakki-katte.—This is a small tank to the south of the Bhandari-basti. From inscriptions below Jina figures on two boulders near the tank, Nos. 367 and 368, we learn that Jakkimavve, a lay disciple of Subhā-chandra-siddhānta-dēva, the wife of the elder brother of the general Ganga-Rāja and the mother of the general Boppa-dēva, caused the tank and the Jina figures to be made. As we know that Ganga-Rāja was the general of the Hoysala king Vishnuvardhana, the period of these records must be about 1120, and Jakki-katte, so named after the builder Jakkimavve, must be nearly 800 years old. Her praises also occur in inscription No. 117 (43), of 1123, which records the erection by Ganga-Rāja of an epitaph to his *guru* Subhāchandra-siddhānta-dēva, who was likewise the *guru* of Jakkimavve. Another of her pious acts in the shape of the erection of a *basti* now in ruins at Sanehalli, about three miles from Sravana Belgola is recorded in inscription No. 400 at that village.

Chennanna's pond.—At some distance to the south of the village is a small pond known as Chennanna's pond. This Chennanna is the same man that built the Chennanna-basti on the larger hill. He thought it fit to record the making of this pond, as also of a grove and a *mantapa*, in a good number of inscriptions, namely Nos. 369–375 and 488–490. From No. 390 we learn that the period of the pond, etc., is about 1673.

Adjacent Villages.—A few words may now be said about the temples, etc., in some of the neighbouring villages.

Jinanathapura.—This village is situated about a mile to the north of Sravana Belgola. According to inscription No. 388, the village was founded by Ganga-Rāja, the general of the Hoysala king Vishnuvardhana, in about 1117. The Sāntinātha-basti here is a fine specimen of the Hoysala style of architecture. It consists of a *garbhagriha*, a *sukhanasi* and a *navaranga*. Sāntinātha is a well-carved figure, about 5½ feet high with *prabhāvali*, flanked by male *chauri*-bearers. The *navaranga* has four elegantly executed pillars adorned with bead work, one of them being in an unfinished condition, and nine good ceilings, each about 1½ feet deep. There are likewise in the *navaranga* two well executed niches, facing each other, which are now empty. The outer walls have a row of large images, some in an unfinished state, surmounted by beautiful turrets and scrolls. The images consist of Jinas, Yakshas, Yakshis, Brahma, Sarasvati, Manmatha, Mōhini, drummers, musicians, dancers, etc. The number of female figures is 40. There are also niches outside corresponding to the inner ones. The south wall being a little out of plumb, stone props have been set up to strengthen it. The *basti* is the most ornate of the Jina temples in the State. From the inscription on the pedestal of Sāntinātha, No. 380, we learn that the general Vasudhaikabandhava Rechimayya founded the temple and made it over to Sagaranandi-siddhānta-dēva. *E.C.* V, Arsikere 77, of 1220, states that this general had been the minister of the Kalachuryas and that he subsequently placed himself under the protection of the Hoysala king Ballāla II (1173–1220). We may therefore take the period of the erection of the Sāntinātha-basti to be about 1200. An inscription on a pillar of the *navaranga*, No. 379, says that the *basti* was renovated by Paleda-Padumanna in 1632.

There is another *basti* in the east of the village, known as Aregal-basti, which is older than the Sāntinātha-basti. It consists of a *garbhagriha*, an open *sukhanasi* and a *navaranga*, and enshrines a fine seated marble figure of Pārsvanātha, about five feet high with *prabhāvali*, canopied by an eleven-hooded serpent. At the sides of the *sukhanasi* are well carved seated figures, about 2½ feet high, of Dharanēndra and Padmāvati. The temple is very neatly kept. It is called Aregal-basti because it is built on a rock (*aregal*). From the inscription on the pedestal of Pārsvanātha, No. 383, we learn that the image was set up so recently as 1889 for the spiritual welfare of one Bhujabalaiya, a resident of Belgola. This was done because the original image had suffered mutilation. The original image, a standing figure, is now lying in the bed of the tank close by, its *mukkode* or triple umbrella being kept near the inscription, No. 384 (144), of about 1135, standing to the right of the entrance to the temple. As usual in Jina temples, the *basti* has good metallic figures representing Chaturvimsati-Tīrthankaras, Pancha-Paramēshtis, Navadēvatas (p. 30), Nandīsvara, etc.

To the south-west of the village is an inscribed Jaina tomb, generally known as *samādhi-mantapa* but designated *silakuta* or stone house in the inscription. It is a square stone structure, about four feet broad and five feet high, surmounted by a turret but walled up on all sides with stone slabs without any opening. The inscription on it, No. 389, commemorates the death, in 1213, of Balachandradēva's son (name defaced), a disciple of the royal *guru* Nemichandra-pandita of Belikumba as a result of an attack of severe fever, and states that the *silakuta* was built by Bairoja on the spot where the body was cremated. The epitaph concludes with the statement that a woman named Kalabbe, probably the widow of the deceased, also ended her life in 1214. There is also a similar, but smaller, tomb on the rock to the north of the tank known as Tavarekere to the west of the smaller hill, with an inscription close to it, No. 362 (142), which says that it is the tomb of the ascetic Chārukīrti-pandita who died in 1643.

Hale-Belgola.—This village is at a distance of about four miles to the north of Sravana Belgola. It has a ruined Jina temple, in the Hoysala style of architecture, consisting of a *garbhagriha*, an open *sukhanasi* and a *navaranga*. The *garbhagriha*

contains a standing Jina figure, about 2½ feet high. Against the wall of the *sukhanasi* leans a mutilated standing figure of Pārsvanātha, about five feet high, with a seven-hooded canopy and a serpent-coil behind. The central ceiling of the *navaranga* which is beautifully carved, has figures of the *ashta-dikpālakas* or regents of the eight directions, seated on their vehicles with their wives, the middle panel being occupied by a standing figure of Dharanēndra with a five-hooded canopy, holding a bow in the left hand and what looks like a conch-shell in the right. There are also two well carved *chauri*-bearers, about five feet high, lying mutilated in the *navaranga* together with a seated headless Jina figure about three feet high. The *navaranga* doorway shows pretty good work. The outer walls have here and there pilasters and niches. The plinth is supported at the corners and other places by figures of elephants. An inscription at the temple, *E.C.* V, Chennarayapatna 148, of 1094, states that the Hoysala prince Ereyanga, the father of Vishnuvardhana, granted to the Jaina *guru* Gōpanandi, Rachanahalla and the Belgola Twelve for repairs of the *basadis* of Belgola and other places. Gōpanandi is praised at great length in inscription No. 69 (55), of about 1100 A.D. It is probable that the period of the *basti* is about 1094 A.D.

There are also a Vishnu and a Siva temple at the village which are small structures built of brick. The former has a figure of Kēsava, about four feet high, and two figures of Ālvārs or Srivaishnava saints, while the latter has a *linga* behind which stands a figure of Vishnu, about 3½ feet high. The village appears to have had several more temples at one time as evidenced by the outlet of the tank close by, which is mostly built of the architectural members of the temples such as beams, pillars, capitals, etc. There is also a mutilated Jina figure near the pond in the middle of the village with the head of the headless image in the ruined *basti* noticed above lying at its side.

Sanehalli.—This village, about three miles from Sravana Belgola, has a ruined *basti* which was caused to be built in about 1120 by Jakkimavve, the wife of the elder brother of Ganga-Raja, the general of the Hoysala king Vishnuvardhana.(See inscriptions Nos. 369 and 400).

Inscriptions.—The number of inscriptions found in Sravana Belgola and the neighbouring villages is about 500. These are

collected together in *E.C.* II *Inscriptions at Sravana Belgola*, Revised Edition, by Mr. R. Narasimhachār. These are arranged in the volume under the four heads; Chikka-betta, Dodda-betta, the village of Sravana Belgola and the adjacent villages. The largest number of records have been discovered on the Chikka-betta. According to the characters in which the inscriptions are engraved, 45 are in Nāgari, 17 in Mahājani, 11 in Grantha and Tamil, 1 in Vatteluttu and the rest in Kannada. Many of those found on the Chikka-betta are of a respectable antiquity going back to the seventh and eighth centuries; some are perhaps one or two centuries later, but very few can be brought down to a period later than the twelfth century. Many of the old ones are epitaphs of Jaina monks and nuns; some record the visits of distinguished persons, and some consist of only one word giving the name of the pilgrim who visited the place. Dodda-betta has likewise a good number of inscriptions, mostly of a later date, recording the visits of pilgrims from Northern and Southern India.

MUNICIPAL INCOME AND EXPENDITURE.

Municipal Funds	1918-19	1919-20
Income	1,108	1,198
Expenditure	944	1,275

Yagache.

Yagache.—Yagache or Badari, the chief tributary of the Hēmāvati, rises in the Bābā Budan hills, and flowing south, receives the Berinji halla from the west, passes the town of Belūr, and joins the Hēmāvati near Gorūr in the Hassan taluk. *Yagache* in Kannada and *Badari* in Sānskrit is the name of the jujube tree (*Zizyphus*). There are three dams on the Yagache in this District, from which irrigation channels are led off. The Bomdihalli dam in Belūr taluk, which is the first, provides irrigation for 290 acres from a channel of 4½ miles. The Halvagal dam, three miles west of Hassan, gives rise to a channel six miles long and irrigates 184 acres; and the Chengravalli dam, three miles from the point of confluence with the Hēmāvati, also feeds a channel nine miles long and irrigates 281 acres.

KADUR DISTRICT.

SECTION I—DESCRIPTIVE.

Situation, Area and Boundaries.

Situation.

The Kadur District lies in the west of the State, and was formed in 1863 with Kadur as Head-quarters which was afterwards removed to Chikmagalur. The District is situated between 12° 55′ and 13° 54′ north latitude and between 75°5′ and 76° 22′ east longitude. Its greatest length is, from east to west, about 86 miles. Its greatest breadth, from north to south, is about 55 miles.

Area.

The area is 2,789 square miles of which 970 square miles are culturable and about 1,800 square miles unculturable.

Boundaries.

It is bounded on the north by the Shimoga District, on the north-east by the Chitaldrug District, on the east by the Tumkur District, and on the south by the Hassan District. On the west the boundary is the chain of the Western Ghats, which separate it from South Kanara of the Madras Presidency.

Physical Aspects.

The main part of the Kadur District is composed of the most mountainous region included within the limits of Mysore. Bordered on the west by the mighty Ghat range, rising at this part into some of the loftiest peaks between the Himālaya and the Nilgiris; supporting on its centre the stupendous barrier of the Bābā Budan chain, of even superior elevation; between these towering masses, covered with a complete network of lofty hills whose altitude at certain points, as

in the magnificent Metri peak of Kalasa, renders them conspicuous landmarks even in this neighbourhood of giant heights; while ranges of more modest pretensions extend throughout the north and east:—this District, with a slight exception eastwards, may truly be described as pre-eminently the Malnād or highland region.

Nor are these mountain tracts wanting in all those charms of wood and water which tend to soften the harsher features of so rugged a landscape. For though the summits rear themselves bareheaded into space, the slopes are thickly clad with primeval forest, through which the shining streams thread their often headlong way, fertilising the narrow valleys and open glades, till their waters descend to the level of the larger rivers, flowing in steep and sunken channels, whence daily issue dense mists that cover the face of the country, lifting as the heat of the morning sun increases in power.

In these vast solitudes the habitations of man are few and far between. A single homestead, hidden amid the luxuriance of tropical vegetation, is often the only sign of his presence for many miles around. Roads there are (or rather, thanks to the continued exertions of successive Engineer officers, were) none. No wheeled conveyance disturbed the peace of the well-nigh trackless woods, save where a space, annually cleared for the occasion, allowed the car of some popular god to be drawn a couple of hundred yards and back from his shrine in the depths of the forest. All the valuable produce of the country was, and to a great extent still is, transported on the backs of cattle, the rallying sounds from the belled leaders of the drove resounding far and wide.

The eastern or Maidān taluks partake of the general features of that description of country in the other Districts, the transition from Malnād to Maidān being very abrupt and striking on approaching Lakvalli from the west.

The congeries of mountains within the area of the District, so far as they can be reduced to a system, seem to range themselves into a central north and south ridge, with a great loop or circle on either hand; while at the south-western

angle of the District the Western Ghats make a bend inwards to the east, marking the initial point of the line which divides the northern from the southern waters of the Mysore. The main ridge above spoken of commences at Ballālarāyan-durga, and passing east of Merti-gudda and Koppa-durga, separates the basin of the Bhadra from that of the Tunga, and runs up towards Mandagadde, connecting with the central range of the Shimoga District. On the west of this ridge is the valley in which Sringēri stands, enclosed with a girdle of mountains; while on the east of it and beyond the right bank of the Bhadra, is the Jāgar valley, completely environed with the Bābā Budan mountains, which form as it were some gigantic out-work of the mighty Alpine wall.

The highest point in the District, and in Mysore, is Mulainagiri in the Bābā Budans, which rises of 6,317 feet above the level of the sea. Of the companion heights in the same group, Bābā-Budan-giri is 6,214 feet, and Kalhatti-giri 6,155. The loftiest peak in the Western Ghats is the Kudure Mukha or Horse-face mountain, so called on account of its appearance from the sea, to which it presents a landmark well known to navigators of that coast. Its height is 6,215 feet. Another conspicuous mountain in the same range is the grand Ballālarāyandurga, 4,940 feet. The Gangāmūla in Varāha parvata is 4,781, Woddin gudda, 5,006, and Lakke parvata, 4,662. Of greater height is the superb hill of Kalasa called the Merti gudda, situated in the heart of the mountain region to the west, and presenting, especially towards the north, a grand and symmetrical outline, towering above all the neighbouring heights. Its summit is 5,451 feet above the sea. Of other prominent peaks in the District, Kanchinkal-durga is 4,081 feet, and Sakunagiri 4,653. Koppa durga is 2,960.

The general level of the country lying along the south of the Bābā Budan and neighbouring ranges, which forms the water-parting between the northern and southern river-systems, is, at the Nirvani matha, 4,015 feet above the sea, at Chikmagalur 3,481, at Wastara 3,531, and at Aldur 3,454.

The plains to the east of the District and the valleys in the west are a good deal lower, with a slope to the north. Thus at Kadur the height is 2,553 feet above the level of the sea, and at Tarikere 2,235. At Sangamēsvara it is 2,525, at Bāle Honnūr 2,516, at Baggunji katte 2,481, at Sringēri 2,439, and at Hariharpur 2,379.

The principal rivers of the District are the twin streams—the Tunga and the Bhadra, the latter running most of its course here. They both rise at Gangāmūla in the Varāha parvata, situated in the Western Ghats at the point where the boundaries of the Koppa and Bāle Honnūr taluks meet. The Tunga flows north-east past Nemmar and Sringēri to near Baggunji, where it turns north by west, and passing Hariharpur, enters the Shimoga District, making a sharp turn to the north-east at the Bhīman-katte, and so to Shimoga. The Bhadra runs east for some distance past Kalasa, and then, turning north-east, flows with a winding course past Bāle Honnūr and Khāndya to Hebbe, where, receiving the Sōmavāhini from the Jāgar valley, it continues to Lakvalli and thence flows on to Bhadrāvati in the Shimoga District.

Of the southern streams, the Hēmāvati has its source at Javali in Melbangādi, but almost immediately leaves this District and enters that of Hassan. The Berinji halla in like manner rises near Anur and shortly flows into Hassan District, where it joins the Yagachi. The latter has its source near Sitalmalapan Kanive in the Bābā Budan range and runs through Hirēmagalur towards Belur in Hassan.

On the east of the Bābā Budan range, the Gauri-halla and the Avati are twin streams, rising near the peak of Mulainagiri. The first expands into the Ayyankere lake above Sakkarepatna, and issuing thence with the name of the Vēda, skirts this town and flows north-east to Kadur. The other, the northern stream, forms the large Madaga tank, and the two, uniting near Kadur continue into the Chitaldrug District under the name of the Vēdāvati.

The largest sheets of water are the two tanks or lakes in the gorges at the eastern base of the Bābā Budan mountains.

The first of these, called the Ayyankere or Dodda Madagakere, is formed four miles north-west of Sakkarepatna by an embankment thrown across the river Vēda where it issues through the only outlet in the surrounding hills, a gap of about 1,700 feet in width, at the south-eastern foot of Sakunagiri. It is a beautiful expanse of water, about seven miles in circumference, and dotted with several islands. Four channels are drawn from it, irrigating about 300 acres. The other tank, called the Madaga-kere or Kadur Madagakere, has been similarly formed by embanking the sister stream, the Avati, at a point where the two hills called Sivanagiri and Hagrikangiri so nearly meet as to form a natural basin. The bund is 1,200 feet long.

Geology.

Rocks.

About one half of the area of this district consists of the Dharwar schists, the rest being composed of various granites and gneisses of different series.

The Dharwar schists occur in two well defined belts, the one forming the well known Bābā Budan range of hills and the other the Gangāmūla, Mertiparvata and Kudremukha regions.

The Bābā Budan belt constitutes the whole chain of the horse-shoe shaped mountain range, the schists extending in all directions considerably away from the foot of these hills. The belt consists chiefly of the dark hornblendic rocks; the hornblende schists, epidiorites, amphibolites, etc., associated with bands of quartzites, ferruginous quartzites and hæmatite bands. These iron ore beds are in a series of bands crumpled and folded, following the horse-shoe curvature of the contour of the hill ranges, and, on account of their superior resistance to weathering, form harder ribs standing out as persistent ridges forming the summit of the hills. Near Kalhattagiri and Kemmangundi these ores are being mined and removed for the Mysore Iron Works at Bhadrāvati. (See Vol. III, Chapter V, *Mines and Minerals*, of this work).

Overlying the hornblendic series, between Santeveri and Lingadhalli is a mass of greyish green hornblendic trap believed to be younger in age than the dark hornblendic schists of the Bābā Budans. In these also are bands of quartzites and iron ore.

The other belt is in the form of a broad "U" shaped mass at the western border of the district to the S and S.-W. of Sringēri forming part of Mudgere taluk. This also consists chiefly of dark hornblendic schists with a number of bands of hæmatite-quartzites.

The northern portion of this hornblendic series is succeeded by a fairly large mass of opalescent quartz gneiss (now styled as Champion gneiss series) which also follows closely the curvature of the schists. This gneiss is shown to be cut off to the north and N.-W. by the Peninsular gneiss of Sringēri.

From the gneissic complex of this region are differentiated the granitic series of the Chikmagalur granite, the granitic gneiss of the Tarikere valley, and the granitic gneisses to the west of Kadur, correlated with the granitic members of the Champion gneiss series. Barring these few exposures, the rest of the gneissic ground is believed to consist of the Peninsular gneissic complex. Charnockites and newer granites of the Closepet age have not been recognised in this district.

Dolerites are conspicuous in this district and some dykes have been traced for long distances up to nearly 30 miles.

Building Stones. Granites are being quarried near Birur, Kadur and some other places.

Fuchsite Quartzite. This forms a beautiful emerald green ornamental stone and takes a high polish. The stone can be used for making pedestals, ornamental vases, etc. It has been worked to a small extent near Belvādi.

Ferruginous bauxite. Ferruginous bauxite is found near Kalhatti T. B. and the analysis of the average samples from the prospecting pits

proved that they were rather low in alumina contents. Some good samples were obtained with a high content of alumina but they are in small quantities.

Gold.

There are a group of gold workings round about Tarikere, Lakkavalli and Ajjampur. A few years back at Shiddarhalli and Jalagargundi some deep prospecting work was done and at the latter place a small body of fairly good ore was located.

Iron Ores.

The hæmatite ore of the Bābā Budans forms one of the most important deposits of the State. An account of the prospecting work done, exploitations carried out, etc., has been given in Vol. III of this *Gazetteer*.

Kaolin.

Along the banks of the Tunga river to the east of Sringēri and Hariharpur, patches of fairly good kaolin are found in the weathered pegmatites. A number of prospecting pits and trenches were put in near Hoskoppa, Asgod and Kikri, in the Koppa taluk, the result of which showed that the material, existing under a cap of lateritic soil of varying depths, do not in the aggregate exceed one or two thousand tons.

Mica.

Mica is found about four miles east of Sringēri and was worked during 1911-12 by the *Jāgīr* authorities. The deposit near Kikri is reported to have yielded about 23,568 lbs. of splittings from about 180,000 lbs. of undressed mica, before 1916. Work has been abandoned now.

Ruby Corundum.

Ruby Corundum is found near Kadmane, three miles north-east of Sringēri. The mineral is of fairly good colour but is considerably flawed rendering the polishing and cutting very difficult.

Asbestos.

Indications of asbestos have been noticed to the east of Mudgere, but no prospecting has been done.

Manganese.

Some Manganese ores had been obtained in the Tarikere taluk, about a mile east of Shiddarahalli. The total quantity of ore extracted in this district from 1905 to 1924 was 12,542 tons of which 10,235 tons were exported.

Soils.

Along the south of the Bābā Budan mountains is a rich tract of black cotton soil, whose fertility, enhanced by the command of an unfailing supply of water from the hill streams, is said formerly to have given to the plain of Chikmagalur the name of Honjavanige Sīme, or land flowing with gold. The higher tracts of this region are generally gravelly. Black cotton soil also prevails in the neighbourhood of Ajjampur, together with red and gravelly soils. The western parts of Tarikere contain sandy and gravelly soils. About Yegate the earth seems poor and has a white chalky appearance. More to the south the soil is adapted to the cultivation of the cocoanut without irrigation, as in the adjoining parts of Tumkur and Chitaldrug Districts.

The soil of the Malnād bears a general resemblance to that of the same region extending through the neighbouring Districts north and south.

BOTANY.

Vegetation.

The west of the District is covered with some of the best forests in the country. This is especially the case with Lakkavalli, which abounds in fine teak, and has for many years supplied the whole of western Mysore and the Bellary country with that timber, grown in the forests to the north of the Bābā Budans. Throughout the Jāgar valley and most of the Koppa and Mudgere taluks is a continuous stretch of valuable forest, densely clothing the hill-sides and giving shelter to much coffee cultivation. Sholas and hanging woods occupy almost every ravine and hollow of the Bābā Budans. The loftier heights are nearly always bare of trees, but clothed with much coarse grass and the dwarf date. The tree vegetation east and south of Santaveri is, as a rule, poor, and, even when the soil is better and the growth fair, there is but little

good and useful indigenous timber. The eastern taluks are generally devoid of trees. The date palm (*phœnix sylvestris*) grows profusely in parts, especially in Kadur, and the grazing is good. In the north of Tarikere are the jungles round Ubrani, which, though not yielding large timber, are valuable as affording a supply of fuel in so poorly wooded a neighbourhood. The sandal grows on the slopes of the hills leading up to the Bābā Budans from the south and east.

Arboriculture.

The following table shows the important State forests, etc., in the District :—

Taluk	Name of Forest	Area in acres
	State Forests.	
Chikmagalur ..	Basavanakote	7,720
Do ..	Basthi	3,180
Do ..	Surgode	6,461
Do ..	Mathavare Sandal Reserve ..	146
Do ..	Devadan Forest	566
Do ..	Muthodi	10,198
Do ..	Muthodi Extension	11,520
Do ..	Kademanegiri including Doddihalli	7,680
Do ..	Gangagiri	5,482
Do ..	Hebbagiri	1,681
Kadur	Sindagere	6,508
Do ..	Udugere	1,484
Mudigere ..	Surgode	2,674
Do ..	South Bhadra State Forest ..	20,914
Do ..	Balur do.	18,400
Do ..	Halasur	1,805
Do ..	Tungabhadra	22,576
Tarikere	Thyagadbagi	5,911
Do ..	Hadikere West	5,526
Do ..	Hadikere East	6,845
Do ..	Lakkavalli	30,720
Do ..	Bābā Budan	5,463
Do ..	Gurpur	5,268
Koppa including Narasimharājpur	Halasur	2,573
	Devadan	793
Do ..	Tungabhadra	27,263
Do ..	Narasimha Parvatha	16,745
Do ..	Thegur Gudda	5,760
Do ..	Kathalkhan	4,365
Do ..	Hosahalli	3,525
Do ..	Thadasa	3,308

Taluk	Name of Forest	Area in acres
Koppa including Narasimharājpur.	Aldhara	10,880
Do ..	Aramballi	15,409
Do ..	Malandur Gudda	9,920
Do ..	Kusgal	15,308
Do ..	Muduguni	2,457
Do ..	Megramakki	7,758
	Reserved Lands.	
Kadur	Thuruvanahalli	327
Tarikere ..	Thyagadabagi Extension ..	2,657
Do ..	Haliyur-Sitapur	20
Do ..	Kallapur	126
Narsimharājpur ..	Nandigave	828
Do ..	Thuruvanahalli	327
Do ..	Kodihalli	223
	Amrut Mahal Kāvals.	
Kadur	Yemmedoddi	16,224
Chikmagalur ..	Chunchegudda	10,706
Do ..	Kāmanahalli	10,018
	Plantations.	
Chikmagalur ..	Karadihalli	65
Narasimharājpur	Hebbe	65

Crops.

The following is a general list of the crops and other products of cultivation in the District:—

Kannada	Botanical	English
Cereals.		
Baragu	Panicum miliaceum ..	
Bhatta	Oryza sativa	Rice
Godhi	Triticum aristatum ..	Wheat
Haraka	Panicum semiverticillatum	
Jola	Holcus sorghum ..	Great millet
Navane	Panicum italicum ..	Italian millet
Ragi	Eleusine corocana ..	Ragi
Sajje	Holcus spicatus ..	Spiked millet
Same	Panicum frumentaceum ..	Little millet
Pulses.		
Alasandi ..	Dolichos cataing ..	
Avare	Dolichos lablab	Cow gram
Hesaru	Phaseolus mungo ..	Green gram
Hurali	Dolichos uniflorus ..	Horse gram
Kadale	Cicer arietinum	Bengal gram
Togari	Cajanus indicus ..	Pigeon pea, doll
Uddu	Phaseolus minimus ..	Black gram

General list of the crops, etc.—*concld.*

Kannada	Botanical	English
Oil Seeds.		
Haralu	Ricinus communis ..	Castor-oil
Huchchellu or Ramtil	Guizotea oleifera ..	Wild gingelli
Kusume	Carthamus tinctorius ..	Safflower
Wollellu	Sesamum orientale ..	Gingelli
Vegetables (Native).		
Agachi kayi ..	Corolina grandiflora ..	Linseed
Arisina	Curcuma longa	Turmeric
Badane kayi ..	Solanum melongena ..	Brinjal
Bende kayi ..	Hibiscus esculentus ..	
Bellulli	Allium sativum ..	Garlic
Genasu	Dioscorea atuleata ..	Sweet potato
Hagala kayi	Momordica charantia ..	..
Hire kayi ..	Cucumis acutangulus ..	..
Jirige	Cuminum cyminum ..	Cummin seed
Kottambari bija ..	..	Coriander seed
Kumbala kayi ..	Cucurbita pepo	Pumpkin
Mensina kayi ..	Capsicum annuum ..	Chilli
Mentya	Trigenella foenum groecum	Fenugreek.
Mulangi	Raphanus sativus ..	Radish
Nirulli	Allium cepa	Onion
Padavala kayi ..	Trichosanthes anguina ..	Snake gourd
Sasive	Sinapis dichotoma ..	Mustard
Sunti	Ammomum zinziber ..	Dry ginger
Tonde kayi ..	Bryonia grandis ..	..
Miscellaneous.		
Adike	Areca catechu	Areca-nut
Arale	Gossypium indicum ..	Cotton
Bāle	Musa sapientum ..	Plantain
Bhangi	Cannabis sativa ..	Indian hemp
Kāpi	Coffea arabica	Coffee
Gerubija ..	Semicarpus anacardium ..	Marking nut
Hogē soppu ..	Nicotiana tabaccum ..	Tobacco
Kabbu	Saccharum officinale ..	Sugar-cane
Tengina kāyi ..	Cocos nucifera	Cocoanut
Vilēdelē	Piper betel	Betel vine
Woma	Sison amumum	..
Yēlakki	Amomum repens ..	Cardamom

Besides these, many kinds of European vegetables are grown with success in parts; among which, potatoes, French beans, cabbages, beet-root and knol kohl are the most common.

Area under principal crops.

The following statement shows the area under select crops for the years 1923-24 and 1924-25:—

Taluk	Rice	Ragi	Horse-gram	Chōlum
1	2	3	4	5
Chikmagalur ..	24,476	17,059	2,303	1,302
Kadur ..	4,425	39,604	12,570	12,800
Tarikere ..	12,990	25,275	6,200	12,310
Koppa and Narasimharājpur	30,605	229	..	..
Mudigere ..	23,910	960	..	..
Total .. 1923-24	96,406	83,127	21,073	26,412
Total .. 1924-25	96,435	83,629	28,765	25,686

Taluk	Sugar-cane	Rubber	Coffee	Carda-mom	Areca and Cocoanut
	6	7	8	9	10
Chikmagalur ..	522	..	21,775	101	572
Kadur ..	850	..	760	..	10,131
Tarikere ..	200	..	9,307	..	6,652
Koppa and Narasimharājpur	337	=833	19,460	432	5,690
Mudigere ..	94	66	17,208	2,488	1,103
Total .. 1923-24	2,003	899	68,510	3,021	24,148
Total .. 1924-25	2,032	..	74,068	..	29,080

Varieties of paddy.

The varieties of *paddy* raised in the district are fourteen, named as follows: kesari, honusunga, kowde doddi, kirvana, putta kirvana, kempu sanna bhatta, bile sanna bhatta, kussade, kesser bira, sul bhatta, hola muradaga, putta bhatta, kumbar kesari and kodi bhatta. Of these, kempu sanna bhatta, bile sanna bhatta and putta bhatta are esteemed the best and fetch the highest prices.

Areca gardens.

The *areca* gardens, which occupy the moist and sheltered valleys throughout the west, produce the best description

of nut in the country, that of Kalasa and its neighbourhood being in especially high repute.

Coffee cultivation.

The *coffee* cultivation of Southern India may be said to have had its origin in this District. For the plant was first introduced, in about the 17th century, by a Muhammadan pilgrim named Bābā Budan, who, on his return from Mecca, brought a few berries in his wallet and taking up his abode on the hills that now bear his name planted them near his hut. It was not, however, till about 1820 that the cultivation extended beyond his garden, and not till 20 years later that European enterprise was first attracted to it. One of the earliest European planters was Mr. Cannon, who formed an estate on the high range immediately to the south of the Bābā Budan-giri, where the original coffee plants are still in existence, flourishing under the shade of the primeval forest.

The success of Mr. Cannon's experiment led to the occupation of ground near Aigur in South Manjarābād by Mr. Green in 1843. Since 1860 estates have sprung up between these points with such rapidity that both Indian and European planters are settled in almost a continuous chain of estates from the south-west of Shimoga to the southernmost limits of Manjarābād, not to mention Coorg and Wainād beyond.

Mysore coffee is considered the best in the world with the exception of Jamaica which produces a very small quantity. It fetches the highest price in the London market. The estates on the Bābā Budans grow the finest coffee. Coffee was at first a Government monopoly. After the Revenue Survey and Settlement, a land tax of Re. 1-8-0 permanent and Re. 1-0-0 for 30 years' tenure was instituted in respect of coffee lands.

The coffee zone in this District is estimated to cover about 1,000 square miles, extending over the whole western portion, and of this region one-tenth or more presents, as regards soil, aspect and shade, every condition necessary for successful cultivation. Within this area there were, in 1924,

108 square miles under coffee, as per particulars noted below :—

Taluk	Acres
Chikmagalur	21,755
Kadur	760
Koppa	11,454
Mudigere	17,209
Tarikere	9,307
Narasimharājpur	8,005

The total quantity of cured coffee produced in the District during the year 1923-24 was 3,540 tons—Cherry dried 1,544 tons, Parchment 1,996 tons.

Cardamom.

The *cardamom* grows wild in the Malnād taluks of the District, but owing to the extension of coffee estates, it is no longer plentiful, except in the Kalasa and Melbangādi *maganis*. Its systematic cultivation has, however, been taken up by coffee planters, and in some parts with great success.

Tea.

Some casual attempts have been made to introduce the tea plant, but apparently without much success. A large extent of land is said to be eminently fitted for tea cultivation. The matter was investigated by the Agricultural Committee of the Economic Conference with the help of an Expert. Government also offered liberal concessions to the intending tea planters. The question is again engaging the attention of Government.

Cinchona and Rubber plantations.

There are a few cinchona and rubber plantations in the Koppa and Mudigere taluks, but the results obtained so far have not been satisfactory.

Mulberry.

Experimental Farms were formed at Allampur in the Chikmagalur taluk and near Hirekan Matt on the Bābā Budan Hills under the auspices of the Mysore Economic Conference. The former is thriving well and the latter failed on account of climatic conditions.

Cotton.

In Kadur and Tarikere taluks, cotton is grown to an extent of about 257 acres.

Plantains are most common. Pine apple, Guava and Jack fruits, etc., grow almost wild in the Malnād. The soil and climate are well suited for the growth of fruit trees. There are great possibilities in the Malnād in the way of fruit culture. Fine oranges are grown in the Yemmedoddi of the Kadur taluk and graft mangoes in the Kadur, Tarikere and Chikmagalur taluks. Horticulture: Fruit trees.

The podes of the "Dhūpa tree" are said to contain excellent material for the manufacture of soaps and candles, while "Kulekayi tree" yields a vegetable fat used by some classes of the population as a substitute for ghee. "Dhūpa Tree."

Fauna.

The elephant is occasionally met with in Kig, Kerra and other remote parts of the Western Ghats, and bison throughout the Malnād. Tigers, panthers and leopards are general, and the *shivanga* or hunting leopard is sometimes to be found. Among the smaller *felidae* may be mentioned the tiger cat and the civet cat. Wild animals.

The wild boar is found all over the District and is very destructive to sugar-cane plantations, especially at the time when the young cane begins to throw out its tender shoots. The porcupine frequents all parts of the District.

Of the deer tribe, elk, spotted deer and antelope are less numerous than they used to be. The iguana, the mungoose and its enemy the coffee rat (*golunda eleita*) are common. Of squirrels, there are the flying squirrel, the large red squirrel and the common grey squirrel. Besides the lemur and the ape, the black monkey and the grey monkey abound in the forests.

The bustard is common on the plains. The wild goose, duck, teal and snipe, the jungle-fowl and spur-fowl, partridges, red and black, quail, peacock, pigeons, blue and green, with doves of many varieties, are general. The buzzard and vulture, with various kites and hawks, are numerous. Birds.

The wooded tracts of the Malnād abound with birds of beautiful plumage, among which are hornbills, woodpeckers, and a great variety of smaller birds, as well as parrots and the talking mina.

Reptiles.

The cobra and the carpet-snake are the most venomous and most dreaded. Lizards are in great abundance and variety, and the bite of one kind is supposed to be poisonous. There are three kinds of scorpion generally in the District: the large black rock-scorpion, the large red field-scorpion, and the little red house-scorpion. Leeches are very numerous and active during the rainy months. Spiders of immense size are found in the bamboo jungles on the banks of the Bhadra. The alligator is common in rivers and large tanks.

Fishes.

Fishes are abundant in both rivers and tanks. Besides the ordinary tackles of rod-and-line and nets, long conical baskets, called *hiruguli*, made of split bamboo interlaced with rushes, are used in catching them. The finest fish are found in the Tunga and Bhadra rivers and in the Madag, Ayyankere and Keresante tanks. The *mahseer*, probably the best freshwater fish in India, is sometimes caught in the rivers, and reaches to the weight of 20 lbs. At the Sringēri Math and other sacred places on the banks of the rivers, fishes are daily fed and are so tame that a call will bring them in thousands to the surface. The Brāhmans invariably throw the remains of their rice to the fish. Some of these are even adorned with jewellery, such as nose-rings, or ear-rings, and ornaments fastened to their tails.

The following are some of the principal fishes found in the District:—Kuchina murl (*ophiocephalus striatus*), bili korava (*ophiocephalus punctatus*), bali (*silurus*), havu (*macrognathus*), gid pakke, aval minu, muru godu, kem minu, malla minu, guginasibi, kare sanna, haladi, kuradi, halavu.

Domestic animals.

The cattle of the District generally are poor in size and of inferior breed. The climate of the Malnād is very destructive to them, so much so that farmers of that region are

forced to replenish their stock annually. The hardy buffalo, on the other hand, thrives in the moisture of the climate. Hence, in the plains, the she-buffalo is tended with even more care than the cow, as, apart from a large yield of milk, the sale of her male calves to purchasers from the Malnād is found to be very profitable. Though grazing is abundant in the hilly regions, it is of a coarse description, whence ragi and paddy straw are commonly given to the cattle on returning home in the evening. During the dry season in the plains, where grazing is not to be had, straw as above, with the stalks of jowari, navane, hurali, etc., are used as fodder, and even tender leaves of the date tree. These, however, afford no nourishment.

The live stock of the District consisted in 1923-24 of 385,887 cows, buffaloes and bullocks, 4,052 horses, ponies and donkeys, and 114,564 sheep and goats.

Climate and Rainfall.

Climate.

The climate is similar to that of Hassan.

Rainfall.

This is the wettest District in the State having an annual normal of 73·45 inches of rain falling on an average on 89 days. Heavy and practically continuous rain falls from June to September and nearly one-third of the annual total is recorded in July. Over larger parts of the Koppa, Mudigere and Sringēri taluks the annual rainfall exceeds 100 inches and approaches that of the wettest regions of the globe. The wettest station in the District is in the Byrapur Estate with an annual normal of 287·37 inches; in 1924 the aggregate for this station was 379·28 inches of which as much as 232·48 inches were recorded in July. The heaviest total for a single day was 20·95 inches gauged at Kotgehar on the 14th July 1924 and the fall for the next day also was very heavy, *viz.*, 18·70 inches. Only in the eastern part of the Kadur taluk, the yearly total is less than 25 inches. The annual rainfall was over 30 per cent short of the normal in 3 out of 31 years and the deficit was over 15 per cent in 5 years.

The table below gives the mean monthly and annual rain-

Station	No. of years	January	February	March	April	May	June
1	2	3	4	5	6	7	8
Chikmagalur Taluk.							
1. Chikmagalur ..	50	0·20	0·22	0·72	2·12	4·70	5·02
2. Malalur ..	12	0·12	0·08	0·68	1·38	5·28	6·79
3. Kalaspur ..	12	0·08	0·05	0·45	0·89	3·38	2·57
4. Attigundi ..	16	0·51	0·14	0·30	1·82	5·68	11·51
Kadur Taluk.							
5. Kadur ..	50	0·12	0·07	0·28	1·17	3·10	2·52
6. Sakkarepatna ..	25	0·09	0·16	0·31	1·39	3·69	3·25
7. Birur ..	21	0·10	0·13	0·20	0·69	2·87	1·92
Tarikere Taluk.							
8. Tarikere ..	51	0·17	0·06	0·21	1·25	2·98	3·77
9. Ajjampur ..	26	0·08	0·10	0·10	1·25	2·82	2·69
10. Sivani ..	27	0·01	0·06	0·15	1·38	2·69	2·74
11. Lakkavalli ..	12	0·24	0·17	0·11	1·08	2·77	6·63
12. Lingadahalli ..	12	0·20	0·08	0·09	0·84	3·11	3·01
Koppa Taluk.							
13. Koppa ..	51	0·16	0·21	0·27	1·89	3·30	22·88
14. Hariharpur ..	21	0·26	0·08	0·06	1·63	2·90	24·35
Mudigere Taluk.							
15. Mudigere ..	43	0·14	0·10	0·45	2·44	4·68	19·16
16. Kottegehar Toll-gate.	21	0·14	0·20	0·23	1·43	5·69	50·44
17. Kalasa ..	12	0·20	0·07	0·22	2·03	6·04	31·07
18. Seagalli Estate	28	0·16	0·12	0·50	2·46	3·97	19·44
19. Chandrapur Estate.	19	0·17	0·80	0·48	2·18	5·06	16·66
20. Byrapur Estate	15	0·23	0·02	0·30	1·42	6·20	62·45
Narasimharājpur Taluk.							
21. Narasimharāj-pur.	36	0·04	0·13	0·22	2·11	3·48	11·24
Sringēri Sub-Taluk.							
22. Sringēri ..	25	0·12	0·05	0·14	2·21	2·71	32·03

fall for the various raingauge stations in the District:—

July	August	September	October	November	December	Annual	Station
9	10	11	12	13	14	15	16
6·44	3·13	3·51	6·67	2·71	0·73	36·17	Chikmagalur
8·45	3·48	5·15	6·67	4·14	0·36	42·58	Malalur
3·32	1·74	3·66	5·36	4·09	0·16	25·75	Kalaspur
27·92	21·68	15·57	9·90	5·85	0·95	101·83	Attigundi
2·48	1·37	2·66	5·53	2·28	0·83	22·41	Kadur
5·67	3·16	3·51	4·94	3·23	0·79	30·19	Sakkarepatna
3·01	1·45	2·57	4·70	2·13	1·07	20·84	Birūr
7·56	4·70	3·46	4·88	2·30	0·59	31·93	Tarikere
4·40	3·06	3·40	4·65	2·09	0·49	25·13	Ajjampur
3·67	2·49	3·02	4·30	2·10	0·51	23·12	Sivani
12·84	6·72	3·77	4·58	2·88	0·16	41·95	Lakkavalli
6·21	3·80	2·92	5·26	3·86	0·26	29·64	Lingadahalli
44·08	25·27	9·41	7·09	2·22	0·54	117·32	Koppa
53·51	27·51	9·78	8·09	3·09	0·87	132·13	Hariharpur
30·77	16·58	9·14	8·40	3·11	0·68	95·65	Mudigere
73·73	38·36	18·29	10·99	3·86	1·00	204·36	Kottegehar Toll-gate.
47·46	18·21	9·24	8·60	3·10	0·26	126·50	Kalasa.
30·00	16·47	6·88	7·44	2·98	0·77	91·19	Seagalli Estate.
30·83	15·48	8·57	8·42	3·37	1·22	92·52	Chandrapur Estate.
109·71	64·12	24·67	12·67	4·55	1·03	287·37	Byrapur Estate.
22·35	12·66	5·81	5·42	2·06	0·47	65·99	Narasimharāj-pur.
53·81	31·43	11·06	7·83	2·52	0·74	144·65	Sringēri.

Rainfall at Chikmagalur.

Since 1870 the annual aggregate was over 50 inches only in two years, *viz.*, 1882 and 1883 when the totals were respectively 53·79 and 54·96 inches. The rainfall was below the normal in 28 out of 55 years and the yearly total was in no year less than 20 inches. The worst year on record is 1881 with only 21·41 inches.

The table below gives the actual rainfall at Chikmagalur from 1870 to 1924.

Year	Inches	Year	Inches
1870	31·09	1898	37·67
1871	35·65	1899	28·22
1872	34·70	1900	29·89
1873	30·55	1901	36·45
1874	42·41	1902	38·37
1875	22·95	1903	41·90
1876	22·59	1904	34·34
1877	42·17	1905	24·61
1878	32·16	1906	39·10
1879	40·21	1907	41·77
1880	37·97	1908	21·74
1881	21·41	1909	44·59
1882	53·79	1910	48·40
1883	54·96	1911	40·53
1884	37·23	1912	48·00
1885	39·51	1913	29·75
1886	37·82	1914	34·46
1887	35·54	1915	35·98
1888	30·11	1916	35·67
1889	44·93	1917	40·12
1890	30·92	1918	27·67
1891	32·98	1919	41·26
1892	33·46	1920	24·86
1893	34·80	1921	27·26
1894	29·74	1922	30·34
1895	37·92	1923	37·88
1896	49·83	1924	42·68
1897	39·46		

THE PEOPLE.

Population.

The District has a total population of 333,538 according to the figures returned at the Census of 1921, of which 174,615 are males and 158,923 females.

The District comprises of 5 taluks and 2 sub-taluks and the population is distributed over the District as follows :— Distribution.

Taluk	Area in Sq. miles	Population as in 1921	Density
1. Chikmagalur	640·45	80,329	125
2. Kadur	545·86	82,011	150
3. Tarikere	467·87	65,221	139
4. Koppa ..	..	35,845	..
5. Narasimharājpur (sub-taluk)	657·47	17,112	81
6. Mudigere	433·42	43,683	101
7. Sringeri (sub-taluk) (*Jāgīr*).	43·62	9,337	214

nnur.

Arranged according to religion, the following results are obtained :— By Religion.

Religion	Above 15		Under 15		Total	Per cent
	Males	Females	Males	Females		
Hindus ..	100,363	88,399	55,819	55,929	300,510	90·09
Muhammadans	6,808	4,691	3,301	3,167	17,967	5·38
Jains ..	561	371	219	235	1,386	0·41
Christians ..	2,422	1,235	788	776	5,221	1·56
Animists ..	2,464	2,345	1,868	1,772	8,449	2·59
Total ..	112,618	97,041	61,995	61,879	333,533	..

The following table compares the statistics for the census years from 1871 :— Inter-censal variations.

Taluk	1871	1881	1891	1901	1911	1921
Chikmagalur	84,566	79,064	85,035	90,681	82,044	80,329
Kadur ..	67,837	54,764	69,451	77,422	81,013	82,011
Tarikere ..	67,978	64,451	70,666	79,472	70,498	65,221
Koppa ..	28,310	31,656	36,092	37,134	34,943	35,845
Narasimha-rājpur (sub-taluk).	16,939	17,988	17,989	17,693	16,710	17,112
Mudigere ..	34,537	35,604	41,365	46,212	43,353	43,683
Sringēri (*Jāgīr*).	7,735	8,713	9,144	10,656	9,896	9,337
Total ..	307,902	292,240	329,742	359,270	338,457	333,538

Towns.

The District contains 10 Municipal towns with a total population of 35,820, composed of 28,989 Hindus, 5,857 Muhammadans, 172 Jains, 731 Chiristians, 62 Animists and 4 Parsis.

The following is a list of the towns referred to :—

Chikmagalur ..	10,207	Sivane	2,019
Tarikere	7,858	Narsaimharājpur ..	1,997
Birur	4,207	Sringēri	1,889
Kadur	3,155	Mudigere.. ..	1,278
Ajjampur ..	2,352	Koppa	858

Villages.

The number and different classes of villages are shown in the following table :—

Taluk	Villages		Villages classified			Total
	Populated	De-populated	Government	Sarvamanya	Jodi	
1. Chikmagalur ..	220	13	211	14	8	233
2. Kadur	244	65	306	..	3	309
3. Tarikere ..	190	55	239	..	6	245
4. Koppa	103	4	106	..	1	107
5. Narasimharājpur	65	..	65	..	..	65
6. Mudigere ..	132	7	137	..	2	139
Total ..	954	144	1,064	14	20	1,098

Stock and dwellings.

Stock consists of 13,140 carts and 57,773 ploughs as per figures for the year 1923-24 given below :—

Taluk	Carts	Ploughs
1. Chikmagalur	1,982	13,900
2. Kadur	5,746	14,510
3. Tarikere	4,015	9,525
4. Koppa and Narasimharājpur	1,027	11,728
5. Mudigere	370	8,110
Total ..	13,140	57,773

The live-stock consisted of 22,934 bulls, 110,785 bullocks, 15,291 cows, 80,508 calves, 11,274 he-buffaloes, 35,481 she-buffaloes and 19,614 calves as per returns for the year 1923-24.

Dwellings.

The number of dwellings in the District and other particulars are furnished in the following table :—

Taluk	Number of occupied houses		
	As per Census of 1921	As per Census of 1911	As per Census of 1901
1. Chikmagalur	17,158	17,587	19,036
2. Kadur	16,094	15,705	16,080
3. Tarikere	11,779	14,524	15,870
4. Koppa	6,497	6,695	6,758
5. Narasimharājpur	3,896	3,406	3,455
6. Mudigere	8,819	8,888	8,643
7. Sringēri	1,864	1,980	1,909
Total ..	66,107	68,785	71,751

As per Census of :—	1881	1891	1901	1911	1921
Average number of houses for Sq. mile for the whole District ..	22	22	26	25	20
Average number of persons per house for the whole District ..	5	5	5	5	5

The houses are mostly tiled and a few are also terraced in the Malnād. Thatched houses are common.

Festivals, etc.

A list of the principal Jātras and Festivals held in the District is appended below.

Jātras and Religious festivals.

Name of place	Name of Jātra	Time	Attendance at the Jātra
Chikmagalur Tq.			
Hiremagalur	Sri Kōdanda Ramaswāmi Car festival.	March ..	2,000
Khandya ..	Sri Mārkandēyaswāmi Car festival.	,, ..	300
Dattātripeeta	Urus on the Bābā Budans.	,, ..	1,500

A List of the principal Jātras, etc.—*concld.*

Name of place	Name of Jātra	Time	Attendance at the Jātra
Nirvānaswāmi Mutt.	Nirvānaswāmi Jātra ..	,, ..	3,000
Seetalianagiri	Seetala Mallikārjunaswāmi Jātra.	,, ..	2,000
Kadur Taluk.			
Anthragatta*	Sri Durgamma Jātra ..	February	12,000
Pura ..	Sri Mallikārjunaswāmi Car festival.	March ..	6,000
Sakrepatna ..	Sri Lakshmi Ranganāthaswāmi Car festival.	January ..	3,000
Shollapur ..	Shollapur Jātra ..	Once in 12 years.	12,000
Koppa Taluk.			
Bhiravadēvaru	Sri Kālabhairavadēvaru Car festival.	January ..	4,000
Kigga ..	Sri Rishyasringēswara swāmi Jātra.	April ..	1,000
Mudigere Taluk.			
Gonibidu ..	Sri Subrahamanyaswāmi Car Festival.	December	1,200
Dēvavrinda ..	Sri Rāmēswaradēvaru Jātra.	February	2,500
Phulguni ..	Sri Kālanāthēswaraswāmi Jātra.	April ..	2,000
Kalasa ..	Sri Kalasēswaraswāmi Jātra.	February or March.	2,000
Sringēri Taluk. (*Jāgīr*).			
Sringēri (*Jāgīr*).	Sri Chandramoulēswara and Sri Shāradāmba Navarātri Mahōtsavam.	October ..	Over 5,000

* There is only one cattle-show held at this place; about 450 to 500 cattle assemble.

Fairs.

The largest weekly markets are mentioned below :—

Place	Taluk	Day	No. of visitors
Chikmagalur ..	Chikmagalur ..	Wednesday	4,000
Pura	Kadur ..	,, ..	2,000
Birur	Kadur ..	Saturday ..	1,500
Tarikere	Tarikere ..	Friday ..	2,000

The number of births and deaths in the District for the years 1918-19 to 1922-23 and the causes of death, etc., are furnished in the following table :— Vital Statistics.

Taluks	1918–19		1919–20		1920–21	
	Deaths	Births	Deaths	Births	Deaths	Births
1	2	3	4	5	6	7
Chikmagalur	4,623	1,087	1,586	1,482	1,065	1,076
Kadur ..	5,643	616	1,099	926	823	869
Tarikere ..	6,572	823	1,387	1,315	739	843
Mudigere	1,415	508	716	675	805	702
Koppa ..	..	..	..	..	518	550
Narasimharājpur.	1,734	679	1,064	934	302	263
Total ..	*19,987	3,713	5,852	5,332	4,252	4,303

Taluks	1921–22		1922–23	
	Deaths	Births	Deaths	Births
	8	9	10	11
Chikmagalur	1,422	1,065	1,679	1,172
Kadur	552	1,041	874	1,150
Tarikere	633	856	1,237	1,106
Mudigere	457	602	704	659
Koppa	527	486	679	442
Narasimharājpur	256	257	373	222
Total ..	3,847	4,307	5,546	4,751

* Influenza responsible for 13,432 deaths in 1918-19.

Total deaths for 1922-23 5,546
Death rate .. .. 16·5 per mile.
Total births for 1922-23 4,751
Birth rate .. .. .. 14·25 per mile.

The following were the causes of death registered during 1922-23 :— Diseases.

Cholera	1
Small-pox	6
Plague	417
Malarial and other fevers	3,044
All other causes	2,078

The following is a statement of births and deaths during the subsequent two years :—

	1923-24	1924-25
Births	4,553	3,553
Deaths	6,390	7,687

CASTES AND OCCUPATION.

Castes. Those which number over 10,000 are shown in the following table :—

Caste	Number
Lingāyat	.. 62,754
Holeya	.. 50,713
Vokkaliga ..	.. 41,126
Kuruba	.. 27,275
Brāhman ..	.. 18,085
Muhammadan ..	.. 13,468
Uppāra	.. 10,072
Mādiga	.. 10,031

Occupation. Distribution of population according to occupation is as shown hereunder :—

Occupation	Total including dependents	Actual workers			Dependents
		Males	Females	Total	
Exploitation of the surface of earth.	289,395	74,362	25,185	99,547	189,848
Extraction of minerals	27	10	..	10	17
Industry	13,900	4,888	755	5,643	8,257
Transport	2,525	1,360	69	1,429	1,096
Trade	11,715	3,537	700	4,237	7,478
Public Force ..	1,572	521	15	536	1,036
Public Administration	4,465	1,313	47	1,360	3,105
Professions and Liberal Arts.	4,540	1,602	108	1,710	2,830
Persons living on their income.	207	47	20	67	140
Domestic Service	1,973	892	574	1,466	507
Others	3,219	1,047	273	1,320	1,899
Total ..	333,538	89,579	27,746	117,325	216,213

Percentage of actual workers to total population .. .. 35·1
Percentage of dependents to total population .. .. 64·9

Christian Missions.

The Roman Catholic Mission.

There are two Roman Catholic churches, one at Chikmagalur and the other at Mudigere. There are also a few sub-stations in the District.

The Wesleyan Mission.

There is a Wesleyan Mission church at Chikmagalur. The Mission conducts at Chikmagalur two Day Schools for girls. There is also a Girls' School at Tarikere.

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SECTION II.—HISTORY AND ARCHÆOLOGY.

A. History.

Legendary Period.

Few spots in the wild and romantic regions of this District, which contains the sources of the Pampa or Tungabhadra, the scene of memorable transactions recorded in the *Rāmāyana*, are without a story connecting them with one or other of the heroes of the great Indian epics. Sringēri, as might be expected of the chief seat of Saiva Brāhmanism, takes precedence of all other places in its claims to antiquity and historic fame. Its name is properly Rishya-Sringa-giri. Here was the hermitage of Vibhāndaka, and here the birthplace of his son Rishyasringa, a sage adorned with horns, who plays an important part in the opening scenes of the *Rāmāyana*. He was begotten without a natural mother, and grew up in the wilderness never having seen or heard of a woman. At that time the kingdom of Anga was suffering from a great dearth, and the king Lōmapāda was informed by his spiritual advisers that the only remedy lay in bringing hither the immaculate Rishyasringa. This, therefore, was resolved upon, and the princess Sānta to become his bride. But how to bring him was the question, for all feared lest they should alarm the unsophisticated youth and incur the wrath of the stern Vibhāndaka, whose single glance could reduce them to ashes in a minute. At last the plan was agreed upon that a band of fair damsels should be sent in the disguise of hermits, who, by the attractions of their all-powerful

wiles, should entice the young recluse away from his forest home. They arrive at Narve near Sringēri and concealing themselves in the woods, watch for an opportunity when the father should be absent. Then issuing forth, by their sports and gambols they draw the attention of the young hermit, who, lost in wonder, directs them to his cell, duly performs the rites of hospitality and is soon bewitched with his charming guests. Next day he hastens to pay a visit to their pretended hermitage and being led on board a raft made to resemble an island is floated away in the society of his fair companions. How his approach to Anga brought rain, how he was married to the princess, how he then became the priest of king Dasaratha of Ayōdhya and performed the *asvamēdha* or horse sacrifice, the celebration of which procured offspring to the childless monarch and resulted in the birth of Rāma, all this is fully related in the *Bāla Kānda* of the *Rāmāyana*.

Sakunagiri, a lofty hill on the bank of the Ayyankere near Sakkarepatna, is said to be so called from the omens (*Sakuna*) that Hanumān, the monkey leader in Rāma's army, thence obtained, which guided him to the spot where the medicinal plant Sanjīvini grew, that was used to revive Lakshmana from the swoon into which he fell on being wounded by Rāvana.

Hiremagalur is said to be situated in Siddhakshētra and to have been called Bhārgavapuri. It is made the scene of the celebrated *sarpa yāga*, or serpent sacrifice, celebrated by Janamējaya Rāya in revenge for the death of his father Parīkshit by the bite of a serpent. Under *Shimoga District* we may see that copper-plate inscriptions are there in existence professing to record grants made by Janamējaya to the Brāhmans who took part in this *sarpa yāga*. At Hiremagalur a singular stone pillar, with a spear or flame-shaped head, is shown as the *yūpa stabmha* or sacrificial post that was used on the occasion. Inscriptions at the place prove that Hiremagalur was an *agrahāra* in the time of the Gangas, in the 9th century.

Leaving the mythological period and the mention of places visited by Pa asu Rāma, by Rāma and by Arjuna, three places in the District have traditions undoubtedly historical, though the exact period to which they relate is not clear. They, however, certainly belong to a period anterior to the rise of the Hoysala power. One of these, the ruined village of Halasur, near Lakkavalli, is said to mark the site of Ratnapuri, a city founded by Vajra Makuta Rāya, the story of whose two sons, Chitrasēkhara and Sōmasēkhara, and of the romantic adventure by which the younger obtained the hand of Rūpavati or Ratnāvati, the fair princess of Nilāvatipatna (Nirgunda) and with it the succession to that kingdom, is related under *Chitaldrug District*.

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Another ancient capital is Sakkarepatna. Its most celebrated king appears to have been Rukmāngada, mentioned in the *Mahābhārata*, and *Hire-magal-ūru* (elder daughter's town), and *Chikka-magal-ūru* (younger daughter's town), the estates bestowed in dowry on the princesses of his house.

More definite than these is the historical account of Sringēri, whose celebrated *Matha* on the Tunga is well known to have been established by Sankarāchārya, the great Saiva reformer of the 8th century.

Kadambas.

The west of the District appears to have been subject from very early times to the Kadambas, while part of the frontier may have been included in Āluva-khēda, the territory of the Āluva, Ālupa, or Ālu kings, who seem to have ruled in South Kanara. The subsequent history of that part is connected with the Sāntara kings of Pomburchcha (Hombucha or Humcha, Shimoga District). In the account given of that line, we see that they extended their dominions over the hill country southwards as far as Kalasa, and thence established their capital first at Sisila or Sisukali, at the foot of the Ghats in Mudigere, and finally at Kārkala in South Kanara. They became at one time feudatories of the Chālukya sovereigns. But the numerous inscriptions of the Kārkala rulers with the general cognomen of Bairasu Wodeyar, surrounding the

temple at Kalasa, date from the beginning of the 12th to the middle of the 16th century, those from the 14th downwards being made with permission of the Vijayanagar sovereigns.

Gangas.

All other parts of the District were in possession of the Gangas, as testified by inscriptions which occur in various parts. As far back as the 9th century, we find mention in them of Piriyamuguli and Kiriyamuguli, which are the correct names of what are now called Hirimagalur and Chikmagalur. There seems, therefore, no foundation for the legend which derives the names from the elder and the younger daughter (*magalu*) of Rukmāngada Rāya. The *muguli* is a useful tree, known botanically as *acacia suma*.

Hoysalas.

This District can claim the distinction of having given birth to the powerful Hoysala kings, who succeeded the Gangas, and who ruled Mysore from the 11th to the 14th century. For though their capital was in the Hassan District, their place of origin, Sosevūr or Sasakapura, has been identified with Angadi in the south of the Mudigere taluk, where the existing temple of Vāsantamma, no doubt that of the goddess Vāsantika, represents the scene of the incident with the tiger which transformed Sala into Hoysala. Throughout the District, the memorials of the Hoysala kings are abundant, especially east and south of the Bāba Budan mountains, in the neighbourhood of their capital Dōrasamudra (Halebīd, Hassan District). To the west their inscriptions are found at Khandya, and the fortified height of Ballāla-Rāyan-durga bears witness to their rule. Āluva-khēda was the early boundary of their kingdom under Vinayāditya.

Vijayanagar.

The foundation of the next paramount power, that of Vidyānagara, afterwards called Vijayanagara, is in some accounts ascribed to, and was certainly greatly promoted by,

the sage and scholar Mādhava, entitled Vidyāranya or forest of learning. Wilson says:—

"Besides experience and talent Mādhava may have brought pecuniary aid to the undertaking. His title Vidyāranya and the scope of his writings show that he was a disciple of Sankarāchārya, and in all probability he was connected with the Sringagiri (Sringēri) establishment, the members of which, alarmed by the increasing numbers of the Jangamas and Jains and the approach of the Muhammadans, may have contributed their wealth and influence to the aggrandisement of the sons of Sangama."

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They were Bukka and Hakka or Harihara, the progenitors of the Vijayanagar line. Vidyāranya was their father's minister. Under the Vijayanagar empire, the west of the District, save the independent estate of Sringēri, was mostly under the rule of the Kārkala chiefs; south formed part of the territory of Balam (Manjarābād, Hassan District) belonging to the Aigur chiefs; the north-east was included in the possessions of the Basvapatna or Tarikere Pālegārs. The greater part of the District was subsequently, in the middle of the 17th century, overrun by Sivappa Nāyak, the most distinguished of the Ikkēri or Bednūr chiefs. Srī Ranga Rāya, the representative of the Vijayanagar kings, resorted to his protection, and was by him established in the government of Sakkarepatna, Belur, and the neighbourhood. Meanwhile the Basvapatna territories had fallen a prey, first to the forces of Bijāpur and then to those of the Mughals, and were in 1687 absorbed in the province of Sīra.

Mysore Rājas.

The Rājas of Mysore, having in 1610 gained possession of Seringapatam and in 1687 of Bangalore, now carried their conquests to the west, and between 1690 and 1694 subdued all the south of the District. In the latter year, a treaty was concluded between Mysore and Ikkēri, by which, with the exception of Aigur and Vastara, the remaining conquests were retained as a part of the Mysore kingdom.

Haidar Alī, in 1761, took possession of Sīra, and after receiving or forcing the submission of its various dependencies,

planned his expedition against Bednūr. This capital was taken in 1763, and the terrified Rāni escaped to Ballal-Rayāndurga. Thither a detachment was sent in pursuit, by which she was taken prisoner and conveyed to Madhugiri (Tumkur District), appointed as the place of her confinement. By this conquest, the Mysore dominion was extended over the whole of the Kadur country.

After the downfall of Tīpu Sultān and the restoration of the ancient Royal line, the District formed part of the Nāgara Rāyada or Subāyana. It was in the wild country north of the Bābā Budans that some of the abuses were practised which led to the *pālegār* insurrection of 1830. In December of that year, Rangappa Nāyak, the head of the Tarikere family, secretly left Mysore, joined the insurgents and seized upon Kaldurga and Kāmandurga. These forts were, however, recovered by the Mysore troops in February and March 1831, and the *pālegār* was put to flight. On the assumption of the government by the British in 1831, and the restoration of order, this part of the country was included in the Nagar Division. In 1863, it was formed into a separate District named after Kadur, where for a time the head-quarters were established. Before long, however, Chikmagalur was selected for the chief station as being more central, and a considerable town has there now sprung up. In 1882, the Kadur District was extended by having Hassan attached to it as a Sub-Division, with 4 taluks (Arsikere, Belur, Hassan and Manjarābād). But in 1886, the Hassan District was restored, and the Kadur District formed with its present limits. In 1897, the Yedehalli sub-taluk was abolished and the new taluk of Bāle Honnūr was then established.

B. Archæology.

The inscriptions found in the District will be found collected in *E. C.* VI, *Kadur District*, and in the *Mysore Archæological Reports*. Mention may be made of a few of the principal buildings of architectural interest in this District. The most ornamental was probably the Amritēsvara temple at Amritapura, near Tarikere, now almost completely in ruins.

It was erected, as *Tarikere* 45 informs us, in 1196, by Amita, a minister and general under Ballāla II. The style is Hoysala, but the elaborate ornamentation of the outer walls and some features of the elevation were of peculiar design. At Vastara is an old temple of Padmāvati, which contains fine colossal figures of the Sapta Mātrika, and also of a king and his minister seated opposite each other. Who they were is not known. The ruined temples at Sosevūr or Angadi must also have been fine buildings. There is a well executed image of Kēsava still standing in one of the Hindu temples, and there are large figures of the Sapta Mātrika at the Vāsantamma temple. But the finest and oldest sculpture is in the Jain *bastis*, probably of the 11th century. In addition to the massive seated images of Jina, in one of the *bastis* is a striking female figure representing a *Yakshini*. Above her head is a beautiful leafy canopy, and studded over the whole are minutely sculptured arboreal animals, such as birds, squirrels, tree-frogs, lizards, etc. The temple of Vidyā-sankara at Sringēri is a well designed and effective structure in the Dravidian style. It resembles the temple at Vijaya-nagar. It belongs to the 14th century. These and other temples to be seen in this District are noticed at some length in Vol. II, Chapters V and VI.

SECTION III.—ECONOMIC.

General Agricultural Conditions.

Soil.

Along the south of the Bābā Budans is a rich tract of black cotton soil which is well watered. It was for this reason that the plain country near Chikmagalur and Hiremagalur and onwards to Belur side was called "Honjavanige Sīme" or the "land flowing with gold." Black cotton soil is also met with near Birur in the Kadur Taluk and Sivane and Ajjampur in the Tarikere Taluk. The western parts of Tarikere are sandy and gravelly. The soil in some of the valleys in the Kadur Taluk is well adapted for cocoanut growth.

Paddy is most extensively cultivated in the Malnād. Areca-nut is largely cultivated in the Kadur, Tarikere, Koppa and Mudigere taluks and in the Sringēri *Jāgīr* Cardamom grows wild in the Malnād and is also systematically cultivated in many estates and in some of the areca-nut gardens in Koppa. The cardamom cultivation requires plenty of running water and heavy rainfall.

Pepper is grown in all the Malnād gardens.

Coffee is cultivated in this District more extensively than in any other in the State.

CHIEF AGRICULTURAL STATISTICS AND PRINCIPAL CROPS.

The following table shows the area under cultivation in the District :—

Year	Area of the District	Area available for cultivation	Cultivable waste not in occupancy	Cultivable area under occupancy	Current fallows	Net area cropped
1921–22	16,81,699	5,88,706	67,073	5,49,286	1,29,645	4,19,641
1922–23	17,09,400	6,19,811	64,506	5,54,985	1,36,685	4,18,330
1923–24	17,09,400	6,20,871	61,973	5,58,898	1,45,783	4,13,114
1924–25	17,09,399	6,24,804	63,761	5,61,043	1,46,829	4,14,214

Area of different crops that were raised during the four years 1921-1922 to 1924-1925 under the following heads was as below :—

Year	Food grains and pulses	Oil seeds	Condiments and spices	Sugar	Fibre
1	2	3	4	5	6
1921–22 ..	273,409	26,860	29,658	1,624	524
1922–23 ..	251,057	28,332	39,762	2,176	647
1923–24 ..	246,015	23,131	38,676	2,309	1,259
1924–25 ..	255,345	30,473	24,226	2,032	2,040

Year	Dyes	Drugs and Narcotics	Fodder crops	Miscellaneous	Total area cropped
	7	8	9	10	11
1921–22 ..	47	71,366	13,833	2,320	419,641
1922–23 ..	..	10,226	10,216	7,914	418,330
1923–24 ..	..	75,051	9,314	16,799	413,114
1924–25 ..	..	77,307	1,091	860	414,214

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The number and extent of different holdings under cultivation in the District during 1920-21 to 1924-25 are shown below :—

Year	Holdings not exceeding one acre in extent		Exceeding one acre and not exceeding five acres		Exceeding five but not exceeding ten	
	No.	Extent	No.	Extent	No.	Extent
1	2	3	4	5	6	7
1920–21 ..	2,084	2,137	21,090	59,803	18,060	130,598
1921–22 ..	2,032	2,003	20,888	59,156	17,982	130,208
1922–23 ..	3,137	3,091	22,736	68,973	18,973	158,153
1923–24 ..	2,515	2,411	20,945	59,756	18,291	128,831
1924–25 ..	2,548	2,443	20,796	60,062	18,668	125,517

Year	Exceeding ten but not exceeding 50		Exceeding 50 but not exceeding 100		Exceeding 100 but not exceeding 500		Above 500 acres	
	No.	Extent	No.	Extent	No.	Extent	No.	Extent
	8	9	10	11	12	13	14	15
1920–21	12,591	223,756	935	66 572	204	45,687	25	26,139
1921–22	12,332	219,825	930	66,268	204	45,687	25	26,139
1922–23	10,271	195,358	784	56,703	176	43,873	25	28,865
1923–24	12,312	214,810	958	66,820	219	49,665	31	39,607
1924–25	12,244	220,917	1,063	67,208	218	47,979	31	36,917

The number of holders classified according to the extent of revenue paid during 1920-21 to 1924-25 was as under :—

Year	Holders paying assessment or jodi of Rs. five and under		Holders paying assessment exceeding Rs. five but not exceeding Rs. 25	
	No.	Amount paid	No.	Amount paid
1	2	3	4	5
1920–21 ..	15,619	35,597	32,802	339,843
1921–22 ..	15,692	35,934	33,250	345,986
1922–23 ..	14,668	41,404	33,027	415,633
1923–24 ..	14,737	44,000	33,942	368,509
1924–25 ..	14,614	44,734	33,821	352,502

Year	Holders paying Rs. 25 but not exceeding Rs. 100		Holders paying Rs. 100 but not exceeding Rs. 500		Holders paying above Rs. 500	
	No.	Amount paid	No.	Amount paid	No.	Amount paid
	6	7	8	9	10	11

Agricultural Loans.

Amounts of loans granted for different purposes during the years 1920-21, 1921-22 and 1922-23 were as below :—

Name of Taluk	Takavi Loans			Land Improvement Loans		
	1920-21	1921-22	1922-23	1920-21	1921-22	1922-23
Chikmagalur	2,000	1,385	200	Included under Takavi Loans		..
Kadur ..	1,875	1,500	..			500
Tarikere ..	2,000	..	200			400
Koppa ..	775	1,000	..			1,000
Mudigere ..	1,900	1,150	200			..
Narasimharājpur.	1,000	..	..			..
Total	9,550	5,035	600			1,900

Loans granted during 1923-24 and 1924-25.

	Takavi	Land Improvement	Flood relief
1923-24 ..	2,600	5,500	35,235
1924-25 ..	1,640	500	..

Irrigation.

A table showing the various means of irrigation in the District and the area irrigated is given below :—

Taluk	Tanks in action				Wells	
	Major		Minor			
	No.	Extent irrigated (Acres)	No.	Extent irrigated (Acres)	No.	Extent irrigated
Chikmagalur ..	29	5,735	571	6,500	..	..
Kadur ..	23	12,424	26	1,068	..	..
Tarikere ..	16	4,393	207	5,706	..	..
Koppa ..	6	461	913	8,077	..	..
Mudigere ..	3	376	270	5,590	..	..
Narasimharājpur.	..	..	566	7,840	..	..

Honnur.

The total number of major and minor tanks in the District and the number restored are given hereunder :—

Taluk	No. of Major tanks			No. of Minor tanks		
	Restored	Unrestored	Total	Restored	Unrestored	Total
1. Chikmagalur ..	24	12	36	39	532	571
2. Kadur	23	5	28	33	93	126
3. Tarikere	16	14	30	23	184	207
4. Koppa	6	14	20	10	913	923
5. Mudigere	3	1	4	4	266	270
6. Narasimharājpur ..	..	8	8	6	560	566

Government tanks classified according to revenue are as shown in the appended statement :—

Taluk	With a revenue of					Total
	Less than Rs. 300	Between Rs. 300 and Rs. 500	Between Rs. 500 and Rs. 1,000	Between Rs. 1,000 and Rs. 5,000	Above Rs 5,000	
1. Chikmagalur ..	571	11	13	11	1	607
2. Kadur	126	7	7	11	3	154
3. Tarikere	207	16	5	9	..	237
4. Koppa	923	5	1	..	..	929
5. Mudigere	270	3	..	1	..	274
6. Narasimharājpur ..	566	..	..	..	..	566

Names of important tanks with a revenue of Rs. 5,000 and above :—

Taluk	Name of tank	Total irrigable area under the tank
		Acres.
Chikmagalur ..	1. Belvādi Doddakere* ..	1,107
Kadur	1. Hiriyangala Devankere ..	1,067
	2. Yemmedoddi Madagkere ..	1,886
	3. Sakkarepatna Ayyankere ..	3,191
Tarikere	Nil	..
Koppa		..
Mudigere ..		..
Narasimharājpur ..		..

* Belongs to Sringēri *Jāgīr*.

Honnur.

FORESTS.

Chief economic forest products in the District and their distribution according to Taluks :— Bhadrāvati Division. Timber.

Taluks	Kind	Quantities extracted	Annually
Tarikere ..	Teak ..	15,000 C. ft.	Yielding a revenue of 2 to 2½ lakhs.
	Beete ..	10,000 „	
Koppa	Honne ..	10,000 „	
	Mathi ..	100,000 „	
Narasimharājpur	Nandi ..	15,000 „	
	Other kinds	100,000 „	

200 to 250 tons are extracted every year for supply to Sandal Oil Factory. Sandal-wood.

Bamboos. Fifty thousand big and 150,000 small bamboos are extracted every year. Rates Rs. 40 for 1,000 big bamboos and Rs. 25 per 1,000 small bamboos.

Grass. Five hundred tons of grass were collected in 1923-24 for supply to the famine-stricken areas. Collection work and supply to Mysore Military has been taken up this year also. One thousand tons can be collected and supplied easily from the Forests.

Thangadi and Kakke. These products are leased out *talukwar* every two years.

Minor forest produce. Alale, Sigekayi, Geru, Honey, Tamarind, Antuvala, gum, hides, kan-pepper, halmaddi, silk, cotton, pith, hippe seeds and flowers, Nux-vomica, and Lichens are the minor forest produce and are leased out once in two years.

Fibres. Fibres are usually collected by villagers round about for their own use.

MINES AND QUARRIES.

See under Geology.

ARTS AND MANUFACTURE.

Import and Industries. The following table gives details of important industries carried on in the District :—

Taluk	Name of the concern	When started	Kind of power used	Quantity of work turned out	Value thereof
					Rs.
Chikmagalur ..	1. Rice Mill.	1917	Mechanical.	Pallas 15,000	120,000
	2. Oil and Coffee Mill ..	1920	Do	Mds. 10,000	160,000
Mudigere ..	Rice Mill	1924	Steam	Pallas 2 an hour	25,000
Koppa ..	Narway Rice Mill	1923	Oil Engine.	Pallas 30,000	Not furnished.
Sringēri ..	Do	1914	Steam	,, 5,500	do.
	Tile Factory.	1911	Hand Press.	2 Lakhs	8,700

Coarse glass bangles are manufactured on a small scale at Bidare in the Kadur taluk. Rural industries.

Bamboo mats and baskets are manufactured by a few families in Chikmagalur, Tarikere and Koppa.

Apiary or bee-rearing of a crude kind is carried on in parts of Mudigere taluk.

Ichal mats are manufactured in a great many villages in the Kadur taluk.

Country shoes of good quality are made at Tarikere.

Commerce and Trade.

Tonnur.

The most important exports are coffee, pepper, cardamoms, rice and other food grains, and oil seeds : the various products of the District. The Malnād parts have been opened up by a net-work of roads and since 1889 the railway has run through a small part of the District. These agencies are effecting considerable changes in trade and the transport of commodities.

The principal traffic between the Malnād and Maidān taluks was through the following five *kanaves* or passes before the country was opened up for traffic by the Provincial and District Fund Roads :—Talagudde, Talamakki, Birnahalli, Gantevināyakan and Sitalmallappan.

The following is an approximate statement

Name of article	Manufacture and produce in the District		Exports		
	Quantity	Average value in rupees	Quantity	Average value in rupees	To what place
	Tons.	Rs.	Tons.	Rs.	
Rice (Palla)	30,500	66,50,500	..	..	..
Ragi ..	1,84,500	18,46,600	..	..	..
Wheat ..	250	48,200	..	..	..
Jōla ..	9,900	9,90,000	..	..	..
Bengal-gram	15	2,000	..	..	..
Horse-gram	1,950	9,62,300	..	..	..
Black-gram	15	2,000	..	..	..
Green-gram	15	2,000	..	..	..
Dhall (Cleaned).	..	..	..	..	..
Poppy ..	..	..	..	..	..
Areca-nut	1,900	1,27,500	1,700	10,00,100	Bangalore & Bellary.
Cotton ..	13	6,500	13	6,500	Bellary.
Coffee ..	6,000	96,00,000	5,500	8,50,000	Mangalore.
Cardamom	100	1,55,000	95	1,50,000	Haveri & Bellary.
Chillies ..	20	16,000	..	..	
Cocoanut (dry)	40	20,000	..	..	..
Pepper ..	7	8,000	5	6,050	Bellary.
Tamarind	275	60,000	..	..	..
Tobacco ..	..	..	..	..	..
Jaggery	800	3,00,000	600	2,25,000	Mangalore.
Sugar ..	..	..	..	..	..
Gingelly ..	12	6,000	..	..	..
Cocoanut oil	..	..	..	..	..
Cotton thread.	..	..	..	..	..
Coarse cloth	No. 1,300	6,000	..	..	..
Piece goods	..	..	..	..	..
Silk cloth	No. 75	1,200	..	..	..
Gold ..	..	..	..	..	..
Silver ..	..	..	..	..	..
Iron ..	..	..	..	..	..
Cocoanuts	15,00,000	95,000	10,00,000	65,000	..
Hides ..	10,600	51,600	10,200	50,250	..
Betel leaves (bundles).	40,500	2,04,500	30,100	1,52,000	..
Soapnut ..	1,050	1,30,200	905	1,17,100	..

of exports and imports in 1923-24.—

Name of article	Imports		
	Quantity	Average value in rupees	From what place
	Tons.	Rs.	
Rice	6,050	13,20,700	Bangalore and Hassan Districts.
Ragi	230	19,100	Hassan District.
Wheat ..	40	4,000	Chitaldrug District.
Jōla	38	4,000	do
Bengal-gram ..	..	..	..
Horse-gram ..	230	19,300	Hassan District.
Black-gram ..	..	..	..
Green-gram ..	..	..	..
Dhall (Cleaned)	350	53,000	Hassan, Chitaldrug and Shimoga Districts.
Poppy ..	5	1,500	Bangalore.
Areca-nut ..	..	..	..
Cotton ..	..	..	..
Coffee ..	..	..	..
Cardamom ..	..	..	..
Chillies ..	20	16,000	Shimoga, Bangalore.
Cocoanut (dry)	35	1,500	Hassan and Tumkur Districts.
Pepper ..	..	..	..
Tamarind ..	150	21,250	Shimoga and Chitaldrug Districts.
Tobacco ..	52	30,300	Hassan District Bettadapura.
Jaggery ..	625	21,90,000	Bangalore and Kolar Districts.
Sugar ..	95	50,000	do
Gingelly ..	30	14,000	do
Cocoanut oil ..	120	1,00,000	Mangalore.
Cotton thread ..	4	4,000	Bellary and Bombay.
Coarse cloth ..	60,000	1,70,000	Bellary and Madras.
Piece goods ..	40,000	3,00,000	Bombay, Calicut and Madras.
Silk cloth ..	1,600	24,000	Benares.
Gold	½ a maund	1,12,500	Bombay.
Silver ..	6½ maunds	5,200	do
Iron	29 tons	45,000	Bombay and Bangalore.
Cocoanuts (fresh)	11,50,000	72,000	Arsikere, Javagal and Tiptur.
Hides ..	..	..	..
Betel leaves (bundles).	..	..	..
Soapnut ..	..	..	..

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Marts.

The largest weekly markets are mentioned below :—

Place	Taluk	Day	No. of visitors
Hanke	Chikmagalur	Sunday ..	1,100
Dēvarāyapēte	Do	Wednesday	3,000
Pura	Kadur ..	Do	2,000
Birur	Do ..	Saturday	1,000
Keresante	Do ..	Do ..	1,000

MEANS OF COMMUNICATION.

Railway Lines.

The Madras and Southern Mahratta Railway line passes through the District on the eastern side in Kadur and Tarikere taluks. There is the branch line from Birur to Shimoga. The lengths of the two lines are 39 and 17 miles respectively. The stations are Devanur, Kadur, Birur, Ajjampur and Sivane on the main line, and Sivapur and Tarikere on the Branch line. Government have approved of the proposal to connect Chikmagalur with Kadur by railway on certain agreed terms. The line is to be a Government concern, the Kadur District Board having agreed to make over to the Government the accumulated surplus of the Railway cess to meet part of the cost of construction and to continue to levy the cess and hand it over to Government to meet the losses in working for a period of 25 years. If the railway should work at a profit, the surplus profit after meeting the interest charges on the capital contributed by Government is to be utilized for further railway development in the District. The Survey of the alternative lines proposed for the construction of this line was under progress during 1926.

Tramway Line.

The tramway line opened from Tarikere to Lakkavalli has been extended to Narasimharājpur.

Motor bus service.

There are Motor buses plying for hire every day between—

1. Chikmagalur to Mudigere and on to Kotgehar.
2. Chikmagalur to Koppa.
3. Chikmagalur to Tarikere, *via* Santeveri.
4. Chikmagalur to Birur.
5. Chikmagalur to Kadur.

The length of the Provincial roads in the District is 327 miles and of the District Fund roads 320. The annual cost of maintenance of the former is Rs. 69,673 and of the latter 24,652. The details of each class of roads is given below :— Roads.

	Roads	Miles	Annual cost of maintenance	
			Rs.	Provincial Roads.
1.	Hassan-Chikmagalur road	7	1,225	
2.	Bangalore-Honnavar road	37	7,700	
3.	Bānavar-Belur-Mudigere road *via* Gonibid.	10½	2,100	
4.	Kadur-Mangalore road *via* Boondaghat	62	18,600	
5.	Chikmagalur-Tarikere road	35	7,000	
6.	Santeverialhatti road	4½	270	
7.	Vastara-Koppa road	49	9,800	
8.	Balehonnur-Magundi-Balur road ..	18½	2,588	
9.	Kotgehar-Kalasa road	27	5,400	
10.	Tarikere-Mangalore road *via* Agumbe-ghat.	53	13,925	
11.	Koppa-Balagadi road	2¼	225	
12.	Cart-tract from Maratoli to Gulaganji-mane and bridle path from there to Gangamūla.	21	840	
	Total ..	326¾	69,673	
1.	Anemahal-Mudigere road	4½	450	District Roads.
2.	Magadi-Javagal road	14	1,400	
3.	Bānavar-Sira road	3	150	
4.	Bānavar-Sakkarepatna road	16	1,600	
5.	Birur-Lingadahalli road	10	1,000	
6.	Tarikere-Hosadurga road	21	2,100	
7.	Bukkambūdi-Sivane road	3	180	
8.	Shimoga-Narasimharājpur road ..	10½	1,500	
9.	Mudigere-Jaduvalli road	8	400	
10.	Chikmagalur-Narasimharājpur road ..	20	1,200	
11.	Joldal-Hosahalli road	2	70	
12.	Jokkana's Estate Road	4	120	
13.	Birur-Ajjampur road	9	900	
14.	Handi-Aldur road	4	400	
15.	Uppahalli-Hirekolali road	4	120	
16.	Mudigere-Belur road	8	400	
17.	Bābā Budan Hill road	30	2,400	
18.	Peteha road	4	320	
19.	Toranamavoo-Joldahal road	6	360	
20.	Sollebyle-Sringēri road	6	300	
21.	Sollebyle-Balahole road	18	1,800	
22.	Narve-Nāgalapura road	3	240	
23.	Narve-Sringēri-Nemmar road ..	6	480	
24.	Sringēri-Kigga road	4	1600	
25.	Doubla Estate road	2	60	
26.	Nemmar-Heggan road	6	300	
27.	Magundi-Kalsa road	15	1,500	

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Roads	Miles	Annual cost of maintenance
		Rs.
28. Narasimharājpur-Mandagadde road ..	10	500
29. Narasimharājpur-Balehonnur road ..	21	2,100
30. Balagadi-Badagi road	3¾	187
31. Koppa-Tirthahalli road	5	400
32. Koppa-Kalasapur road	6	180
33. Kalhattipur-Kurkanmatti road ..	7	210
34. Begar-Sringēri road	2	100
35. Railway feeder road	4¼	255
36. Handy-Baskal road	6	180
37. Hariharpur-Kunnimakki road ..	4	320
38. Herur-Basarikatte road	8	240
39. Pandravalli road	..	240
40. Dantramakki-Hiremagalur road ..	2½	150
41. Mulliayanagiri Bridle path	..	80
42. Angadi Devarinda road	..	50
Total ..	320½	24,652

Dāk Bungalows.

The following table gives details of travellers' bungalows of different classes in the District :—

Taluk	Travellers' Bungalows		
	I Class	II Class	III Class
Chikmaglur ..	Chikmagalur	..	Aldur. Kanathi. Mallandur. Lingenahalli. Attigundi. Kalasapura. Virūpākshikan.
Mudigere ..	..	1. Mudigere 2. Kotgehar.	Kalasa. Sampigekan. Balehole.
Kadur ..	Kadur		Sakkarepatna. Birur.
Tarikere ..	1. Tarikere 2. Kalhatti		Lakkavalli. Ajjampur. Kemmangundi. Lingadahalli. Santeveri.
Koppa ..		Balagadi	Sollebyle. Sringēri. Narve. Hariharpur. Mathuli.
Narasimharāj-pur sub-taluk.		Narasimharāj-pur.	Bālehonnur.

There are also 32 Musafirkhanas, D.P.W. and Forest inspectional lodges in the District in the places noted hereunder :— Musafirkhanas, etc.

Chikmagalur Taluk.

1. Hindu Musafirkhana, and
2. Muhammadan Musafirkhana
3. Aldur.
4. Hebbe Forest Lodge.
5. Muthodi Forest Lodge.
6. Sangameswarpet Forest Lodge.
7. Kesave Forest Lodge.

Kadur Taluk.

8. Kadur.
9. Birur.
10. Sakkarepatna.
11. Pura D.P.W. Lodge.
12. Madag D.P.W. Lodge.

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Tarikere Taluk.

13. Tarikere town.
14. Santeveri.
15. Lingadahalli.
16. Ajjampur.
17. Kowlapur Forest Lodge.
18. Sukalehatti Forest Lodge.
19. Lakkavalli Forest Lodge.
20. Haruvanahalli Forest Lodge.

Koppa Taluk.

21. Koppa.
22. Balagadi.
23. Hariharpura.

Mudigere Taluk.

24. Mudigere.
25. Boondaghat Chavadi.

Narasimharājpur Sub-Taluk.

26. Narasimharājpur.
27. Balehonnur.
28. Magundi D.P.W. Lodge.
29. Save Forest Lodge.
30. Kodihalli Forest Lodge.
31. Burz Forest Lodge.
32. Chikagrahāra Forest Lodge.

Famines.

No famine prevailed in any part of the District during the last 40 years except for the distressed conditions that prevailed once in 1905-06 and for the second time from the middle of 1918-19 and 1919-20. In 1905-06 the south-west monsoon commenced later than usual and ended earlier and the north-east monsoon was also not satisfactory. The Malnād taluks were not affected but the dry crops in the Maidān did not yield more than 8 annas in the rupee. In Kadur,

the yield was 4 annas and less. This shortage in the out-turn of crops coupled with large exports of grain to markets outside the State led to a general rise in the price of food grains, but the situation changed with the favourable seasonal conditions of the following year. In 1918-19, the distress was partly due to the after effects of the Great War and partly due to the failure of rains and consequent failure of important crops of food-stuffs and also partly due to the export of large quantities of paddy to the neighbouring parts of the State. Prompt action was taken by the Government. Restrictions were placed on exportation of food-stuffs and sufficient quantities of Burma rice were supplied to the people, through grain depots established at several Taluk head-quarters. The situation which was acute in the middle of 1918 improved remarkably by the end of December. The distress continued in a mild form for some months in 1919 but normal conditions were soon restored.

SECTION IV.—ADMINISTRATIVE.

DIVISIONS.

Taluks and sub-taluks.

The District is divided into the following five taluks and one sub-taluk :—

Taluk	Area in square mile	No. of Hoblis	No of inhabited villages & towns	Population in 1921	Density per square mile
Chikmagalur ..	640·45	8	220	80,329	125
Kadur	545·86	6	244	82,011	150
Tarikere	467·87	6	100	65,221	139
Koppa		5	103	35,845	81
Narasimharājpur (sub-taluk).	657·47	3	65	17,112	
Mudigere ..	433·42	5	132	43,683	101
Sringēri (*Jāgīr*) ..	43·62	2	25	9,337	214
Total ..	2,788·69	35	889	333,538	122

The Sringēri *Jāgīr* is included in the Koppa Taluk. The town with the sub-taluk which was formerly styled Yedehalli has been now called Narasimharājpur, after His Highness Sir Srī Kantīrava Narasimharāja Wodeyar Bahadur, Yuvarāja of Mysore.

The Taluks of Chikmagalur and Mudigere are under the direct charge of the Deputy Commissioner while the other Taluks have been constituted into a Revenue Sub-Division and placed in charge of an Assistant Commissioner with Head-quarters at Tarikere. The Sringēri *jāgīr* is an *inam* under the management of the Srī Swāmigalu through an Agent. nnur.

JUDICIAL.

There are two Munsiff's Courts in the District, one at Chikmagalur and the other at Narasimharājpur. The latter has jurisdiction over the taluks of Tarikere, Koppa and the sub-taluk of Narsimharājpur. Civil courts.

Consequent on the introduction of the scheme of separation of Judicial and Executive functions into this District, there is one Special First Grade Magistrate's Court at Chikmagalur with original jurisdiction over the second and third class cases of the Mudigere Taluk and the first class cases of all the Taluks and sub-taluks of the District. There is also a Special Second Class Magistrate's Court at Tarikere with original jurisdiction over the second and third class cases of Kadur, Koppa and Tarikere Taluks and the Narasimharājpur and Sringēri sub-taluks. Criminal courts.

The Treasury Assistant Commissioner at Chikmagalur as *Ex-officio* First Class Magistrate has been empowered to dispose of cases arising in the Chikmagalur and Mudigere taluks and coming within the purview of Chapters VIII to XII of the Criminal Procedure Code, the Sub-Division Officer, Tarikere, also exercising similar powers in respect of the Taluks and the Sub-Taluks in his Sub-Division, except the Taluk of Kadur, the jursidiction over which has recently been vested

in the Special First Grade Magistrate at Chikmagalur as a measure of public convenience.

Excepting the Amildar Magistrates of Chikmagalur and Kadur, all the other Amildars and the Deputy Amildars are empowered to dispose of cases under the Breach of Contract Act.

In all the Taluk and the Sub-Taluk Head-quarters in the District, there have been established Bench Courts for the disposal of Criminal cases arising within the limits of the Taluks or the Sub-Taluks with original jursidiction over certain specified offences of the Indian Penal Code and the Special and Local Laws, the Bench Court at the District Head-quarter town alone exercising the powers of a Magistrate of the Second Class while all the other Bench Courts exercise the powers of a Magistrate of the Third Class.

Village Courts.

In addition to the above, there have been ten Village Munsiff's Courts in the District, in the following places:

Chikmagalur Taluk:—
1. Aldur.
2. Kalasapur.
3. Malalur.

Kadur Taluk.
4. Sakkarepatna.
5. Yegati.
6. Yellambalase.

Mudigere Taluk:—
7. Gonibid.
8. Kalasa.

Tarikere Taluk:—
9. Lakkavalli.

Sringēri Sub-Taluk:—
10. Sringēri.

Land Revenue.

The following statement shows the demand, collection and balance for the four years, *viz.*, 1921-22, 1922-23, 1923-24 and 1924-25.

Year	Total demand	Remissions	Net recoverable demand	Actual collections	Balance	Percentage of collection
1921–22	10,09,316	1,645	10,07,621	8,71,265	1,36,406	86.4
1922–23	10,94,850	3,084	10,91,766	9,77,868	1,13,898	89.5
1923–24	10,73,736	5,031	10,68,705	9,69,006	99,698	90.6
1924–25	10,62,706	11,711	10,50,995	9,65,459	85,536	92.3

Miscellaneous Revenue.

Statistics for the three years from 1921-22 to 1924-25 were as below :—

Year	Total Demand	Collections	Balance
1921–22	49,116	37,058	12,058
1922–23	83,308	76,388	6,920
1923–24	97,527	91,813	5,714
1924–25	94,509	89,993	4,410

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Local and Municipal Boards.

District and Taluk boards.

Besides the District Board, there are six Taluk Boards and 32 Village Panchāyets in the District. The Deputy Commissioner is the President of the District Board. There are elected non-official Vice-Presidents on the Disrict Board as well as on all the Taluk Boards.

The receipts and expenditure of the Local Boards for the last three years are given in the appended statement :—

Board	Year	Receipts					
		Local Cess including Ry. Cess	House tax, etc.	Tolls and ferries	Fees, fines, etc.	Contri-bution	Total
1	2	3	4	5	6	7	8
District Board	1921–22	105,049	12,103	..	4,678	8,104	129,934
	1922–23	87,813	12,227	450	4,860	7,245	112,595
	1923–24	83,521	12,739	..	14,265	13,535	124,060
Taluk Boards	1921–22	22,122	..	1,819	3,342	2,236	29,519
	1922–23	31,245	..	1,345	2,694	2,048	37,332
	1923–24	27,310	..	1,556	2,678	2,270	43,814

District	Year	Expenditure					
		Public Works by P.W.D.	Public Works by Civil Depts.	Administration and collection	Public health, safety and convenience	Miscellaneous public debt, etc.	Total
		9	10	11	12	13	14
District Board.	1921–22	28,779	1,125	5,097	53,053	38,416	126,471
	1922–23	30,525	1,000	5,329	72,546	9,131	118,531
	1923–24	36,901	1,000	5,577	10,078	61,305	114,861
Taluk Boards	1921–22	..	465	4,820	16,039	305	22,054
	1922–23	..	2,035	5,077	20,094	783	27,989
	1923–24	..	1,134	7,387	26,319	510	35,350

Municipalities.

There are 3 Town, 6 Minor and 1 Non-Regulation Municipalities in the District as below :—

Town Municipalities :—

1. Chikmagalur.
2. Tarikere.
3. Birur.

Minor Municipalities :—

1. Kadur.
2. Ajjampur.
3. Sivane.
4. Koppa.
5. Narasimharājpur.
6. Mudigere.

Non-Regulation Municipality :—

1. Sringēri.

The receipts and expenditure of the various Municipalities for the last 5 years were as below :—

Year	Recepits	Expenditure	Closing balance
1919–20 ..	92,338	79,567	165,765
1920–21 ..	102,009	192,948	74,826
1921–22 ..	99,485	123,896	50,415
1922–23 ..	146,207	139,339	57,283
1923–24 ..	161,785	164,751	54,317

Police and Jails.

There are 15 investigating centres with Head stations as below :— Police force.

Chikmagalur Taluk :—
1. Chikmagalur Town.
2. Chikmagalur Kasba.
3. Aldur.

Kadur Taluk :—
4. Kadur Kasba.
5. Birur.
6. Yagati.

Tarikere Taluk :—
7. Tarikere.
8. Ajjampur.

Koppa Taluk:—
9. Koppa Kasba.
10. Sollebylu.
11. Sringēri.

Mudigere Taluk:—
12. Mudigere Kasba.
13. Kalasa.

Narasimharājpur Sub-Taluk :—
14. Narasimharājpur Kasba
15. Balehonnur.

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There are 13 sub-stations and 14 outposts in the District as hereunder :—

Taluk	No. of sub-stations	No. of out-posts
1. Chikmagalur	3	4
2. Kadur	2	4
3. Tarikere	4	4
4. Koppa	1	..
5. Mudigere	3	..
6. Narasimharājpur	..	2
Total ..	13	14 with 29 toties

The strength of the Force during 1924-25 consisted of 1 Superintendent, 8 Inspectors, 15 Sub-Inspectors, 3 Jamadars, 32 Sergeants or Daffedars and 378 men.

The total cost of the Force was Rs. 105,162 during 1923-24.

There is only one District Lock-up at Chikmagalur and Taluk Lock-ups at the Head-quarters of all the Taluks and Jails.

sub-taluk. The statistics of admissions, etc., in the Lock-ups during the year 1924-25 were as below :—

Item	Number admitted during the year			Daily average number of each class		
	Males	Females	Total	Males	Females	Total
Convicts ..	75	4	99	2·04	.05	2.09
Under trial	149	2	151	4·12	..	4·12

EDUCATION.

Schools and scholars.

This is the smallest of all the Districts in point of extent, as well as in the number of schools and scholars, *viz.*, 581 schools and 15,196 scholars during 1924-25. Of the schools, 1 was a High School for boys, 33 Middle Schools, 459 Primary Schools, 3 Special Schools and 85 Village Indigenous Schools both for boys and girls. Of the girls under instruction, 1 was in the High School, 104 in Middle Schools, 2,374 in Primary Schools and 87 in Village Indigenous Schools. The average number of square miles, villages and persons served by a school in the District was 4·8, 1·8 and 574 respectively. The usual statement containing the several grades and number of schools is appended.

Area .. .. 2,788 Square miles
Inhabited villages 969

	Total	Males	Females
Population	333,538	174,615	158,923

	Schools	Boys	Girls
High Schools	1	177	1
Middle Schools	33	1,456	104
Primary Schools	459	9,578	2,374
Special Schools	3	115	..
V. I. Schools	85	1,304	87
Total ..	581	12,630	2,566
		15,196	

No. of Sq. miles served by a school	4·8
No. of villages served by a school	1·8
No. of persons served by a school	574·0

Inspecting Officers.

Besides the Inspecting Officers who had their Head-quarters elsewhere and inspected or supervised a few schools in the District, there were five Inspecting Officers who had their Head-quarters in the District as per statement below :—

Designation of the Inspecting Officer	Territorial jurisdiction	Head-quarter	Kinds of schools under direct control
District Inspector, Kadur.	Kadur District	Chikmagalur	All Middle and Incomplete Middle Schools.
Asst. Inspector, Chikmagalur.	Chikmagalur and Mudigere.	Chikmagalur	Primary Schools.
Asst. Inspector, Narasimharājpur.	Narasimharājpur, Tarikere and Koppa	Narasimharājpur.	do
Asst. Inspector, Kadur.	Kadur ..	Kadur ..	do
District Inspector of Urdu Schools	Kadur, Shimoga and Chitaldrug	Chikmagalur	All Urdu Middle and Incomplete Middle Schools.

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MEDICINE.

The following statement shows the number of institutions in the District, the number of patients treated, etc., during the calendar year 1924 :—

Institution	No. of patients treated		No. of operations performed	Cost incurred
	In-patients	Out-patients		
Female Dispensary, Tarikere ..	10	8,367	61	4,292
Local Fund Dispensary, Koppa	..	6,515	100	2,095
Do Hariharpur ..	9	9,396	66	2,445
Do Sringēri ..	..	8,068	146	2,245
Do Bidari ..	2	2,797	8	1,443
Malnād Improvement Dispensary, Balur	..	6,599	14	1,974
Do Santeveri ..	..	6,655	58	1,941
Do Lakkavalli ..	..	4,302	40	3,246

Institution	No. of patients treated		No. of operations performed	Cost incurred
	In-patients	Out-patients		
Malnād Improvement Dispensary, Aldur.	..	9,675	75	2,714
Do Balehonnur ..	21	10,029	61	2,910
Local Fund Dispensary, Kadur	3	8,265	120	2,396
Do Ajjampur ..	21	8,228	76	1,729
Do Kalasa ..	14	8,483	53	1,951
Do Birur ..	13	8,000	202	2,165
Do Narasimharāj-pur	..	1,583	141	2,765
Do Sakkarepatna ..	..	4,024	167	2,058
Do Tarikere ..	20	12,970	250	2,478
Do Sollebile ..	10	8,421	73	2,452
Malnād Improvement Dispensary, Athigundi	..	2,170	29	1,800
Female Dispensary, Chikmagalur	..	11,776	147	3,705
Local Fund Dispensary, Mudigere	20	8,939	131	3,342
Civil Hospital, Chikmagalur ..	673	27,209	507	20,286
Total ..	816	180,471	2,525	72,432

During the calendar year 1925, there were working in the district 27 Medical institutions (hospitals and dispensaries); the total number of patients, indoor and out-door, treated in them was 2,03,722; and the total expenditure incurred on establishments connected with them, medicines supplied to them, etc., was Rs. 74,668.

VACCINATION.

Supervision.

The posts of District Health Officers were abolished in connection with the re-organisation of the Health Department, a Chief Sanitary Inspector for each District being appointed in their place, to work under the orders of the District Board.

Vaccination has been made compulsory in all the towns and 4 Minor Municipalities in the District, and there are 10 Vaccinators distributed as follows:—

Chikmagalur Taluk	2
Chikmagalur Town	1
Kadur Taluk	1
Tarikere Taluk	1
Tarikere Town	1
Narasimharājpur	1
Koppa Taluk	1
Mudigere Taluk	1
Sringēri	1
Total ..	10

In addition to the above, 5 Special Vaccinators have been appointed as a temporary measure under the Malnād Improvement scheme and they have been stationed at Sakkarepatna, Bālehonnur, Hariharpur, Kalasa and Lingadahalli. The total number of persons vaccinated during the year 1925 was 8,706.

SECTION V.—GAZETTEER.

Ajjampur.—A town in the Tarikere taluk, on the Bangalore-Poona Railway and the Tarikere-Hosdurga road, 14 miles east of the *kasba*. Head-quarters of the Ajjampur *hobli*, and a Municipality. Ajjampur.

Population in 1921	Males	Females	Total
Hindus	1,173	1,105	2,278
Muhammadans	37	20	57
Christians	1	..	1
Jains	12	4	16
Total ..	1,223	1,129	2,352

The site was originally occupied by the village of Keral. In the 17th century, Azim Khan, an officer of the Sīra government, while hunting in the neighbourhood, was surprised at observing the hares turn upon his hounds and pursue them. The circumstance indicating a spot favourable for the purpose, he was directed to build the present fort, which was named after him *Ajim-pur*, now generally called Ajjampur. Hanumappa Naik of Tarikere restored the old fort and rebuilt a temple which had been originally built by Bukkarāya of Vijayanagar. Haidar Alī conquered it in 1761.

A weekly fair is held on Tuesday. Black soil prevails in the neighbourhood, on which a considerable quantity of cotton is raised. Extensive old gold workings have been discovered in the vicinity. An European Company commenced gold mining, about 1897, but, owing to want of financial support, ceased to work after sometime.

Aldur.

Aldur.—A village in Chikmagalur taluk. Head-quarters of a *hobli*. Population 1,434.

The *vīragals E.C.* VI, Chikmagalur 99 and 100 at Aldur are very neatly executed. The fallen hero is shown as being borne in a palanquin in the second panel and an umbrella is held over him in the top panel. These peculiarities are not usually found in other specimens of this class.

Amritapura.

Amritapura.—A village at a short distance north-east of Tarikere. Population 299.

Head-quarters of the Amirtapura *hobli*. Population 299. Contains the remains of a very fine and large temple of Amritēsvara, erected in 1197, in the time of the Hoysala king Vīra-Ballāla II. It is in the Hoysala style and was originally profusely sculptured with decorative details, even on the round battlements of the outer wall.

The temple is a very fine specimen of the architecture of the times, with some features which are unique in design and execution. It consists of a *garbhagriha*, a *sukhanasi*, a *navaranga* and a *mukha-mantapa*, and stands in the middle of an extensive

court-yard enclosed by a stone wall, about 7 feet high, with *mahādvāras* in the east and west. The *garbhagriha* door-way has a figure of Gajalakshmi on the lintel and small finely carved *dvārapālakas* at the bottom of the jambs. The *sukhanasi* door-way has ornamental screens at the sides and fine figures of Manmatha and Rati on the jambs, the lintel having a figure of Tāndavēsvara in the middle flanked by Brahma and Vishnu and by *makaras*. All the 9 ceilings of the *navaranga*, which are more than 2 feet deep, are beautifully executed. The middle one has a round central piece depending from the top with a fine figure of Tāndavēsvara sculptured on its circular under surface, while the one to its north has a finely carved conch-shell hanging down from the top. The remaining ceilings have lotus buds. The conch-shell is peculiar. To the right in the *navaranga* are figures of Ganapati, Saptamātrikah, Sarasvati and Nāgadampati (*i.e.*, Nāga couple); and to the left figures of Vīrabhadra and Subramanya. The 1st, 3rd and 4th are fine figures with rich ornamentation. The *navaranga* has also an entrance in the south with a fine porch. The *mukha-mantapa* is a grand artistic structure with verandas all round and the usual three entrances. It is connected with the *navaranga* by a porch, which has verandas on both sides and two well executed ceilings. Altogether there are 30 beautiful ceilings, each about 3 feet deep, in this hall. Some of them have labels on the sides below giving the names of the sculptors who made them. Among the names may be mentioned Mallitamma, Padumanna, Baluga and Malaya. Altogether fifteen such labels are to be seen. The verandas running round the hall have in the middle a frieze of flowers between pilasters. The pillars are polished and have a black shining suface. Outside the front hall runs round a *jagati* or railed parapet, about 6 feet high, with delicately carved turrets in relief and an artistic rail, about 2 feet wide, above them containing figures between single columns. Above and below the rail are exquisitely finished bands of scroll-work, the convolutions having in some places figures of animals, flowers, etc., the lower band also containing some obscene figures here and there. The rail here takes the place of the *Purānic* frieze in other temples. On the north or left side of the hall begin on the rail sculptures illustrating the story of the *Bhāgavata-Purāna* chiefly or its tenth *skandha* which treats of the boyish sports of Krishna, the last incident illustrated being Kamsa-vadha or

the killing of Kamsa. One of the sculptures represents Vasudēva, father of Krishna, as falling at the feet of an ass. This incident is not mentioned in the *Bhāgavata* but is based on a vulgar tradition, which says that Kamsa had kept an ass near the room where Dēvaki, wife of Vasudēva, used to be confined with instructions that he should bray as soon as a child was born, so that Kamsa might be apprised of the occurrence and kill the child; and that, when the 7th child was about to be delivered, Vasudēva fell at the feet of the ass entreating him not to bray. The sculpture is worthy of note as showing that the tradition was current as far back as 1196, the year in which the temple was built. To the right of the north entrance begins the story of the *Mahābhārata*, ending with the acquisition by Arjuna of the Pāsupatāstra from Siva. On the south or right side of the hall, the story of the *Rāmāyana* is completely delineated. The sculptures on the rail are all well carved. The turrets around the hall are of two sizes; the smaller ones flanked by pairs of lions come between the larger and add considerably to the beauty of the structure. To the left of the south entrance is a fine turret below which a man, standing under a canopy formed by the seven hoods of a serpent between two pairs of lions which attack elephants, stabs the lion to the right; and another near it with a creeper, perfectly natural, twining itself round the pilaster below. Around the *garbhagriha*, *sukhanasi* and *navaranga* the outer walls have fine turrets, pilasters and perpendicular bands of scroll-work. The latter are rarely found in other temples of this style. The only other temple where similar bands have been seen is the Sāntīsvara temple at Jinanāthapura near Sravana-Belgola. Around the *garbhagriha* in the three directions the turrets are flanked by pairs of scroll work bands. The whole presents a charming appearance. Above the eaves, which are decorated with bead-work, runs a parapet containing fine figures all round. The tower is sculptured with figures on all the sides. But in the three directions there are rows of protruding figures one over the other from the bottom to the top, surmounted by *simhalalātas* or lion's heads. This too is peculiar. In front of the tower we have the Hoysala crest, adjoining which there is a very fine figure of Gajāsuramardana, carved out of black stone, with a *prabhāvali* containing figures, of the regents of the directions. The original *kalasa* having disappeared, a brass one has been substituted. The front hall

has gigantic drip-stones and there runs a parapet with well executed figures some of which have labels below. Figures of lions attacking elephants occur here and there as in the temples at Harihar and Ānekonda. Opposite the north entrance of the front hall is a structure in ruins, known as Sūle (the dancing girls') mantapa, which appears to have been a *mahādvāra* once. It is said that this was the passage through which the god was taken out in procession and that the dancing girls waited here to accompany the god. To the south-east of this is a small shrine in ruins containing a fine but mutilated figure, about 4 feet high, of Bhairava. To the right of the *garbhagriha* is a beautiful temple, also in ruins, said to be of Sarasvati, with elephants at the sides of the entrance. It has a *garbhagriha*, a *navaranga* and a narrow veranda in front. A fine *jagati* or parapet runs round the last. It is worthy of mention that a single beam, measuring $24' \times 1\frac{1}{4}' \times 1\frac{1}{4}'$, is carried over all the four pillars of the veranda. The doorway of this temple is an exquisite piece of workmanship. The stone *prākāra* or compound wall is now in ruins. It had on the top all round thick stone discs, about $1\frac{1}{2}$ feet in diameter, with rectangular bases, both in one piece, the outer faces being sculptured with fine figures of flowers, animals, gods, etc., in relief. This is another special feature of this temple. A few of the discs are in position, though most of them have fallen down. The *prākāra* must have once presented the appearance of a veritable art gallery, seeing that the artistically carved figures are of various kinds and designs. About a dozen varieties were observed in flowers alone, some standing by themselves and some enclosed in fine geometrical figures such as squares and circles. The same was the case with the figures of animals.

This temple is by no means inferior in workmanship to the temple at Halebīd. Though not possessing a row of large figures and a large number of friezes as the temple there, it has some fine architectural features which are not there. The delicacy of touch and originality of design displayed here are admirable.

It is said that on the Sivarātri day, the rays of the rising sun used to fall direct on the *linga*, but that, owing to the repairs effected some time back to the east *mahādvāra* or outer gate, the rays now fall only in part. Over the roof of the central hall is a low room supported by 9 short pillars, extending up to the

tower over the *garbhagriha* or adytum, the entrance to which is now walled up. It was perhaps intended for a safe room to store things in during times of trouble. The Kēdārēsvara temple at Halebīd had a similar room before restoration.

Angadi.

Angadi.—A village in the Goribidnur *hobli*, Mudigere taluk, about seven miles south of Mudigere, near Uggihalli. Population 721. It is of special interest from its having been identified with the Sosevūr, Sasipura or Sasikapura, which was the birthplace of the powerful Hoysala line of kings, and the scene of the incident with the tiger which gained their progenitor Sala the throne and the name of Poysala or Hoysala. The name means a market or shop,—a rare thing in that mountainous country covered with forests. It is a common part of several names in Kanara, such as Uppinangadi, Bellatangadi, Hosangadi and so on. The change was made in the time of the Vijayanager kings, and perhaps from political motives. Thus in 1359, under Bukka-Rāya, the place is called Sosevūr (see *Mudgere* 25), but in 1539, under Achyuta-Rāya, it is called Angadi (inscription in Belur taluk). It contains a number of old inscriptions and remarkable ruined temples. There is some beautiful sculpture in what remains of the two Jain *bastis*. On the opposite side of the deeply sunk village path are the ruins of three fine temples, dedicated to Kēsava, Pātāla Rūdra and Mallēsvara. But the principal deity now worshipped is Vāsantamma, who has a great reputation. It has been suggested by Mr. Rice that this Vāsantamma is probably the original Vāsantika-Dēvi of the Hoysalas.

Mr. Narasimhachar thinks that this Vāsantamma cannot be connected in any way with the Vāsantika of the Jainas and the early Hoysala kings. Probably the original image was removed and the present goddess set up in its place. The Vāsantamma temple is, however, a tiled building. The goddess is a seated stucco figure bearing a trident, a drum, a sword and a cup as her attributes. There are also two more seated stucco figures at the sides, the one to the right being known as Chikkamma and that to the left as Dēvīramma. At some distance

from this temple are the two ruined *bastis* or Jaina shrines, above referred to, standing in a line and facing north. They may represent Hoysala buildings of an early type; there is scarcely any ornamentation in them. The shrine to the west has a fine seated figure, about 3 feet high, of Nēmināṭha flanked by male *chauri*-bearers. To its left is a standing figure, about two feet high, of Chandranāṭha and in front a seated figure, about two feet high, of Gommaṭēsvara. The shrine to the east, which consists of a *garbhagriha*, an open *sukhanasi* and a *navaranga* supported by four moulded pillars, has three standing figures, each about three feet high, said to represent the Jinas Ara, Malli and Munisuvrata. To the right in the *sukhanasi* is a seated Yaksha and to the left a standing Yakshi, about 2½ feet high, under a well carved canopy. To the right of the Yakshi is the figure of a man riding a lion. The outer walls have pilasters here and there. Behind the *bastis* stand in a row the inscriptions *E. C.* VI, Mudgere 9-18, the oldest being No. 11, a Jaina epitaph of about A.D. 1000. These two *bastis* deserve to be preserved as a memorial of the birth-place of the Hoysalas. The west shrine is mostly gone; but the east shrine can very well be repaired. There is not a single Jaina now at Angadi. At a little distance from these *bastis* are the three ruined temples of the Hoysala style mentioned above standing in a line and facing east. The temple to the south, of which only the walls of the *garbhagriha* are now left, has an exquisitely carved figure, about six feet high, of Kēsava. The other temples consisting of a *garbhagriha*, a *sukhanasi* and a *navaranga* each are known as the Pātālarudrēsvara and the Mallēsvara. Nothing can be done to these, as they are past repair.

Ardini.—A village in the Sringēri Taluk. Ardini.

At this place are to be seen two *māstikals* of elaborate workmanship, about seven feet high. They have six panels; the one at the bottom shows bandsmen blowing horns and beating drums; the next, warriors fighting with bows and arrows; the next, warriors armed with swords and shields; the next, a man and a woman, husband and wife, borne in a palanquin by two men on either side, with a man on horseback in front attended by an umbrella-bearer; the next, husband and wife, with a dagger between them, seated with folded hands, wife attended by a

female *chauri*-bearer, her head being represented as encircled by flames; and below the couple an ornamental post lying horizontally with a raised hand projecting from its right extremity and bearing a lime fruit between the thumb and the forefinger; and the next and last, a *linga* flanked by elephants which bathe it with pots of water held in their uplifted trunks. The top of the stone is fashioned into a *prabha* with a *simha-lalāta* or lion's head. A similar *māstikal* is also to be seen on Bennegudde to the north-west of Arasalu.

Asandi.

Asandi.—A village in Kadur taluk, about 5 miles east of Ajjampur. Population 1,173.

Numerous old inscriptions and ruins in the place show that it was in ancient times of considerable importance. Under both the Gangas and the Hoysalas, it was the chief city of a principality, which in the 8th century was governed by Vijayāditya, son of the king Srīpurusha, and in the 12th and 13th centuries by a line of chiefs of Ganga descent.

Ayyankere or Dodda-Madagakere

Ayyankere *or* **Dodda Madagakere.**—A beautiful loch, surrounded with high hills and studded with islands, 4 miles west of Sakkarepatna. It is situated at the eastern base of the Bābā Budan range, being formed by embanking the perennial stream of the Gauri halla at the foot of Sakunagiri. Its outflowing waters are called the Vēda, which unites, after a short course, with the Avati near Kadur and forms the joint stream of the Vēdāvati.

The construction of this magnificent reservoir is attributed to Rukmāngada Rāya, the ancient king of Sakkarepatna. The embankment, formed of earth and stone, is about 1,700 feet long, and 300 feet high at the rear slope. The tank is very deep and contains in many parts 35 feet of water. The contents of the bund have been estimated at 605,760 cubic yards, and the quantity of water at 207,900 cubic feet, or 12,854,260 gallons.

There is a tradition that the bank was once on the point of breaching, when the danger which threatened the town of Sakkarepatna from inundation was announced by the guardian goddess of the lake to Honbilla, the *nīrganti* or waterman. He

obtained a promise from her that the catastrophe should be delayed until he returned with orders what to do from his master the king of Sakkarepatna; and hastening to the town delivered warning of the impending danger. The king sagely but inhumanly thought that, under the conditions of the promise, to prevent the return of the messenger would be for ever to avert the catastrophe. He accordingly had him killed on the spot and the embankment has stood ever since. A shrine has been erected at Sakkarepatna to the memory of the unfortunate man who was sacrificed for its stability, at which worship is still performed. Under the Hoysala kings, considerable repairs were made to the bund. An inscription at the Ballālēsvara temple, erected on a hillock towards the centre of the embankment, is of the time of Vīra Narasimha, the middle of the 13th century.

Baba Budan Mountains.—The loftiest range on the Mysore table-land, situated in the centre of the District, to the north of Chikmagalur, between 13° 23′ and 13° 35′ north latitude, 75° 37′ and 75° 57′ east longitude. The form of the chain is that of a horse-shoe, with the opening to the north-west. The northern arm, commencing with the Hebbe hill (4,385 feet), stretches eastwards without interruption for about 15 miles; whence, bending southwards, it presents to the east an unbroken wall of more than 20 miles. The southern arm is formed by the Basvan gudda and Woddin gudda ranges. The character of the chain is that of a stupendous ridge, 6,000 feet above the level of the sea, and in some parts only a few yards wide at the summit, rising at intervals into loftier peaks. The summit of the hills consists of steep grassy slopes, well wooded in the ravines, through which flow perennial springs. The sides are densely clothed with forests, among which are numerous coffee plantations, as well as in the Jāgar valley, which is one stretch of forest as far as the eye can reach.

Bābā Budan mountains.

The highest point is the symmetrical Mulainagiri, 6,317 feet above the level of the sea. It is towards the south of the range and is the loftiest mountain between the Himālayas and the Nīlgiris. Next to this, north-eastwards, is

Bābā Budan giri, Vāyu Parvata or Marut Saila, 6,214 feet. Near it are the sources of the Vēda and Avati. The hollow which succeeds marks the shrine of Bābā Budan. The conspicuous conical peak on the outer verge of the eastern face is Dēvīramman-gudda. A beacon is lighted here at the Dīpāvali festival, which is visible to all the surrounding country. Near the north-east angle is situated Kalhatti-giri, 6,155 feet in height; north of which is Kalhatti bungalow, formerly a hot weather retreat for European officials. These vast wilds and solitudes, with scarcely a human habitation, were, until a few years ago, well stocked with every variety of game, from the elephant and bison downwards. The advance of the coffee-planter has now forced back the savage denizens to remoter and more secluded spots. The Bābā Budan mountain was the cradle of the coffee cultivation of Southern India, and the slopes of the entire range, as well as the south of the forest-bound Jāgar valley, are now occupied by coffee gardens, both European and native. The first European coffee plantation, opened out by Mr. Cannon in about 1840, is to the south of Bābā Budan giri, with other early estates.

Two roads pass along the eastern face from Chikmagalur to Tarikere, one over the summit and the other at a lower level. About midway in the latter, under Kaman durga, is the settlement of Santaveri, from which a road, four miles in length, leads to Kalhatti. Santaveri is occupied chiefly by a colony of Lambānis. On the north-east of the mountains are the Abbe falls, a descent of 600 feet by a stream running to the Bhadra.

The *Purānic* name of Chandradrōna, the crater of the moon, seems appropriate to this range, the highest in the State, as it is of crescent or horse-shoe form, enclosing the impenetrable forests of the Jāgar Valley. The term *ghālipūje*, by which it is called in certain inscriptions connected with it, connects it with Vāyu, the Wind God. These inscriptions belong to the Phalahāra Matha, which has its head-quarters here, and bear the dates 1698, 1702, 1707 and 1717. (*Chikmagalur* 111, 110, 108

and 109). The first three of these record certain amicable arrangements between the Vīrabhikshavati Matha at Srīsaila and the Phalahāra Matha at this place, including their union with one another and the renouncing of the tithes in these parts to the Phalahāra Matha. Various insignia of office are granted to the Swāmi of this *matha*, who is described in the fourth of the inscriptions noted above as the Swāmi of the original throne of *guru* Dattātrēya's Phalahāra Matha, which is also called the *matha* of Channa-Vīra-Dēva, disciple of the ancient Phalahāra Dēva. Many claims are made for the Virūpāksha *linga* of this *matha*, which is said to have been consecrated by Hanumān, the servant of Rāma. A graphic description is also given in this inscription of the great caves, forests, wild animals, serpents and demons of these mountains; also of the medicinal plants and drugs found here; and of the deluging rains and drenching fogs and mists.

Though the range is called in the Hindu *purānas* Chandra Drōna, it derives its present name from a Muhammadan saint who took up his residence on one of the southern slopes. He is stated to have reared coffee from the seeds he obtained at Mocha, and thus to have introduced that important staple into India. A cave, containing what the Muhammadans assert to be the tomb of Bābā Budan, but the Hindus to be the throne of Dattātrēya, is a venerated place of pilgrimage for adherents of both creeds. A Mussalman *kalandar* is the custodian of the cave, which is designated the southern Mecca, and well endowed. By the Hindus the reappearance of Dattātrēya at the mouth of the cave, into which in ancient times he vanished, is looked for as a sign prophetic of the final *avatār* of Vishnu and the introduction of the millennium.

There is said to have existed a history of the Bābā Budan mountains in Persian, compiled in the time of the Bijāpur kings. But it was borrowed in recent times by some official and at his death was among his effects which were sold by auction. It is believed to have found its way to Mangalore, and has so far been unavailable to the public.

Attigundi, about a mile from the cave, is the residence of the *Kalandar* and the principal village on the hills.

The Bābā Budan mountain is well-known as a place of pilgrimage to both Hindus and Muhammadans.

The cave containing Dattātrēya-pītha or the seat of Dattātrēya faces south and has a porch or veranda in front. According to Muhammadans, what is called Dattātrēya-pītha is the throne or the tomb of their saint Hazrat Dada Hayat Mir Kalandar. Some naively say that Dattātrēya is nothing but a corruption of Dāda Hayat Mīr. Descending a few steps into the cave we turn to the right leaving to the left a raised platform vacant to some distance and having tombs further on, and reach a small doorway beyond which we are not allowed to go. Within the doorway is a circular wide area with another doorway opposite to us which is said to lead to Mecca. To the right of this doorway is the seat of Dattātrēya with a spring to its right, intended for the ablutions of the saint, which is said to overflow during the rainy season, the water going out of the cave through an underground canal. To the right of the spring, again, is a vacant platform intended for the disciples of the saint. To the left of the Mecca doorway is a niche in which are kept the silver plated sandals of the saint. The height of the cave is only four or five feet. Turning to the left side of the cave and proceeding a little distance, we come to a platform where it is said a certain princess used to distribute bread among *fakirs* unseen. A little further on is a dark well, about five feet deep, known as Gandada-bāvi or sandal well, because the earth taken out of it has the colour and, in some degree, the odour of the sandal. The story goes that Vīra-Ballāla, who lived in the fort of the hill, having heard of the beauty of a Muhammadan princess, wanted to get possession of her, and with this object sent some men who contrived to bring her away while asleep on her couch. The cool breeze of the mountain awakening her, she learnt from the men the purpose for which she was brought there and prayed to God that she might be made to look an ugly creature to be given away to the *fakir* of the hill, *i.e.*, the saint Dada Hyat Mir Qalandar. The latter took her under his care and directed her to give food to *fakirs* unseen through an aperture of the cave seated on the platform mentioned above. On one occasion a mischievous *fakir* seized her outstretched hand, whereupon his head became severed from the body by the curse of the Qalandar. After this incident, the distribution of food by the princess was ordered to be discontinued. Vīra-Ballāla was defeated and thrown into prison by the father of the princess. In front of the entrance to the cave is lying a thick slab broken into

pieces. The reason for the breaking of the stone is stated to be the large number of the cocoanuts broken on it during the visit of Krishna-Rāja-Wodeyar III. Near the slab is a short pillar into the west face of which is built a stone engraved with a Persian inscription bearing the date A.H.396 (A.D. 1005), the year in which, according to tradition, the sacred place was occupied by the Muhammadan saint. The date is also indicated by the chronogram *Jāgīr-salikan, i.e., Jāgīr* granted to a saint. Though it bears this early date, judging by the script and by the words Dattātrēya and Dada in English and Modern Kannada characters at the end, this inscription appears to have been put on stone but recently. Higher up to the south are a number of tombs on both sides of the flight of steps leading to the *matha* of the *svāmi*. Another Persian inscription is to be seen here and a third at the Bhandarkhana to the left of the *matha*. The matha is said to have been built or restored by the Ikkēri queen Chennammāji. The *svāmi* named Syed Murutuja Shāh Khadri Sajjade wears a beard, his title being Srī-Dattātrēya-svāmi Bābā Budan svāmi Jagadguru. Only Sayds can be the svāmis of the *matha*; either Husenis or Khadris, the descendants of Husen or Hasan, sons of Alī. After initiation, a Khadri becomes Shāh Khadri; and after apostolic seat, he is styled Sajjede. No unmarried man can become the *svāmi* of the *matha* though the worship of the *pītha* or seat in the cave is invariably conducted by an unmarried man or *fakir*, the things offered in worship being sugar, sweetmeat, plantains, cocoanuts and incense. Dāda Hyat Mīr Kalandar is said to have appointed Bābā Budan as his successor; the man who brought coffee to Mysore is said to be Hazrat-Shāh Jama Allāh Magarabi. Jāgar in Chikmagalur taluk is said to be a corruption of *Jāgīr*, as that portion of the taluk was once granted to the *matha* as a *jāgīr*. Haidar is said to have granted Dasarhalli and Krishna Rāja Wodeyar III Sulaguppe. It appears that the ancestors of the present *svāmi* had once their *matha* at Delhi which was in later times removed to Dodda Medur in Belur Taluk. The *svāmi* generally lives at Attigundi, a village at the foot of the mountain. He is stated to possess with him *sanads* granted to the *matha* by Humayun, Akbar, the chiefs of Ikkēri, Haidar, Tīpu, and Krishna Rāja Wodeyar III. From the inscriptions on two silver sticks in the *matha* we learn that they were presents from Krishna Rāja Wodeyar III. There are *three tīrtas* on the mountain,

nur.

viz, Gadā tīrta, Kamana tīrta, and Nellikāyi-tīrta. The first is so called because it was formed, according to tradition, by Bhīma with his *gada* or mace for his thirsty mother during the exile of the Pāndavas. At the second is the site of an old city on which old brick and pieces of pottery are strewn about and occasionally coins too are said to be picked up. The third is so named because water falls there in big drops in the shape of the *nelli* (*emblic myrobalan*) fruit.

The Persian inscriptions mentioned above have been deciphered by the Archæological Department, and in view of the interest attaching to them, their contents are set down below :—

The Persian inscription near the tombs to the south of the cave on the Bābā Budan mountain is an epitaph recording the death on the 14th day of the month of Jamad-al-Akhir of A.H. 1246 (A.D. 1830), of Hazrat Syed Miran Shāh Kadiri, Sajjadah (recognised successor) of the shrine of Hazrat Mir Hayat Kalandar. Another at the entrance to the Bandarkhana, dated A.H 1269 (A.D. 1852), commemorates in verses the construction of the building. It may be rendered thus :—"The Sajjadah Nashin (Spiritual descendant) of the holy mountain of Hazrat Budhan, *i.e.*, Hazrat Shāh Sayyid Ghauth, the guiding Shaikh, built a beautiful spring-house on the mountain, the envy of Tur, for the comfort of the people. The house is indeed a most comfortable place of rest ; God has blessed this abode of the Kalandar with distinction from Eternity ; hence it has been a place of pilgrimage for the high and low. Lo ! I saw the holy place, and my bountiful teacher Nusrat ordered me to compose a chronogram relative to it. The hint of my teacher is for my honour : when I meditated about the chronogram, this voice came from heaven : "The House based on beneficence."

Ballāl-rāyan-durga.

Ballal-rayan-durga.—A fine spreading hill in the Western Ghat range, crowned with extensive fortifications. It is situated in 13° 8′ north latitude and 75° 29′ east longitude, in the north-west angle of the Mudigere taluk, over against Kellaggur. The fortifications were erected, as its name indicates, by the Hoysala kings. The old entrance is to the north, through what is now the Horikan coffee plantation. There are two gates, the *diddi bāgalu* and the *simha bāgalu*.

The citadel is a small square fort on the highest point, overlooking the South Kanara District. To the east of it is the old tank, now a bog, overgrown with impenetrable bushes. The pass to Kanara, north of the droog, is tremendously steep, but was formerly in regular use. To this fortress the Rāni of Bednūr fled for refuge on the capture of her capital by Haidar Alī in 1763, and hence she was sent by him as a prisoner to Madhugiri (Tumkur District).

Bale-Honnur.—A town situated on the west bank of the Bhadra, 32 miles distant from Chikmaglur. Is chiefly a trade centre. A mile to the north of this town is the Bālehalli mutt, the seat of one of the chief *gurus* of Lingāyat sect. There has always been a fort here over the Bhadra, but a fine bridge was erected some thirty years ago, increasing the importance of the town for through traffic. Bāle-Honnur.

Of some interest here are the inscriptions engraved on boulders in the river (*E.C.* VI, Kadur District—Koppa 17, 21 and 3). In the first of these, Māra, son of Mayuravarma the second, states that he was ruling over the whole world; and the third that he was the disciple of the great *muni Vādibasimha* Ajitasēna, who has been assigned to about 1070 A.D. Māra was apparently a Sāntara king, though connected (perhaps ancestrally) with the Kadambas. His rule extended apparently over both banks of the Tunga, though it is poetically exaggerated to the whole world in the inscription. A point noteworthy about these inscriptions is that the river in which the rocks are on which they are engraved is apparently called in them the Tunga. But on the spot the names Tunga and Bhadra are applied in just the opposite way. In all maps known, for over a hundred years, this stream is marked as Bhadra, the twin stream to the west, which farther on unites with it to form the Tungabhadra, being marked as the Tunga. From the evidence of other inscriptions (see *Chikmagalur* 77 dated in 1180) there seems to be a mistake here in calling this stream the Tunga. And, as Mr. Rice remarks, this seems the natural inference, as there would obviously be no sense in praising the Tunga on the rocks of the Bhadra (*E. C.* VI, Introd. 12).

One of the boulders is locally known as Bommanakallu owing probably to the presence of a Jina figure on it.

The celebrated Lingāyet Matha at Bālehalli is said to have been founded by Rēnukāchārya, the first of the five Vīrasaiva Āchāryas, the others being Marulasiddha, Panditārādhya, Ekorāma, and Visvēsvara. Rēnukāchārya is said to have been born from the Mahalinga at Kollipāka. There is no figure or Gaddige (tomb) of this *guru* in the *matha*, though there is a *gaddige* of his son Rudramuni, which is occasionally worshipped. There are besides several *gaddiges* of the former *svāmis* of the *matha* in the backyard. Attached to the *matha* to the right is a temple of Vīrabhadra, a Dravidian structure with a large *prākāra* or enclosure. The *navaranga* has two shrines at the sides, the right shrine having a *linga* and the left figures of Ganapati and Sūlabrahma. The latter consists of a panel with two stakes in the middle flanked by two standing male figures, the right having a *linga* in the left hand with the right hand placed over it, and the left also with a *linga* in the left hand, but with the right hand placed on the shaft of the stake, as if preparing to climb it. There are also kept in the *navaranga* stout metallic figures of Vīrbhadra and his consort Bhadrakāli which are taken out only once a year, smaller figures being used for the car and other festivals. The car festival takes place in the month of Phālguna (March). The seat of the *svāmi* appears to be known as Vīrasimhāsana. The *matha* is said to own several copper-plates and *sanads* granted by the Ikkēri chiefs and the Mysore kings. These await examination. The present *svāmi* was installed in 1925 and is known to be highly pious and learned.

Bhadra.

Bhadra.—The twin stream of the Tunga, which both united form the river Tungabhadra. It rises close to the Tunga in the Gangāmūla peak in the Western Ghats, fifteen miles west of Kalasa. With a tortuous course it flows first eastwards and then, being joined at Sangamēsvara by the Ānebidda halla from the south, turns north-north-east and runs past Khandeya, across the mouth of the Jāgar valley, the drainage of which it receives in the Sōmavāhini at Hebbe. Thence, fed near Lakkavalli by streams from Kalhattigiri and Kal-durga, it continues, by Bhadrāvati and

Hole-Honnur, to the point of confluence with the Tunga at Kudali in the Shimoga District. The extreme steepness of the banks prevents the waters being extensively utilized for irrigation, but there are 18 dams from which 325 acres are supplied with water. The dense forest through which it flows has procured it the reputation of being a less healthy stream than the Tunga. It is bridged at Bāle-Honnur, and at Bhadrāvati for the Bangalore-Shimoga high road. It crosses the Tarikere-Āgumbi ghat road between Narasimha-rājpur and Lakkavalli.

Birur.—An important trading town in the Kadur taluk, on the Bangalore-Poona railway and the Bangalore-Shimoga road, 4 miles north by west of the *kasba*, and a Municipality. A junction for the M. & S.M. Ry. with the Birur-Shimoga section of the Mysore State Railways. Birur.

Population in 1921	Males	Females	Total
Hindus	1,785	1,880	3,665
Muhammadans	259	256	515
Christians	1	1	2
Jains	18	7	25
Total ..	2,063	2,144	4,207

The town was once the centre of all the areca trade of the Malnād, but has declined in recent years owing to the rising importance of Tīrthahalli in the Shimoga District. Cocoanut trade is also carried on on a large scale.

Bund-Ghat.—The Bund Ghat (coffee ghat) is the principal outlet to the western coast from the south of the District. The Ghat road runs from Mudigere and is led through the Wombat-maradi or nine hills. The views from Kotigehar of the approach to and down the ghat are very fine. Near the Bund Ghat.

head of the ghat is a hill, called Hulikal, with two boulders on it supposed to represent the petrified forms of a tiger and a bull. The descent is by easy gradients of 1 in 20 to 1 in 15.

Chikmagalur.

Chikmagalur.—A taluk in the centre and south. Area about 640·45 square miles. Head-quarters at Chikmagalur. Contains the following *hoblis*, villages and population :—

No.	Hoblis	Villages	Population
1	Chikmagalur	38	22,697
2	Jagara	21	6,149
3	Ambale	28	12,651
4	Lakya	62	14,179
5	Avathi	21	4,446
6	Vastāra	36	8,795
7	Aladur	14	6,435
8	Khandya	13	4,977
	Total ..	233	80,329

Principal places with population.

No.	Place	Population
1	Chikmagalur	10,207
2	Morle	2,610
3	Hirimagalur	2,028
4	Ambale	1,743
5	Machurahalli	1,132
6	Aladur	1,434
7	Kalasapura	1,107
8	Devadana	1,138
9	Bikanhalli	1,009
10	Mattavara	1,215

The north of the taluk is occupied by the lofty forest-clad circle of the Bābā Budan mountains, enclosing the wild Jāgar valley. The southern, northern, and eastern slopes contain many coffee plantations. The tract of country around Chikmagalur consists of an elevated plain, composed of rich black soil, extending along the southern base of the Bābā Budan mountains and bounded east and west by inferior ranges of hills, which separate it from Sakkarepatna on the one hand and from Vastāra on the other. Apart from

the excellence of the soil, it is watered by perennial streams issuing from the Bābā Budans, the principal being the Yagachi, which flows south by east into the Hassan District. Such is the fertility of ths tract that it received the expressive name of *hon-javanige* or land flowing with gold. It is very bare of trees but produces unfailing crops of wheat, Bengal-gram, sugar-cane, rice, coriander, mentya, garlic, onions and kusumba. Neither cotton nor tobacco is grown, owing, it is said, to too much damp.

The western portion, which till 1875 formed part of the separate taluk of Vastāra, borders the Malnād beyond and partakes of its character.

The country formed part of the territory of the Jain kings of Humcha and of their descendants, the rulers of Karkala, latterly included in the Hoysala kingdom. Under the Vijayanagar empire it passed into the hands, first of the chief of Balam, and then into those of the Nāyaks of Ikkēri. It was subdued by Chikka-Dēva-Rāja in 1690 and added to Mysore by treaty with Ikkēri in 1694, except the Vastāra country, which fell to Mysore by Haidar Alī's conquest of Bednūr in 1763.

There are roads from Chikmagalur north-east to the railway at Kadur, south-east to Hassan, south-west to Mudigere and Bund-ghat, with branches to Aldur and Bāle-Honnur, north-west, past the mouth of the Jāgar valley, to Narasimharājpur, and north to the Bābā Budans and to Tarikere.

Chikmagalur.—The head-quarters of the Kadur District situated in 13° 18′ N. lat., 75° 51′ E. long., 25 miles from the railway at Kadur. It is also a regulation municipality. Chikmagalur.

Population in 1921	Males	Females	Total
Hindus	4,104	3,553	7,657
Muhammadans	1,145	951	2,096
Christians	238	212	450
Parsis	1	3	4
Total ..	5,488	4,719	10,207

It is situated in the valley south of the Bābā Budan range, in a fertile tract of black soil. Since the removal hither of the District head-quarters from Kadur, in 1865, it has enormously increased. The main bazaar street is a fine wide thoroughfare, more than 2 miles long, extending from the old fort of Chikmagalur to the village of Basavanahalli, which it includes. In fact, the place is often called by the latter name. A large fair is held on Wednesday, at which 4,000 people assemble. The wants of the neighbouring coffee districts have led to the settlement here of a number of Muhammadan traders and shopkeepers. The town, *ūru*, is popularly supposed to be named after the *chikka magalu*, or younger daughter, of Rukmāngada, the king of Sakkarepatna, being her dowry, as the contiguous village of Hiremagalur was that of the *hire magalu* or elder daughter. But there seems to be no foundation for this derivation. There are inscriptions in the fort of the Ganga kings in the 9th century, and of the Hoysalas in the 13th century. In inscriptions of the 9th and 12th centuries, the names *Kiriya Muguli* and *Hiriya Muguli* frequently occur. Chikmagalur was apparently a Jain settlement at one time. The inscribed stone in the Lālbāgh is a memorial to one Sana gunda who, it is stated, " having burst the tomb," attained " to the world of gods." It is dated in 1280 A.D. Recently two more Jain epitaphs, dated in the 11th century A. D., have been found by the Archæological Department. At Basavanahalli mentioned above, there is a *vīrakal* near the Vīrabhadra temple. This is dated in 1289 A.D. and refers to a collision between the Hoysala royal brothers Narasimha III and Rāmanātha. Basavanahalli is apparently an old village and has been referred to in an inscription, probably assignable to the 11th century A.D. which is engraved on a stone in Sayyid Hussain's field in that village. (*Chikmagalur* 15). Many more inscriptions have recently been discovered at this village.

At certain seasons the high east winds, to which the place is much exposed, render it unhealthy. A wide belt of

trees has been planted completely round the limits of the station, in the form of an oval, to mitigate this evil. Besides the usual District offices, there are a club, hospital, high school and other public buildings.

In the European Cemetery, the oldest monument is dated 1864. It is in memory of T. J. W. Taylor, who died on 25th July of that year, aged only about 24 years who is described as "an alumnus of Bishop's College, Calcutta." He was Head-master of the local Government school at the time of his death.

Gangamula.—The source of the Tunga and Bhadra rivers, situated in 13° 15′ N. lat., 75° 14′ E. long. The hill from which they issue, called the Varāha Parvata, is in the Western Ghats, on the confines of the Koppa and Bāle-Honnur taluks. The legend is that after Vishnu, incarnate as the Varāha or Boar, had raised up the earth from the waters of the ocean, into which a Daitya named Hiranyāksha had carried off and plunged it, he took his stand on this mountain, and the drops which trickled from his two tusks formed respectively the twin streams the Tunga and Bhadra. The Nētrāvati, a stream which flows west through South Kanara, is supposed to rise at the same place, and to have sprung from the drops which fell from the eyes (*nētra*) of the Boar. The *tunga* (long) left tusk was the one he used as his weapon, the *bhadra* (firm and strong) right tusk was the one on which he bore up the earth; this is the *dakshinōnnata damshtrāgra* frequently invoked in inscriptions. Gangamūla.

Mr. Bowring, who visited Gangamūla, says:—

"It is in truth a wild country, and has a desolate grandeur about it, seeming to be the end of the world. On every side tower up magnificent mountains, spreading for leagues in every direction, and covered with immense forests, while nowhere can one detect the faintest trace of human life, either in the shape of houses or of cultivation."

It was to these solitudes that the father of Pandita Ramabāi retired for many years, and here it was that he taught her Sanskrit.

Hariharpur properly Hariharapura.

Hariharpur, *properly* **Hariharapura.**—A village situated in 13° 30′ N. lat., 75° 22′ E. long., on the left bank of the Tunga, on the Tarikere-Agumbi road, 7 miles east of the Agumbi ghat. Till 1897 the Head-quarters of the Koppa taluk. Population 953.

From inscriptions at the place, it appears to have been an *agrahāra* established in 1418 by Sābanna Wodeyar of Āraga (Tirthahalli taluk, Shimoga District) in the reign of Harihara Rāya (?) of Vijayanagar, and named after the latter.

There is a Smartha *matha* at this place, the *svāmis* of which are said to be descended in spiritual succession from Bhattapādāchārya, one of the immediate disciples of Sankarāchārya. There are two shrines in the *matha*, one dedicated to Narasimha and the other to Sārada. The former is said to have been set up by Surēsvarāchārya, another immediate disciple of Sankarāchārya. The car festivals of both Narasimha and Sārada take place at an interval of about 12 days in the month of *Vaisākha* every year. The disciples of the *matha* are confined mostly to Koppa, Mudigere, and Tirthahalli taluks. There are two inscriptions in the Mādhavēsvara temple, and two on the old site of the *matha*. All the four records have a figure of Vāmana at the top, which appears to be peculiar to these parts. Local tradition asserts that Daksha's sacrifice is said to have been performed near the Sōmēsvara temple close to Hariharapura. The place has about 15 families of Smārtha Brāhmans. A *svāmi* of this *matha* named Rāmachandra Sarasvati is mentioned in *E.C.* VI, Koppa 49, of 1392. About 5 miles from Hariharapura is the village Bhandigede which contains a Smārtha *matha* the disciples of which are the sect of Brāhmans known as Kōtadevaru from Kōta, a place in South Kanara District. The god worshipped in this *matha* is Gōpālakrishna. Similarly, there is a Smārtha *matha* at *Tīrthamuttur*, Tirthahalli Taluk, the disciples of which are the sect of Brāhmans known as Panchagrāmadavaru (those of the five villages) with whom the other Smārthas do not mix. The god worshipped here is Narasimha.

Hēmāvati.

Hemavati.—This river, a principal tributary of the Cauvery, is more fully described under the Hassan and Mysore Districts, in which most of its course is run. But it rises

in this District, in Jāvali, in the Melbangadi *māgani* of the Mudigere taluk. The reputed source is a spring, behind the house of Lakshmayya, a coffee planter, which is led through a stone bull into a square stone well. The stream runs in a south-east direction to the Hassan District, which it enters at the common boundary of Manjarābād and Belur.

Hiremagalur.—A large village, one mile south-east of Chikmagalur, largely inhabited by Srī Vaishnava Brāhmans. Population 916. Hiremagalur.

It is said to be named from the *hire-magalu* or elder daughter of Rukmāngada, the king of Sakkarepatna, having been bestowed on her as a dowry.

According to the *Purānic* account, Hirimagalur was once the residence of nine *siddhas* or saints who performed penance near a pond in the village known as Siddha-pushkarini. It then became the residence of Parasurāma and was named Bhārgava-puri after him. He set up Rāma in the Kōdandarāma temple. Subsequently Janamējaya performed the serpent sacrifice in this village, a stone pillar, about 9 feet high, with the top fashioned like a trident or spear being pointed out as the *yūpa stambha* or sacrificial post used by him. Opposite to the post is a Siva temple, to the left of which stands a curious figure, about 4 feet high, with 8 legs, 4 in front and 4 behind, wearing matted hair, sacred thread and a belt. It has 4 hands, the right upper holding a staff, the right lower a rosary, and the left lower what looks like a bag with the mouth tied, the remaining hand being broken. The people call it *Jademuni* (the sage with the matted hair). According to some, it represents a spirit stationed there for the protection of Janamējaya's sacrifice. A fine figure of Sarasvati and a bull are lying in the compound of the Siva temple mentioned above.

The Kōdandarāma temple is a structure in the Hoysala style, so far as the *garbhagṛiha* and *sukhanasi* are concerned, the remaining portions being subsequent additions in the Dravidian style. In the *prākāra* or enclosure are cells enshrining figures of Vēdantāchārya, Rāmānujāchārya, some Ālwārs of Srī Vaishnava saints, Yōgā-Narasimha, Sugrīva and Mādhava Vedāntāchārya, a famous Srī-Vaishnava teacher and author of the 13th century. Yōgā-Narasimha, so called because he

is in the posture of meditation, is a good figure, about 3½ feet high, with *prabha* on which are sculptured the ten incarnations of Vishnu, Buddha with a (?) lotus in the right hand being shown as the ninth incarnation of Vishnu. Sugrīva, about 4 feet high, stands with folded hands. Mādhava is said to have been found at a place called Mādhava-kshētra near a river at some distance from the village. It is a *peculiar* figure, about 4½ feet high, with 4 hands, the upper ones holding a conch shell and a ring in place of the conventionalised conch and discus, and the right lower, a short round staff, the left lower being placed on the waist. There is also a smaller figure of Yōgā-Narasimha with an ornamental *prabhāvali*, said to have been found in the Siddha-pushkarini. The outer walls of the *garbhagriha* and *sukhanasi* have besides pilasters and turrets two rows of figures representing mostly Vishnu and his forms such as Hayagrīva, Narasimha, Lakshminārāyana, Vēnugōpāla, Kālīya mardana, and Gōvardhandhāri. There are also figures of Lakshmi, Hanumān, Garuda and Ganapati. Garuda occurs both at the beginning and the end of the second row. Altogether the number of figures is about 30.

The Parasurāma temple has a stone in the shape of an axe for the object of worship. It is said that on a cow bringing forth a calf in the village it is usual for the owner to offer milk and curds on the 11th day for the *abhishēka* or anointment of the god; and that omission to do this results in the cow giving blood instead of milk. To the north of the temple is found buried in the middle of the road a curious panel containing a figure of the goddess Kāli flanked by elephants holding water-pots in their uplifted trunks. This is said to be worshipped occasionally by the Holeyas.

The *yūpa-stambha* or sacrificial post above mentioned is said to be efficacious in restoring any one bitten by a serpent; the patient must circumambulate the pillar and bathe in the Siddha Pushkarini, the pond referred to above, which is close by. The village is surrounded by a rich tract of black soil. Inscriptions at the place show that it was an *agrahāra* in the 9th century in the time of the Ganga king Nītimārga, and in the 11th century in the time of the Hoysala king Vinayāditya.

Jambitige.

Jambitige.—A village about a mile from Hariharapura. Contains a small neat temple known as the Nīlakantēsvara, remarkable for its sculptures, though built so recently as

A.D. 1733. An inscription around the base gives the name of the sculptor as Kalanna, son of Kollura, of Kalasa in Chikmagalur taluk. The labour bestowed on this little building is enormous.

Every inch of space in this temple is carved with figures, etc., on the outer walls and the inner walls, too, of the *sukhanasi*. Though the figures are not very remarkable for artistic beauty, still, considering the material used, namely, hard granite, they are creditable to the sculptor; the south and west walls of the temple delineate briefly the stories of the *Rāmāyana* and the *Mahābhārata*, and the north wall the *Bhāgavatapurāna*. The incident of Vasudēva falling at the feet of an ass to save his child from destruction is also represented. The north wall depicts besides some sports of Siva and the torments that sinners have to suffer in hell. Nor are the ten incarnations of Vishnu omitted. A *figure* worthy of notice on this wall is Kāmadhēnu or celestial cow with five faces. Portions of the *Rāmāyana* story are also depicted on the lintels over the *garbhagriha* and *sukhanasi* doorways. On the wall to the left of the *sukhanasi* doorway are figures of Durga, Chandra, and Sūryanārāyana, and on that to the right Ganapati, Sūrya, and Gōpāla. Sūrya is represented with eight hands and four faces three in a row and one above. Chandra also has eight hands. Every figure has a label over it giving its name, and every group a descriptive note. The temple stands on a raised terrace and measures only ten feet by eight feet. Altogether it is a noteworthy structure bearing ample testimony to the skill and patience of the sculptor Kālanna. The village has 15 houses of well-to-do Smārtha Brāhmans.

Kadur.—A taluk in the east; area 545·86 square miles. Head-quarters at Kadur. Contains the following *hoblis*, villages and population :— Kadur.

No.	Hoblis	Villages	Population
1	Bidare	50	13,789
2	Birur	38	9,596
3	Hirenallur	49	11,759
4	Kadur	57	15,583
5	Sakkarepatna	58	17,747
6	Yagati	57	13,537
	Total ..	309	82,011

Principal places with population.

No.	Place	Population
1	Birur	4,207
2	Kadur	3,155
3	Sakkarepatna	1,303
4	Hulikere	1,367
5	Nidigatta	1,305
6	Bidare	1,018
7	Yaradakere	1,567
8	Asandi	1,173
9	Hiriyur	1,257

There have been frequent local changes in regard to the taluk. Originally, it appears, there were four taluks, Kadur, Yagati, Garudangiri and Bānavar. The two former belonged to the old Ikkēri kingdom, but were taken by the Mysore kings and given to the chief of Tarikere, in return for services in the field rendered by him. Haidar resumed them and annexed them to Mysore. Garudangiri was absorbed into Bānavar, and about 1835 Yagati was absorbed into Kadur. In 1876, Kadur and Bānavar were formed into one taluk, named after Bānavar, which was the chief town. In 1882, the head-quarters were removed to Kadur, and in 1886, on the formation of the nieghbouring Arsikere taluk, Kadur taluk was reconstituted, with the addition of Sakkarepatna *hobli* from Chikmagalur, while portions of the old Bānavar taluk, together with Bānavar itself, were transferred from this District to Arsikere taluk in the Hassan District.

It is now virtually bounded on the west by the congeries of hills east of the Bābā Budan mountains, and those separating Chikmagalur from the Sakkarepatna valley, and on the south by the hills running up from Jāvagal to the conspicuous height of Garudangiri. It is traversed through the middle, in a north-east direction, by the Vēdāvati, which is formed by the junction, south-east of Kadur, of two streams, the Vēda and Avati, and receives near Yagati a stream from the south, called the Jāvagal-halla. The Vēda and Avati both have their sources in the Bābā Budans; but the former comes through the Ayyankere and the latter

through the Madagkere, the two largest tanks in that part of the country. These streams as they emerge from the hills have been dammed with great skill and a perennial water-supply thus obtained. Numerous channels are taken off from each, converting a considerable stretch of country into irrigated lands of special fertility. The general character of the taluk is that of a slightly undulating plain. Most of the waste lands are covered with wild date or *babul* trees. A large extent of waste lands is kept for grazing purposes, the number of cattle and sheep being very considerable. Soils of almost every quality are found, varying from black cotton soil of good quality to the poorest sand, irrigated lands of average quality varying principally as the proportion of clay or sand predominates. A high class of tobacco is grown in the south and west. Cocoanuts are largely grown without irrigation, in low-lying sandy soils. The tree thrives best in the drier parts, where also the produce is superior in quality. Iron ore is obtained from Hogari-betta in the north-west.

The Bangalore-Poona railway runs though the taluk in a north-west direction, with stations at Devanur, Kadur and Birur, where it turns north-east and enters the Tarikere taluk. From Birur a branch north-west to Shimoga is constructed. The Bangalore-Shimoga road is close alongside the railway, and there are roads from Kadur south-west to Chikmagalur, and from Birur north to Ajjampur and west to Lingadahalli and the Bābā Budans. There is also a road from Sakkarepatna to Devanur and Bānavar.

A few places in Kadur Taluk are supposed to bear evidence to the connection of the Pāndavās with this part of the country. Thus, Macheri is believed to be Matsyapura, Virata's Capital ; Turuvanahalli, the village where Virāta's cattle (*turu*) were rescued ; and Kuntihalla, a portion of the Vēdāvati, the place where Kunti, the mother of the Pāndavas, used to bathe.

Kadur.—A town in 13° 32′ north lat., 76° 4′ east long., on the Bangalore-Poona railway and the Bangalore-Shimoga Kadur.

road, 25 miles north-west of Chikmagalur. Head-quarters of the Kadur taluk and a Municipality.

Population in 1921	Males	Females	Total
Hindus	1,465	1,409	2,874
Muhammadans	147	90	237
Christians	16	9	25
Jains	12	2	14
Animists	2	3	5
Total ..	1,642	1,513	3,155

It was from 1863 to 1865 the chief town of the then newly formed District, whence the latter obtained its name, and still later, till 1875, the head-quarters of the Kadur taluk, which was then absorbed into Bānavar taluk. In 1882, it was again made the taluk head-quarters, and in 1886, the taluk was again called after it.

From inscriptions and other monuments, it is evident that a Jain settlement existed here in early times, connected with the Ganga kings. It was subsequently under the Hoysalas. During the sovereignty of the Vijayanagar kings, in the 14th century, the lands around Yemme Doddi gudda were conferred upon a dependent named Mada Nāyak. At that time, the *agrahāra* of Nārnapura occupied the present site of Kadur, and the Nāyak, when hunting one day in that direction, had his dogs turned back and pursued by an elk. This led to the foundation of the fort, called *Kad-ūru*, elk town, from *kadave*, an elk.

The Ānjanēya temple near the pond in the fort has a veranda supported by four fine pillars which must have once belonged to some Hoysala temple. A noteworthy peculiarity in these pillars is the presence of sculptures representing *Purānic* scenes. Such sculptures are very common on the square pillars of Dravidian temples, but not on the turned pillars of Hoysala structures.

The recent advent of the railway has increased its importance, as being the station for Chikmagalur and the coffee districts beyond.

Kalasa.—A village in the Mudigere taluk, situated in 13° 14′ N. lat., 75° 26′ E. long., near the right bank of the Bhadra, by road 24 miles south-west of the *kasba*. Kalasa.

It is situated in a valley surrounded by the lofty hills of the Western Ghat range, and at the southern base of Merti, the grand hill of Kalasa. It contains a large temple dedicated to Kalasēsvara, surrounded with inscriptions of the Bairarasa Wodeyar family of Kārkala. The temple is said to have been founded by Shrutabindu, a king from the north, in order to atone for the sin of slaying animals in the chase. It was therefore probably a Jain temple originally. Mounds covering ruins on all sides point to the existence of a large town in former times. It was included in the dominions of Humcha and of the Kārkala chiefs descended therefrom. Subsequently it became the residence of the Aigur chiefs. The town then extended so as to include the present villages of Melangadi, Kilangadi, and Rudrapada. Going through Melangadi and keeping on to the river, a sacred bathing-place called Ambu-tīrtha is reached, where the stream rushes very deep between some water-worn rocks. At one point is a large boulder, a big square-shaped stone placed horizontally on another. On the former is an inscription in Sanskrit, stating that Srī Madhvāchārya brought and placed it there with one hand.

The circumstances under which he brought the stone here are related in the *Madhva-vijaya*. Mahēksha (Madhvāchārya) saw a big rock, capable of supporting the fall of water from a height, which had been brought by a thousand men for some *tīrtha*, and abandoned through utter inability. "Why was the rock not conveyed (to its destination) for the good of the people?" he inquired; when the crowd at the place replied, that there were no men able to convey it there and that even if Bhīma were to try, it was doubtful whether he could do it or not. Whereupon he bore up the rock easily with one hand, as in the form of Hanumān he had borne up the mountain (Gandhamādana), and placed it at the destined spot. And this rock in the Tunga even now bears witness to his deed.

The Kalasa Kārkala kingdom was an extension below the ghats into South Kanara of the original Sāntara Kingdom of Pombachha (see *Humcha*). Kalasa is above the ghats in Mysore and Kārkala below the ghats in South Kanara, in about the same latitude. The inscriptions relating to this kingdom are collected in *E. C.* VI, Kadur District. They range from 1246 to 1598 A.D. The kings of this line followed the *aliya santāna* law of inheritance and were probably Jain by religious persuasion. The following is a list of these kings from 1132 to 1598, as contained in their inscriptions :—

	A. D.
Ballu-Dēva, ...	1132
Malla-Dēva	..
Maru-Dēva	..
Jakala-mahādēvi, (? his widow) ..	1246–7
Kalala-mahādēvi	1270–81
Bala-Dēva, Rāya-Ballāha-Dēva ..	1284–5
Vīra-Pāndya-Dēva, son of Kalala-Dēvi	1292–7
Bhairarasa-Wodeyar	1419
Vīra-Pāndya-Dēva	1440
Bhairarasa-Wodeyar (his younger sister was Balama-Dēvi)	1493–1501
Immadi-Bhairarasa-Wodeyar, son of Bommala-Dēvi	1516–30
Son-in-law of Hiriya-Bhairarasa-Wodeyar (his younger sister was Kalala-Dēvi).	
Vīra-Pāndya-Wodeyar, or Vīra Pāndyappa-Wodeyar, son of Chandala-Dēvi, son-in-law of Bhairarsa-Wodeyar.	1542–52
Immadi-Pāndyappa-Wodeyar ..	1555
Bhairarasa-Wodeyar, son of Gummata-Dēvi.	1588–98

Vīra-Pāndya-Dēva was a contemporary of the Hoysala Vīra-Ballāla-Dēva III. *Chikmagalur* 35 and 36 refer to his attacking a certain Marakāla and cutting him to pieces.

The *vīrakals* at the Bairēdēva and Sangamēsvara temples, at Indavara (*Chikmagalur* 35 and 36 dated in 1292 A.D.), are memorials to those who assisted Vīra-Pāndya to avenge the death of Marakāla and in the attempt fell. Vīra-Bhairarasa and Vīra-Pāndya, who ruled in 1419 and 1440, were feudatories of the Vijayanagar king Dēva-Rāya II. Similarly, Vīrabhairarasa, who came next, was a feudatory of the Vijayanagar king Immadi-Narasinga-Rāya. He assumed the special title *ari-rāya-gudara-dāvani* (or cattle rope to champions over hostile kings). Bairarasa II was a feudatory of the Vijayanagar king Krishna Rāya. From *Mudigere* 41 dated 1516 A.D., we learn that when Krishna Rāya invaded the kingdom and encamped at Mangalore, this chief deserted the country and on the retreat of the invader came back and as a thank-offering repaired the temple of Kalasanātha at Kalasa. As Vīra-Pāndya-Wodeyar was a feudatory of Achyuta Rāya, the Vijayanagar emperor, it may be inferred that the old relationship continued undisturbed down to the time of Sadāsiva Rāya, when we find Immadi Pāndyappa Wodeyar as chief. During the period of the last two chiefs, Kalasa seems to have been managed by a person named Bhairaras-Annāji (*Mudigere* 40 dated in 1552). From certain other inscriptions, we learn that the Kalasa country was a Thousand-nād, administered by three Hebbārs or Hebbuhāruvas. Apparently it enjoyed a kind of self-government about which fuller particulars are not available (*Mudigere* 88 dated in 1515 A.D.). Some of the princes of the Vijayanagar family are also said to have ruled over Kalasa. Thus Bukka's son Virūpanna is said to have ruled over it and Āraga. (See *Āraga* in Shimoga District).

The areca-nut produced in the neighbourhood is reckoned the best in Mysore, being known as Desāvara, in distinction from that grown in other Malnād parts, which is called Honnavara, and from Volāgra, which is the produce of other inland gardens. Kalasa is connected with the Bund ghat by a road through Bālur, and with the Agumbi ghat by a road running north through Baggunji.

Kalsapura.

Kalsapura.—A village in the Chikmagalur taluk. Population 1107.

The Cheluva-Nārāyana temple at this village is of some interest. The temple which is an old one with a newly built exterior is very dark and the doorways provided are too narrow to admit any light inside. The temple faces east and consists of a *Garbhagriha*, *Sukhanasi*, *Navaranga* and *Mukha-mantapa*. A cell to the left of the *mukha-mantapa* contains the goddess. The image Cheluva-Nārāyana which is beautiful is about 7 feet high including the pedestal. The figure holds *Padma* and *Gada* in the back hands and *Chakra* and *Sanka* in the front hands. It is flanked by *Srīdēvi* and *Bhūdēvi* and there is the usual Garuda carved on the pedestal. Images of Garuda, Ānjanēya and Nammālvār are kept in the *navaranga*. The goddess is about 4 feet high seated on a pedestal of about 1 foot in height. She is holding Padma in both of her back hands while the two front are in the *abhaya* and *varada* attitudes, respectively. One scenographic peculiarity to be noticed in the image is the bodice-band which runs round the bust of the goddess.

There is another temple in the same village dedicated to Mallikārjuna. A short inscription is to be seen on the lintel of its *Sukhanasi* doorway. It records the gift of one *Gadyāna* for the service of Mallikārjuna. The temple is an early Hoysala structure with a well carved Hoysala crest on the top. It consists of a *Garbhagudi*, *Sukhanasi* and *Navaranga*, with an entrance doorway on the south wall. In the *Navaranga* are placed images of Sarasvati, Nārāyana, Kālabhairava, Sūrya, Mahishāsuramardini, Ganapati, Saptamātrika, and Nāga stones.

Khandēya.

Khandeya.—An ancient village now in ruins in Bāle-Honnur taluk, on the right bank of the Bhadra, where it makes a bend to receive the Ānebidda-halla, 5 miles north-east of the *kasba*.

It appears to have been formerly a large place. There are some considerable old temples, the principal one being dedicated to Mārkandēsvara; also several inscriptions of the Hoysala and Vijayanagar kings. It is said to have been originally the hermitage of Mārkanda rishi. He sought from Siva the boon of a son, and was required to choose between one who should be distinguished for his wisdom but die at the age of 16, and

one who should be a fool and live a long life. The saint chose the former, and obtained Mārkandēya. The distress of his mother as the time of his decease approached led to his discovery of his fate. But when Mrityu, the goddess of death, appeared to claim his life, Janārdana (Vishnu) offered to be the substitute, and Siva, moved by the youth's devotion, gave him victory over death. The place derived its name from Mārkandēya, and the temples of Jānardana and Mrityunjaya (conqueror of death) commemorate his deliverance.

Kigga.—A village in the Koppa taluk, in the extreme west of the District. It is known as Markalu. Population 715. It is well known for its temple dedicated to Srī Rishya Sringēsvara, which is a well endowed Muzrai institution. Kigga.

This temple is a pretty large Dravidian structure. The *navaranga* has three entrances and four sculptured pillars, some of the sculptures showing an ingenious combination of men, animals, etc. One of them is noteworthy as representing the incident of the sage Rishyasringa being carried by dancing girls to king Lōmapāda's capital. The palanquin formed by the women themselves is shown here as being supported by two antelopes. Such a sculpture, but without the antelopes, is to be seen at Devanhalli and Sivaganga. The *sukhanasi* has two shrines at the sides, the right shrine containing a figure of Ganapati and the left a figure of Mahishāsuramardini. This Ganapati deserves notice as he has only two hands. Besides, his trunk is turned to the right. Both these features are rare. A Ganapati with two hands has been noticed at the foot of the Jatingarāmēsvara hill near Siddapura, Molakalmuru taluk. (*Q-V.*). The *linga* in this temple is called Sringēsvara, a shortened form of Rishyasringēsvara, because it was set up in the name of the sage Rishyasringa, or according to another account, he was absorbed into the *linga*. It is said to have Sānta, wife of Rishyasringa, at the left side and two horns over the head like the sage. The *Purānic* account of the place describes *linga* as remover of famine which spread over twelve *yōjanas* of the earth, as rejoicing to have Pārvati on his left thigh, as the fulfiller of the desires of devotees, as being worshiped by all the gods and as having the shape of a *rudrāksha*, *i.e.*, the berry of the rudrāksha tree (*Elaeocarpus ganitrus*); and Rishyasringa as being

in company with his wife Sānta, as dwelling on the bank of the river Nandini, and as being adorned with Rudrāksha berries.

Koppa.

Koppa.—A taluk in the north-west. Head-quarters till 1897 at Hariharpur, now at Koppa. Contains the following *hoblis*, villages and population :—

No.	Hoblis	Villages	Population
1	Koppa	23	8,357
2	Hariharpur	22	7,802
3	Kigga	26	6,426
4	Baggunji	14	4,097
5	Megunda	22	8,937
	Total ..	107	35,619

Principal places with population.

No.	Place	Population
1	Koppa (town)	858
2	Nuggi	798
3	Bhandigadi	799
4	Hariharpur	953
5	Attikodogi	811

Position.

The tract forms a compact quadrilateral in the extreme west of the Kadur District, reaching up to the crest of the Ghats along a length of over 20 miles in the west. The Udipi taluk of the South Kanara District adjoins on the other side of the crest. The Tirthahalli and the Mudigere taluks lie on the north and the south respectively ; the late Lakkavalli and the Chikmagalur taluks are on the east.

Physical features.

The country is practically a succession of hill and dale all over, except in the centre and the north-west. The Ghats along the west and south are among the loftiest with such prominent peaks as Walkanji, Sujibetta and Narasimhabetta. The Tunga river taking its rise at Gangamūla in the Varāha Parvata, flows north-eastwards through the Sringēri valley, and then rather abruptly

changes its direction to the west. Smaller streams are numerous of which the Begarhalla, the Sita, the Nandini and the Nalini are the more important. As in all the other tracts adjoining the Ghats, the Koppa taluk abounds in plant life. Much of the forest, however, is uninspiring and even scrubby. Except a few good jungles scattered here and there in the northern sector, it is not till we get down to a line running east and west through Baggunji that we enter upon a region of the thick-growing stately trees associated with a good *kan*.

Soil.

Good loamy soil well fertilised by vegetable washing from the heights is frequently met with in the valleys, while soils of poor quality are by no means uncommon.

The revenue settlement was introduced in 1880 and the revision settlement with effect from 1918-19. Details of area under different classes of land are given below :—

Arable dry land	1,118 acres
Rice or wet land	18,963 ,,
Garden land	4,993 ,,
Unoccupied waste	2,259 ,,
Unculturable (roads, village sites, etc.)	1,87,132 ,,
Inam	2,228 ,,

The more important of the roads are :—

Roads.

1. Tarikere-Mangalore road commencing from the Talamakki village.
2. Hariharpur-Vastāra-Chikmagalur road.
3. Vastāra-Koppa road.
4. Narasipur-Sringēri-Nemmar road.
5. Narve-Nagalapur road, joining the Tarikere-Mangalore road near Hariharpur.

Koppa.

Koppa.—A town situated in 13° 16′ N. lat., 75° 24′ E. long., on the Tarikere-Agumbi Ghat road, 39 miles west of the railway at Tarikere. Head-quarters of Koppa taluk and a Municipality.

Population in 1921	Males	Females	Total
Hindus	361	267	628
Muhammadans	123	52	175
Christians	23	15	38
Jains	12	5	17
Total ..	519	339	858

The town consists of three portions known as Mel-Koppa, Kela-Koppa, and Balugadi; the last, at some distance from the other, contains the travellers' bungalow, the Taluk Office, the Amildar's office, and a row of houses for the Taluk officials. The hospital, school, and musafirkhana are in Kela-Koppa. Mel-Koppa has a small stone temple of Vīrabhadra, consisting of a *garbhagriha*, surmounted by a tower, a *sukhanasi* and a porch. The outer walls have sculptures representing some of the *līlas* or sports of Siva. The south wall has a good representation of the destruction of the three celestial cities by Siva. As stated in the *Purānas*, Siva is represented as shooting the three cities with an arrow in the shape of Vishnu, Vasuki, the king of the serpents serving as the bow-string, the earth as the chariot, Brahma as the charioteer, the *Vēdas* as the Horses, and Mēru, the golden mountain, as the bow. One foot of Siva is placed on the hump of his Nandi. There is also Subrahmanya on the peacock to his right. The west wall has a panel depicting the destruction of Yama, or the god of death. Yama is represented as throwing his noose over Mārkandēya who embraces a *linga* out of which Siva emerged and spears Yama. A woman to the left probably represents Mārkandēya's mother. The north wall has Siva and Pārvati, seated on Nandi enclosed by a *prabha* or halo with three-legged Bhringi to the left and a man and a woman with folded hands to the right. The latter are evidently the persons mentioned in the inscription engraved below as having caused the figures to be carved and his wife. According to the *purānic* account, Daksha celebrated a great sacrifice at Hariharapura, about 8 miles from Koppa, and as he insulted Siva by not sending an invitation to him, the latter sent Vīrabhadra to interrupt the sacrifice, and punish Daksha. Having done this, Vīrabhdra came here with the unabated

rage (*kōpa*) and took up his abode in this temple. Hence the place came to be known as Koppa. The original figure of Vīrabhadra having suffered mutilation, another from a ruined Lingāyet *matha* is now substituted for it. There are also metallic figures of Vīrabhadra and his consort Bhadra Kāli, the latter with only two hands holding a sword and a shield.

Kotevuru.—A village in Vastāra *hobli*; Population 247. Kotevuru.

A place noteworthy for its ancient inscriptions. Among them is a very curious one at Patel Basavagauda's garden which has been conjecturally assigned by Mr. Rice to about 800 A.D., which gives details of a line of kings called Taryalla or Kusa-Taryalla. It is unfortunately too much defaced to allow of continuous decipherment. It begins with the ancient form *Siddham*, and is throughout composed in Sanskrit. Manu, Ikshvāku, Harischandra, Dilīpa and Rāghava are declared to be the progenitors (*vamsasyādyādirājah*) of the line called Kusa-Taryalla. In that family was Saka-svāmi Hari Vishnu Trivikrama, all meaning Rāma, by whom the Sōlar race was purified. His son was Kusa; whose son was Kukusa. The latter had two sons, Mallikāri and Mārikāri (or Murikāri), who slew.....*sena*, a hunter (*vyādha*) difficult to conquer. The famous Mārikāri having come to this country (*iman dēsam*), wherefrom is not stated, performed the birth (*jāta-karma*) and other ceremonies for Taryalla. A Kāsyapa apparently also performed some ceremonies, perhaps for Srutakīrtti, who was devoted to Brahma (*parama-brahmanya*). The latter's son was Nāgakīrtti, who established schools (*sālāh*) for the four divisions of learning. His son was Sangama, also a *parama-brahmanya*, who made a great war like those of old, as is described in 25 *nibandhas*. His son was Taryalla, who made this grant to 25 Brāhmans. The *sāsana* was composed by Pandasvāmi, a Kāsyapa, a grammarian and versed in the *purānas*, who was the *purōhita* or family priest to Taryalla. He has evidently done his best for his patron. All this information is quite new, and there is no other inscription to throw any light upon it. Though not dated, the record is undoubtedly very old, and several expressions in it remind one of the Kadamba grants.

At the Rāmēsvara temple, on a stone to its left, there are Sēnavāra inscriptions, mentioning Māra Sēnavarma, who is said to have erected many temples. One of them belongs apparently to the 11th century. There is, besides, a *vīrakal* near Mannirkatte, at the entrance of the village.

Kudure Mukha.

Kudure Mukha.—A peak in the Western Ghats and one of the loftiest points in Mysore, the summit being 6,215 feet above the level of the sea. It is situated on the frontier in the south-west of the District, at the point where the line of the Ghats bends more inland. The approach from the Mysore side is by way of Samse, the hill being sometimes called on the spot the Samse parvata. Its name of Kudure mukha, or horse-face, is descriptive of its appearance seawards, where it is a well-known mark for navigators. The officials of Malabar have a bungalow at the top as a hot weather retreat, and a bridle path has been formed from the Malabar side, which is the easiest means of ascending the mountain.

Lakavalli.

Lakavalli.—A village in Tarikere taluk, on the right bank of the Bhadra, 13 miles west of Tarikere. Population 1,113.

Till 1882 it gave its name to a taluk which included the Bābā Budan mountains and parts of what are now Koppa and Bāle-Honnur taluks. West of it are vast forests on each side of the Bhadra, containing some of the most valuable teak timber in the country. Nowhere is the transition from Malnād to Maidān more abrupt or striking than here.

Lakavalli is close to the site of Ratnapuri, the ancient capital of Vajra Makuta Rāya. The neighbouring country subsequently formed part of the Humcha and Ganga territory; then of the Hoysala and Vījayanagar kingdoms. The Pālegārs of Tarikere afterwards acquired some portion of it, but were forced to yield it to the Nāyaks of Ikkēri. The overthrow of this latter power by Haidar Alī's conquest of Bednūr in 1763 led to the absorption of the country into Mysore.

Markalu.—See Kigga. Markalu.

Marle.—A village in Chikmagalur Taluk. Population 2,610. Marle.

There are two fine temples in the Hoysala style at this place, standing side by side, with an interval of only a few feet between them, both facing east. The one to the north, the Chennakēsava, is larger and more artistically executed than the other named Siddhēsvara, though the plan of both is the same—a *garbhagriha*, a *sukhanasi*, a *navaranga* and a small porch. Both are pretty early specimens of the style, having been built in 1130, only 13 years after the Belur temple, during the reign of the Hoysala King Vishnuvardhana, by one of his generals named Rāyana-dandanātha. From the fine inscription to the right of the Chennakēsava temple, *E.C.*, VI, Chikmagalur 137, we learn that Vishnuvardhana visited this temple in 1130 A.D., probably at the time of the consecration, and made a grant to it. The god, about 5 feet high, is flanked by consorts and has a *prabhāvali* sculptured with figures representing the ten incarnations of Vishnu, Buddha being shown as the 9th incarnation. The ceilings are not domed; they are flat though about 1½ feet deep. The *garbhagriha* has a ceiling with a large lotus in the centre. The pediment of its doorway has in the middle a figure of Narasimha killing Hiranyakasipu flanked on the right by Garuda and on the left by Prahlāda, and figures of Vishnu flanked by consorts at the extremities with intervening turrets flanked by rampant lions. The *sukhanasi* ceiling has in the centre a large panel carved with a figure of Lakshminārāyana with ornamental work around; its doorway is flanked by well carved *dvārapālakas* and the pediment over it has in the middle a figure of Laskhminārāyana and seated figures of Sarasvati at the sides. The central pillars at the *navaranga* show beautiful bead work, and had once four *madanakai* or bracket figures each though only five of them are now left, one on the north-west pillar and two each on the north-east and south-west pillars. Though mutilated, the *madanakai* figures show good workmanship. Of the *navaranga* ceilings, eight in the eight directions have a projecting panel in the centre carved with the figures of the *ashta-dikpālakas* or regents of the directions, surrounded by eight lotuses in the case of the corner ceilings which are square

and by fourteen lotuses in the case of the others which are oblong; while the central ceiling has Lakshminārāyana in the centre and the regents of the directions around. The porch supported by two artistically executed pillars has a ceiling similar to the last. All the ceilings are adorned with ornamental knobs. They closely resemble the ceilings of the Brahmēsvara temple at Kikkeri. The pediment of the *navaranga* doorway has Lakshminārāyana in the middle flanked by elephants with water-pots in their uplifted trunks, and seated figures of Nambinārāyana at the extremities. In front of the porch are two beautiful elephants at the sides. The outer walls have mostly turrets over single or double pilasters. The north and south outer walls of the *navaranga*, however, have one figure of Vishnu in the middle between pilasters surmounted by turrets. The outer walls of the *garbhagriha* have three beautiful niches in the three directions surmounted by elegantly carved turrets and enclosed by walls ornamented with screen work. The south and west niches have a frieze of lions at the bottom. The eaves are of good bead work all round. The temple has a stone tower consisting of uncarved blocks. The Siddhēsvara temple has an open *sukhanasi* whose ceiling has a projecting central panel carved with a figure of Tāndavēsvara surrounded by eight lotuses. The *garbhagriha* ceiling has a large lotus with ornamental work around, and the pediment over the doorway has the figure of Gajalakshmi. The ceilings of the *navaranga* and porch are similar to those of the other temple, only in place of Lakshminārāyana of the central ceiling we have Tāndavēsvara here, and instead of the oblong ceilings with fourteen lotuses we have square ones with eight lotuses like the others. The beams over the central pillars have sculptures on the inner faces representing *Purānic* scenes,—those on the south beam depicting the fight between Siva in the guise of a hunter and Arjuna, those on the north the churning of the ocean by the gods and demons, those on the east, Siva's dance with attendant musicians, and those on the west the same with the addition of a female figure whose cloth is shown as being pulled by a monkey. The pediment over the *navaranga* doorway has Gajalakshmi in the middle flanked by Ganapati on the right and on the left by Sarasvati. Unlike the outer walls of the otler temple, the walls here have also figure sculpture in addition to the turrets over the single or double pilasters. Among the figures, there are two prominent

ones on the north and south walls of the *navaranga*, namely, Gajāsuramardana and dancing Sarasvati with six hands for holding an elephant-goad, a noose, a book and a rosary, and two in the *nātya* or dancing pose flanked by attendant musicians and three in the three directions, between pilasters surmounted by turrets, around the *garbhagriha*, namely, Bhairava on the south, Tāndavēsvara on the west and Narasimha killing Hiranyakasipu on the north. The gods and goddesses represented by the remaining figures are Vishnu 5 and his forms such as Vārāha, Vāmana and Trivikrama; Brahma 2; Siva as Umā-mahēsvara, Tāndavēsvara and Ardanārīsvara; Ganapati; Subrahmanya; Bhairava 2; Manmatha and Mahishāsura-mardini; there are likewise a few more male and female figures. The inscription referred to above is a beautiful slab measuring 11 feet by 9 feet, standing between two pilasters which have *dvārapālakas* sculptured at the bottom, and adorned at the top by a semi-circular panel containing a figure of Lakshminārāyana flanked by *chauri*-bearers. Behind the Kāmathēsvara temple at this place is a curious *māstikal* with three projecting hands. Usually such stones have one or two projecting hands. A *māstikal* with three projecting hands is a rarity. An old Nolamba record has been discovered by the Archæological Department in the field of Hanumanhalli.

Mattavara.—A village in the Chikmagalur taluk. Population 1,215. Mattavara.

The Pārsvanātha basti at this place appears to be an old structure as an inscription recently discovered in the *sukhanasi* supplies the information that the *basti* was visited by the Hoysala king Vinayāditya in about the middle of the 11th century. To the north of the *basti* is a Siva temple with a ruined shrine to the north-east in which stands a fine figure of Bhairava, about 4 feet high, with its body split across by a stroke of lightning. It holds in the right lower hand an exquisitely carved sword, about 1¼ feet long, across the body.

The Government plantation to the south-west of the village is studded with a large number of cromlechs, each measuring about 10 feet by 9 feet. The slabs used are 9 feet long and 8 feet broad and 10 inches thick. Most of the cromlechs have been opened and the slabs broken and removed for use in connection

with the Taluk office under construction at Chikmagalur. Some spears and pieces of pottery found in the cromlechs are said to be in the charge of the local Police. None of the cromlechs has the usual circle of rough boulders around though some were found to have small slabs fixed around in nearly a vertical position as at Bellandur, near Bangalore. (*q.v.*).

Merti-gudda.

Merti-gudda.—Merti-gudda, also called the Kalasa hill, is situated in the Bāle Honnur taluk, in 13° 18′ N. lat., 75° 26′ E. long. It is the loftiest peak between the Bābā Budan and Western Ghat ranges, the summit being 5,451 feet above the level of the sea. To the north it presents a majestic conical aspect. Towards the south-west it is connected with two lower heights and is so surrounded on all sides with high hills that its true elevation does not appear except at a distance.

Mr. Bowring, who left few hills unscaled, says :

" After a toilsome climb up its steep sides by the ' windy gorge,' one revels in a view which surpasses all expectation. On every side tower up hills of various shapes and sizes, stretching far away to the horizon, and presenting a wonderful spectacle of wild sublimity. The foot of the steep ridge which runs up to a sharp point forming the actual peak is called the Tural bagalu (entrance gate), and is in a gap between the Merti Parvat and another hill to the south. A very tough pull of twenty-five minutes takes one hence to the summit, the higher of two peaks, between which there is a dip.

" The top of Merti is quite bare, but its sides are clothed with fine forests in which are splendid specimens of the champaka trees, so much esteemed by natives for its fragrant white flowers ; while one sees beneath, in secluded nooks and sheltered valleys, stretches of paddy land in successive layers, one below the other, and numerous gardens of areca-nut, which, in this remote corner, attains an excellence surpassing that of any other place where the fruit is grown. The sides of Merti, where the nature of the ground admits of it, are cultivated in a series of terraces, in which abundance of rice is grown, with a little coffee ; this, however, does not succeed well, owing to the humidity of the climate."

Mudigere.—A taluk in the south. Area 433·42 square miles. Head-quarters at Mudigere. Contains the following hoblis, villages and population :— Mudigere.

No.	Hoblis	Villages	Population
1	Banakal	25	8,184
2	Balur	22	7,188
3	Gonibid	41	10,721
4	Kalasa	13	10,446
5	Mūdigere	38	7,144
	Total ..	139	43,683

Principal places with population

No.	Place	Population
1	Balur	1,028
2	Mavinkere	4,236
3	Banakal	1,494
4	Mudigere	1,279
5	Samse	1,343
6	Makonhalli	1,021

The taluk was formed in 1876 out of parts of Manjarābād, Belur and Vastāra taluks. In 1897 the Kalasa *magani* was transferred to Bāle Honnur taluk, and Bidarnād added from Chikmagalur. The taluk is Malnād and picturesque like all such country. The Hēmāvati has its source here and flows out at the south-east. The forests are not composed of such big trees as towards Lakavalli, but the hollows are well wooded and the many hanging woods on the hill sides impart great beauty to the landscape. The principal productions are coffee, areca-nut, cardamoms, rice and sugar-cane, the last in small quantity. The rice is dependent chiefly on springs in the hills from which water-courses are led. Dry crops are of no account and do not generally thrive. Coffee cultivation is extensive and important, and there are many estates under European superintendence. Tulu is much spoken by the labourers and others from South Kanara.

The nature of the Malnād country, its climate, the constitution of its society, and the character of its inhabitants, all conspire to produce a sort of semi-independence. There are some descriptive lines to the following effect which convey the same idea :—

Hanneradu sāvira gudda Kād-ella sampige
Āru sāvira daiva .. Ur-ella heggade

Mert

Twelve thousand hills ; six thousand demons : in every forest, champaka ; in every village, a Heggade (or local chief).

The hopeless inaccessibility of the country in past times, together with its natural fertility seem to have whetted the rapacity of the governing powers, and the following is given as a history of the revenue exactions :—" The *māganis* were more or less subject, first, to the Virada or Varāha-shist of the Vijayanagar kingdom ; then to the Rekha-shist of Sivappa-Nāyak ; then to the additional imposts of other Ikkēri rulers, Pāllegārs, and Haidar Alī, called Dasoha, Pagadi and Patti, or more generally Patti ; then to the Paimāyish of Pūrnaiya and the increased assessment imposed by him under the name of Shistjāsti and Kānike ; and by the process of commuting the money-assessment of some of the best lands for a grain contribution for the use of the Rāja's Mōtikhāna ; then to the impositions of over-zealous Amildars, mostly of this Minister's time, who, in villages rented in block to the Patels or other principal inhabitants, having found that these collected more than the Shist and Patti from the cultivators, carried this excess to account under the name of Beriz-jāsti ; then to the arbitrary exactions of the Amildar during the Rāja's time, to which the Sharti system then in vogue necessarily gave rise ; and then to the enhancement caused, after the assumption of the country by the British Government, by the Amildars to whom the duty of converting Pūrnaiya's grain contribution into Suvarnadāya or money rent again was entrusted, and who settled the new money rates with reference to the Chadsāljama or the highest share that had ever been realized,

or with the aid of the more insidious Dhan-gutta system, which, professing nominally to levy only the grain rent, as a means of allaying the clamours of more suspicious raiyats, levied a money rent in reality by compelling them to take the grain at an arbitrarily fixed price. Again, as in other Malnād parts, there was also the plan of compelling the raiyats to keep in their holding every field they may at different times have taken either of their own accord or in consequence of pressure used to induce them to take up the holdings of their deceased relatives or neighbours, and to pay for these fields whether they were cultivated or waste. On the other hand, generally as a compromise necessarily due from the above extremely rigorous method of management to the actual exigencies of the revenue it was customary to grant the concessions of the Shrāya or Alave system, or reductions in whole or in part under the name of Tavaguf or Baki, of the Beriz-jāsti or Patti, and even of the shist, on the ground of the general excessiveness of the combined assessment, or of Sāguvali-nashta, Kulanashta and Nisthalu, which suppose so much waste rice-land or supari garden, or of Alate-kammi and Hari-mara, which imply an actual deficiency either in the recorded extent of land or in the number of trees that should ordinarily be standing thereon in the supari gardens."

The revenue settlement, based on a regular survey, which put an end to all these irregularities, was introduced in 1881, except in Gonibid *māgani*, which was settled in 1877 with Belur taluk.

The road from Chikmagalur to the Būnd Ghat runs through the taluk from north-east to south-west by Mudigere, with branches from Kotigihar north to Bāle Honnur and westwards to Kalasa. From Mudigere there are roads east to Belur, south to Manjarābād, and south-west to Uggihalli. But the best road to Belur is from Anjur through Gonibid.

Mudigere.—A town situated in 13° 8′ N. lat., 75° 41′ E. long., on the road from Chikmagalur to the Būnd Ghat, Mudigere.

19 miles south-west of Chikmagalur. Head-quarters of the Mudigere taluk. Population 1,278. It owes its importance to being the taluk station. The road to Manajarābād also branches off here.

Nandini.

Mert

Nandini.—A stream that flows near Kigga. It rises in the hill known as Narasibetta, about 5 miles from Kigga, along with two other streams named Nalini and Sīta, and joins the Tunga at Nemmar. Sīta flows in South Kanara. The *utsava-vigraha* or metallic figure of gold bears an inscription on the pedestal dated 1678 stating that the image was presented to the temple by Gurubasavappa, an officer under Ikkēri queen Chennammāji, (1671-97). The village is of considerable antiquity as its name occurs in inscriptions of about the 7th century found in the temple. (*E.C.* VI, Koppa 37-41). There appears to have been a *linga* here of the name Kilganēsvara at that early period.

Narasimharājpur.

Narasimharajpur (*formerly* **Yedehalli**).—The Head-quarters of a sub-taluk, 14 miles north-east of the *kasba*, on the Tarikere-Agumbi road. Till 1882 it was the head-quarters of the Lakkavalli taluk, and then till 1897 the head-quarters of the Yedehalli sub-taluk attached to Koppa taluk. It is a Regulation Municipality.

Population in 1921	Males	Females	Total
Hindus	697	637	1,334
Muhammadans	334	272	606
Christians	18	9	27
Jains	22	8	30
Total ..	1,071	926	1,997

Yedehalli (the former name) is said to be so called because there was formerly a Sivāchara *matha* here, at which food (*yede*) was given every day to travellers. The town consists of two portions, the fort and the *petta*, which are a considerable distance apart. At the end of the 16th century,

it belonged to the Pālegārs of Tarikere, and afterwards fell into the hands of the Ikkēri chiefs. It is the residence of several wealthy merchants. The name Narasimharājpur was given recently in commemoration of the visit of His Highness Sir Srī Kantīrava Narasimharāja Wodeyar Bahadur, G.C.I.E., Yuvarāja of Mysore, to the place in 1915.

The town consists of a single street about a mile long running east to west. At the end, locally known as Singannagadde, are three *bastis* or Jaina temples and a Jaina *matha* all of which are tiled buildings. One of the *bastis* has Chandranātha, a seated marble figure, about 2½ feet high, with an inscription of A.D. 1778 on the brass pedestals. Similar inscriptions, but older in date, were found on the pedestals of three metallic figures. This *basti* has likewise metallic figures of Sarasvati, Gandharapada, and Sruta; the second has footprints on a raised pillar-like pedestal while the third is in the shape of a tree, the *angas* being shown in lines below and *pūrvas* in seven branches on either side above. Sruta represents the sacred Jaina scriptures. The Sāntīsvara-basti has a standing figure of that Jaina about 4 feet high, with an inscription in the Hoysala style characters on the *prabhāvali* stating that the image was caused to be set up by a woman named Chandiyabbe, lay disciple of Chiagiyabbeganti of Uddare. The date of the inscription may be about A.D. 1300. The third *basti* has a figure, about 1½ feet high, of the Yakshi-jvālāmalini seated in the *lalitāsana*, (with 8 hands), the attributes in seven of them being a bow, an arrow, a noose, a discus, a trident, a fish and a fruit, the remaining hand being in the *varada* or boon-conferring pose. A he-buffalo is shown on the pedestal as the emblem of the goddess. The brass pedestal bears an inscription dated A.D. 1779. The town appears to have been improved by the Ikkēri queen Chennammāji (1671-97) and Vīrammāji (1757–1763); the eastern portion was till recently known as Chennammājipēte, and a tank close by this even now called Vīrammājikere. The western portion, mostly consisting of Brāhman houses, is known as Agrahāra. An officer under the Ikkēri chiefs named Sugappa is said to have dug seven wells, in different parts of the town, for the use of the public. These are even now known by his name. A *matha* behind the travellers' bungalow, known as Sugappas's *Matha*,

is also said to have been built by him for his *guru* Gurusāntasvāmi. This *Matha* is said to be affiliated to the Kōlāla Matha near Lal-Bagh, Bangalore.

Sakkarepatna

Sakkarepatna.—A village in the Kadur taluk, 11 miles south-west of the *kasba*, on the Kadur-Chikmagalur road. Population 1,303.

Merti

A large weekly fair is held on Friday. At the car festival of Ranganātha, held in *Vaisākha*, as many as 3,000 rams are sacrificed in honour of the god.

Tradition relates that it was in olden times the capital of Rukmāngada, a king mentioned in the *Mahābhārata*. Objects of interest in the town are the monument to Hon-billa, sacrificed for the stability of the Ayyankere; a great gun, and an immense slab of stone, about 12 feet square and several inches thick, supported on 4 pillars. This is called Vīra Ballāla Chauki and is said to have been the royal seat of justice. During the time of the Vijayanagar kings, the town became a possession of the Aigur or Balam chiefs. It was next taken by the Nāyaks of Ikkēri. Srī Ranga Rāya, the fallen king of the Vijayanagar State, took refuge with the Ikkēri chief, who espoused his cause and established him in power at Sakkarepatna. But in 1690 it was taken by the Mysore army and retained by the treaty of 1694.

Santaveri.

Santaveri.—A small village, principally composed of Lambānis, situated on the eastern face of the Bābā Budan mountains, just below Kāman-durga. It is on the Chikmagalur-Tarikere road, about midway between those two places. A road hence leads to Kalhatti on the summit of the mountains.

Simhagiri.

Simhagiri.—A village in the Sringēri Taluk.

The Vidyāsankara temple here has a fine *linga* forming the top of a cube of a blackstone which is carved on all the four faces with figures seated in niches. It faces east and has on the east or front face of the same a figure of Vidyātīrta seated palm over palm; the right hand showing also the *chin-mudra*-pose. His

danda or staff stands to the right and there are two *sanyāsis*, his disciples at the sides. The figure, rather emaciated, is supposed to represent the *svāmi* as engaged in *Lambiga-Yōga*. The *prabha* of the niche has a figure of Lakshminarasimha at the top flanked by Srīdēvi and Bhūdēvi with the sun and moon at their sides. The south niche has a fine figure of Brahma with a *prabha* the top of which is carved with the ten incarnations of Vishnu, the first two in the shape of animals and the ninth as Buddha. The west contains a well executed image of Paravāsudēva canopied by the seven hoods of the snake forming his conch, with four hands, two hands holding a discus and a conch, one hanging by the side and the other in the *chin-mudra* pose; and a *prabha* similar to that of Brahma. The north niche has a figure of Siva with five faces, three in a row and one over the middle and the fifth being supposed to be on the back. The *prabha* in this case has figures of *ashtadikpālakas* or regents of the directions. The figures in niches are about 2½ feet high. Altogether the *linga* is an elegant piece of work. It is called the *Chaturmūrtimadhyēsvara* (Isvara in the middle of four figures) in a newly discovered inscription of 1380 A.D., which records a grant for it. So the *linga* was in existence before 1830. There is an epigraph in front of the temple.

Sringeri.—A *jāgīr* belonging to the chief *matha* of the Smārta Brāhmans. It is administered in imitation of the Mysore revenue system, and contains the following *hoblis*, villages and population:— Sringēri.

No.	Hoblis	Villages	Population
1	Sringēri	12	5,749
2	Mēlu-pāla	12	3,515
	Total ..	24	9,264

The *jāgīr* seems, from an inscription at the place, to have been granted as an endowment of the *matha* in 1346 A. D, by Hariyappa-Wodeyar (or Harihara, the first king of Vijayanagar), his four brothers—Kampanna, Bukanna, Mārappa and Muddappa—son-in-law Ballappa Dannāyaka, and the latter's

son Sāvanna. In an inscription of 1621, the Keladi king Venkatappa-Nāyak, who describes himself as grandson of Sadāsiva-Nāyak, claims to have re-established Sringēri, from which it would appear that some interruption had occurred in the enjoyment of the *jāgīr*. It is about 8 miles long by 6 miles wide, and has the river Tunga running through it from south-west to north-east. The country is pure Malnād, and similar in character to the adjoining Koppa and Bāle-Honnur taluks.

Merti

A road from Koppa to Nemar runs through Sringēri, where it is crossed by one from Bēgar to Bāle-Honnur. There is also a road from Sringēri to Kigga.

Sringēri (town).

Sringeri (*Town*).—A sacred town on the left bank of the Tunga, situated in 13° 25′ N. lat., 75° 19′ E. long., in the Koppa taluk, 15 miles south-west of the *kasba*, and a municipality. Population 1,889.

It is the head-quarters of the Jagad-guru, the high priest of the Smārta Brāhmans, who is proprietor of the surrounding tract of country. *Sringeri*, *Sringa-giri* or *Rishya Sringa-giri* is related to have been the place where Vibhāndaka rishi performed penance, and where Rishya Sringa, a celebrated character of the *Rāmāyana*, was born. The latter, according to the narrative, grew up to man's estate without having ever seen a woman; when Lōmapāda, king of Anga, was advised that if the youthful recluse could be brought to his city and married to the princess Sānta, the drought which prevailed in his kingdom would be removed. In order to entice the young saint from his hermitage, a bevy of fair damsels was despatched. They are said to have made their fast at Nārve, a few miles from Sringēri, before essaying the power of their charms. Allurements, which even the most wary can rarely withstand, soon worked their effect on the unsophisticated youth. His curiosity being strongly excited to see more of these beautiful and gentle creatures so new to him, he was led away and conveyed to Anga. He afterwards became the priest of Dasaratha Rāya, and performed the *asvamēdha* or horse sacrifice which resulted in the birth of Rāma.

In subsequent times, the great Saiva reformer Sankarāchārya settled here, as directed by the image of Sārad-amma or Sarasvati, which he had brought from Kashmir; and founded the spiritual throne which has been occupied down to the present day by as apostolical a succession as the papal chair. The eighth century is now proved to be the period of Sankarāchārya's religious conquests and revival of Siva worship. His opposition to the Buddhists and Jains, his destruction of their influence, and his polemical victories in all parts of India are matters of history. The Sringēri Svāmi is a man of eminent learning and great sanctity. Sringēri is the chief of the four places where Sankarāchārya established *mathas* or monasteries, the other places being Dvāraka in the west, Badari in the north and Jaganāth in the east. The following table shows at a glance the distinctive characteristics of these *mathas*.

Designation ..	Sārada-matha.	Kālika-matha.	Srī-matha .	Gōvar-dhana-matha.
God ..	Varāha ..	Siddhēsvara	Nārāyana .	Jagan-nātha.
Goddess ..	Sārada ..	Bhadrakāli	Pūrnagiri ..	Vrishala.
Convention (sampradāya).	Bhūrivala .	Kitavala ..	Nandavala .	Bhōgavala.
Vēda ..	Yajus ..	Sāma ..	Atharvana .	Rik.
Motto (mahā-vākya).	*Aham Brah-masmi.*	*tat tvam asi*	*atma Brahma.*	*prajnānam Brahma.*
Sacred spot ..	Rāmakshē-tra.	Dvāraka-kshētra.	Badarikā-srama.	Puru-shōttama-kshētra.
Holy bathing place.	Tunga-bhadra.	Gōmati ..	Alakanan-dika.	Mahōdadhi.
Character of the svāmi.	Chaitanya-Brahma-chāri.	Svarūpa Brahma-chāri.	Ananda-Brahma-chāri.	Prakāsa-Brahma-chāri.
Titles of the svāmi.	Sarasvati, Puri, Bhārati, Aranya, Tirtha, Giri and Āsrama.	Tirtha and Āsrama.	Giri Parvata and Sagara	Aranya and Vāna.

Sankarāchārya's claims to reverence are admitted by all votaries of Siva, whether of the Smārta or any other communion.

The enormous sums obtained from the piety of his disciples during his tours in various parts are spent with a lavish hand in hospitality and works of charity. He is often away from his capital on such expeditions for several years.

Sringēri consists of a long street, with a loop on one side, encircling a small hill, Sringa-giri, on which stands a temple of Mallikārjuna. There are said to be 120 temples in the place, one being a Jain basti. Many Brāhman houses have a temple in the yard behind, of which the resident Brāhman is the officiating priest. At the head of the street is the *matha* of the *guru*, within which is the temple of Sārad-amma, whose image is said to be of pure gold. At the side of the *matha* is the temple of Vidyā-sankara, an ornamental building of the Dravida-Hoysala style, on a raised terrace. Round the outer wall are sculptured images of various gods. At an angle on the right of the front entrance is a statue of Vyāsa, wearing a conical cap, the sacred thread and a *dhōtra*; his right hand in the position called *abhaya hasta*. He is imparting instruction to Sankarāchārya, whose statue through the indentation of the plan, is at right angles to him. Sankara has a palmyra leaf book in his left hand. These two figures, from being constantly anointed with oil, are quite black. Towards Vidyāranyapura, on the bank of the Tunga, is a small temple with an image of Sankarāchārya seated as a *yati*. This is where he is said to have disappeared from life.

Merti

Several large festivals occur during the year, the principal being the Navarātri. On these occasions all classes are not only fed at the expense of the *matha*, but cloths and bodices are distributed to the women, and pieces of money to the men. The fishes in the river are sacred and daily fed at certain pools. Besides Rs. 50,000 a year, the revenue of Māgani, the cultivation of which is rice and areca-nut, the religious establishment is supported by a grant of Rs. 1,000 a month from the Mysore State.

There are over 30 inscriptions recording grants made by or under *gurus* of the Sringēri *matha*, ranging in date from 1392 to 1758 A.D. The Sringēri *dharmmapītha* or religious throne was established, as mentioned above (see also Sringeri 11 dated in 1652), by Sankarāchārya, the great Saiva reformer of the 8th century. The celebrated scholar Mādhava or Vidyāranya

(forest of learning), author of the *Vēdabhāshya*, who was instrumental in founding the Vijayanagar empire in 1336, was the head of the establishment at that time. (See Sringēri 11). By his aid and advice, Hakka and Bukka, the first and third sons of Sangama, succeeded in establishing the new State; and Hakka, the first king, assumed the name of Harihara. His capital, which occupied a very ancient historical site on the Tungabhadra, was named Vidyānagara (city of learning) after the minister; but in course of time, came to be called Vijayanagar (City of Victory). Vidyāranya's brother Sāyana, the well-known commentator on the *Rig-vēda*, became minister to Sangama, the son of Kampa, the latter being the second son of the progenitor Sangama, and ruler of a territory he had acquired in the Nellore and Cuddapah Districts.

In gratitude for Vidyāranya's services, Harihara established the *matha* at Sringēri in 1346 (see Sringēri 11), and he and his brothers richly endowed it. (Sringēri 1). He also at the same time founded the *agrahāras* of Sringēri and Vidyāranyapura, which adjoin one another. During the ascendancy of the Vijayanagar empire, the religious establishment at Sringēri continued to flourish under the royal patronage. But when the rule was overthrown by the victory of the confederacy of Muhammadan powers in 1565, and the Vijayanagar kings were driven to settle in more distant parts to the east, the influence of the *matha* was weakened. In fact, the establishment seems to have been ruined, and the lands which formed its endowments were appropriated by any one who could seize them.

The state of things was eventually remedied by the Keladi kings, who had come into power in the north-west of Mysore under the protection of Sadāsiva-Rāya the last king who had Vijayanagar for his capital. In 1621, Venkatappa-Nāyaka re-established Sringēri (*punar-pratishteyam mādida*, see Sringēri 5). In 1652, on the representation of Sachchidānanda-Bhārati, the *guru* at that time, who visited the king at the capital Bidarur, that is Bednūr, for the purpose, Sivappa-Nāyaka, to whom in 1646 the last representative of the Vijayanagar line had fled for refuge from Chandragiri and Chingleput on their being taken by the forces of Golkonda, and who invaded Mysore on the plea of restoring him to power, and gave him Belur and Sakkarepatna as an estate, held an inquiry into

the matter, rescued the lands of the *matha* from those who had unlawfully got hold of them and restored them to its possession and enjoyment. (Sringēri 11, 13). The Keladi, that is the Bednūr, kingdom having been conquered by Haidar Alī in 1763 and absorbed into the Mysore territories, the Sringēri *matha* has received the full support and countenance of the Mahārājas of Mysore, who, as above stated, make an annual grant for its support from the State.

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The head of the Sringēri *matha* is styled the *Jagad-guru* or *guru* of the world, and is possessed of extensive authority and influence. He wears on ceremonial occasions a tiara like the Pope's, covered with pearls and precious stones, said to have been given to him by one of the Pēshwas of Poona; and a handsome necklace of pearls, with an emerald centre piece. His sandals, which as usual with those of holy men consist only of a wooden sole, with a single peg that is held between the big toe and the next, are covered with silver. He is an ascetic and a celibate, and in diet very abstemious. He is specially chosen by his predecessor for the office in boyhood, and trained for the purpose to the highest point in all Hindu learning. On visiting any town he is borne along in an *adda pālki*, or palanquin carried crossways, which prevents anything else passing, and is attended by an elephant and escort, and accompanied by a numerous body of Brāhmans and disciples. Though his revenues are large, the expenses connected with the feeding of Brāhmans, and the distribution of food and clothing on festival days to all comers of both sexes, exceed the income, and the *guru* is constantly engaged in long and protracted tours through various parts for the purpose of receiving contributions from his disciples, and settling religious disputes.

The full titles of the *gurus* as contained in numerous inscriptions run as follows:—*Srīmat paramahamsa-parivrājakāchāryya-varya* (chief āchāryya of the paramahamsa sannyāsis); *pada-vākya-pramāna-paravāra-parina* (who has seen to the farthest point of grammar, philosophy and logic); devoted to *yama niyama* and others, the eight branches of Yōga; establisher of the pure *Vaidik-advaita-siddhānta*; establisher of the six *darsanas*; disciple of the succession of *gurus* descended from the holy feet of Sankarāchārya; (or) disciple in regular succession

from Vidyāranya-svāmi. And the *gurus* are said to be seated on the Yōga throne, or to be ruling the Yōga kingdom.

The following are the *gurus* mentioned in inscriptions, with their dates :—

		A. D.
Vidyātīrtha, Bhārati-tīrtha-srīpāda, Vidyāranya-srīpāda.		1346–1378
Narasimha-Bhārati		1392–1406
Rāmachandra-Bhārati	These may be	1407
Sankara-Bhārati	different names	
Chandrasēkhara Bhārati	of the same	1408–1416
Purushōttama-Bhārati	person	1418–1451
Rāmachandra-Bhārati		1513–1524
Narasimha-Bhārati		1547
Abhinava-Narasimha-Bhārati		1603–1621
Sachidānanda-Bhārati		1629-1662
Narasimha-Bhārati		1695
Narasimha-Bhārati		1758

This list, though not agreeing in every particular, is fairly in accord with the succession of *gurus* obtained from the *matha* as given in Vol. I, Chapter VIII, *Religion*, of this work.

A few of the more important inscriptions found in the *Jāgīr* are noted below :—

In *Sringēri* 1, we have the record of the original endowments of the *matha* granted by Harihara and the other sons of Sangama and their relatives to Bhārati-tīrtha-srīpāda, that is Vidyāranya or Vidyā-tīrtha. It is dated in *Saka* 1268 (A.D. 1346) and is thus one of the earliest Vijayanagar grants known. It professes to have been issued in celebration of the festival of Harihara's victory over all the countries from the eastern to the western ocean. In Koppa 30, we have a grant made in 1378 by order of Vidyāranya-srīpāda.

In Sringēri 29, of A.D. 1416, Pratāpa-Dēva-Rāya is mentioned as in power, as well as the *guru* of Sringēri. In Sringēri 5, of 1621, Keladi Venkatappa-Nāyaka is said to have re-established Sringēri ; and the svāmi's chief disciple repaired and endowed the temple of Mallikārjuna. *Sringēri* 11 *and* 13, of 1652, contain a summary of the history of the *matha* as regards its endowments, and relate how they were restored by Keladi Sivappa-Nāyaka.

Most of the inscriptions relate to sale or transfer of lands ; and many of them are engraved in small Nāgari characters, although the language used is Kannada.

From inscriptions recently discovered we learn that in 1346 Harihara I, and in 1356 Bukka I, came to Sringēri to pay homage to Vidyātīrtha, and made grants for the livelihood of his and his disciple Bhārati-tīrtha's attendants. From some letters addressed to the *svāmi* of the *matha* by Tīpu, we learn that the place was raided by the Mahrattas under Parasurām Bhāo in 1791 and that the marauders not only plundered the *matha* of all its valuable property worth Rs. 60 lakhs but also committed the sacrilege of displacing the image of the goddess Sārada. Adjoining the *matha* stands a substantial stone structure built in the modern style about 20 years ago which is called the new *matha*. The *svāmi* stays here for the Chāturmasya during the rainy season. At other times he lives in a building on the other side of the river free from the bustle of the village, and visits the temples of Vidyāsankara, Sārada, Janārdana, etc., on this side of the river every Friday. The building on the other side of the river, situated in the middle of a garden known as Narasimha-vana, is eminently fitted for a contemplative life. A good metallic figure of Sankarāchārya, about 1½ feet high, seated with the right hand in the *chin-mudra* or (teaching) and the left hand in the *varada* (or boon conferring) pose, is worshipped here. A temple is built in the garden in memory of the late *svāmi*, Sachidānanda-sivābhinava-Narasimha-Bhārati, who died in 1912, and a marble image of his set up. About 50 students are fed at the expense of the *matha* and taught literature, logic, grammar, philosophy, etc., by the *svāmi*, and other *pandits*.

A copper-plate inscription in possession of the *matha* records a grant by Harihara II in 1386 to three scholars named Nārāyana-vājapēya-yāji, Pandari-dīkshita and Narahari Sōmayāji, who helped Sāyana in the composition of commentaries on the *Vēdas*. Mr. Narasimhachar has suggested that these might be the progenitors of the three families, which receive special honours even now at this *matha*. From local enquiries it has been found that his surmise is correct. It is learnt that the houses of the first two scholars, named the first and the second houses, once stood on the site in front of the new *matha*, and that the descendants of these scholars along with those of Narahari-sōmayāji, whose house, named the third house, stood in some other part of the village, are even now the recipients of special honours in the *matha*. Further enquiry has elicited

the fact that there being no lineal descendants now of the first scholar, the honours of the first house have ceased. One Katte-Shamabatta of Sringēri has in his possession a copper-plate inscription exactly similar to the one mentioned above. It is therefore to be presumed that each of the three families was given a copper-grant.

There are more than 40 temples at Sringēri including a Jaina *basti*, all of which are in the enjoyment of either some *Inam* or money grant. Most of them are tiled buildings, situated in the courtyard of dwelling houses. A few are at some distance from the village. The most remarkable of these is the artistically built Vidyāsankara temple which, according to tradition, was built in the *Saka* year 1260, the year Bahudhānya (A.D. 1338), though from a newly discovered inscription at Sringēri there is strong reason to infer that it was erected soon after 1356. It is noteworthy both for its design and execution, and is perhaps the most ornate structure in the Dravidian style in the whole of the State. Outwardly it exhibits a few features of building in the Hoysala style, such as (1) a raised terrace about 3 feet high, closely following the contour, of the structure, on which the temple stands, and (2) rows of animals, *purānic* scenes, and large images on the outer walls which have led Mr. Rice, in the last edition of this work, to suppose that it is a Hoysala structure (*Mysore* II, 409; see also *Journal of the Mythic Society*, VI, 252); but a closer examination of the exterior and a look into the interior will clearly show that it is a Dravidian structure. With the close of the Hoysala rule, the erection of temples in the Hoysala style seems to have come to an end, seeing that no temple of that style dating in the 14th and subsequent centuries have been met with. The plan of the temple is unique: it is *apsidal* at both ends. Even temples apsidal at one end are rare in India, this feature being found only in a few Buddhist *chaityas* of the Mauryan period, a few caves at Karle, Ajanta, Kanheri and Ellōra, and one Vishnu temple of about the 7th century at Aihole, in the Bijapur District. The present plan is somewhat similar to that of Trojan's basilica at Rome of A.D. 98, with apses at both the ends. (See Fletcher's *History of Architecture*, p. 139). The formation of the tower, too, is peculiar. The temple faces east and consists of a *garbhagriha*, a *sukhanasi*, a *pradkshina*, or passage, for circumambulation around both,

and a *navaranga*. The last has three entrances on the east, north and south, as also the *pradakshina* but in the latter case the entrances face three niches on the outer walls of the *garbhagriha* containing good seated figures, about 2½ feet high, of Brahma with Sarasvati, on the south, and Lakshminārāyana on the west and Umāmahēsvara on the north. All the six doorways have fine *dvārapālakas* on the jambs and figures of Gajalakshmi on the lintel and pediment. The outer walls have from the bottom friezes of 1. horses, 2. elephants, 3. lions, 4. *Purānic* scenes, etc., and 5. dwarfs, 2. to 5. each being surmounted by a projecting cornice, while a moulding of the same level comes between 1. and 2. The first frieze also shows a few camels here and there. The elephants are better executed than the horses. Above the frieze of the dwarfs, comes a row of large figures surmounted by eaves in two tiers one over the other. The number of large figures is altogether 104. Their positions and details are as under.

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From the *navaranga* east entrance to the *navaranga* south entrance 14: (1) Indra as the regent of the east with 4 hands, two of them holding a thunderbolt and a fish, the other two being in the *varada* and *abhaya* attitudes; (2) a male figure with four hands, the attributes in the three hands being a water vessel, a rosary with *chin-mudra* or the teaching pose, and something indistinct, the remaining hand being in the *varada* attitude; (3) ? Rāma with bow and arrow; (4) Vyāsa wearing a high cap and sacred thread with two hands, one of them placed on the waist and the other in the *chin-mudra* pose; (5) Siva; (6) Bhairava, a nude figure with bare head, holding a staff and a cup, said to represent the Dandapāni variety; (7) a male figure with 4 hands, 2 of them holding the sacrificial vessels *Sruk* and *Sruva*, the other two being in the *varada* and *abhaya* attitudes, and with the emblem of a swan sculptured on the pedestal said to represent one of the 9 Prajāpatis; (8) Durga seated on a lion, the right upper hand holding a trident, the left lower being in the *tarjani-mudra* or warning pose; (9) a male figure worshipping a *linga*; (10) the planet Saturn, a nude figure, holding a bow, an arrow and a trident in three hands, the remaining hand being in the *varada* attitude; (11) a male figure, holding in both the hands a *five-hooded snake* at both the ends, said to represent Mrityu; (12) a male figure with a trident, a drum and a sword in three hands, the remaining

hand being in the *varada* attitude; (13) a male figure holding a book and what looks like an elephant-goad; (14) Yama as the regent of the south with a mace and a snake in two hands, the others being in the *varada* and *abhaya* attitudes; and with two dogs seated at the sides.

From the *navaranga* south entrance to the *pradakshina* south entrance 15-35; (15) Mrityu same as (11); 16 to 22 form one composition:—(16) Garuda, (22) Hanumān, centre (18) Lakshminarasimha canopied by seven-hooded snake and flanked by (19-20) dvārapālakas, left (17) Brahma with Sarasvati and right (21) Umāmahēsvara; (23) Dakshinamūrti flanked by two seated figures on either side (24-27); (28) a male figure with folded hands; (29) to (33) form one composition:—(29) and (33) figures giving *argya* or offerings of water to Sūrya in the centre (30) who is flanked by (13-32) dvārapālakas: Sūrya very peculiar, represented as a seated female figure with four heads,—3 in a row and one over the middle head, and 10 hands eight holding various attributes and two in the *varada* and *abhaya* attitudes, a single wheeled chariot being shown below; (34) and (35) Prajāpatis, same as (7).

From the *pradakshina* west entrance to the *pradakshina* south entrance:—(36-50):—(36) to (42) Prajāpati is same as (7); (43) Kalki the tenth *avatār* or incarnation of Vishnu, seated on a horse and holding a sword; (44) a figure of Jina for Buddha; (45) Vēnugōpāla flanked by consorts; (46) Balarāma; (47) to (49) Rāma, Sīta and Lakshmana; (50) Parasurāma.

From the *pradakshina* west entrance to the *pradakshina* north entrance 51 to 66:—(51) to (52) Vāmana and Bali; (53) to (56) standing Narasimha attacking Hiranyakasipu with Lakshmi and Prahlāda at the sides; (57) Varāha standing with the goddess of the earth on the waist; (58) to (59) Kūrma and Matsya represented not in human form but as animals; (60) Harihara (61) represents Siva's Kalasam *hara-līla*:—Mārkandēya being dragged with a noose by Yama, embraces a *linga*, and Siva kicks and spears Yama; (62) represents Siva's Sōmaskanda-*līla*—Siva standing with Pārvati with child Skanda between them; (63) Ardhanārīsvara; (64) represents Siva's Tripura-Samhāra-*līla*—he shoots at the three celestial cities, Mēru serving as his bow, Vāsuki as his bowstring, Vishnu as his arrow and Brahma as his charioteer; (65) Siva; (66) Manmatha or Cupid shooting arrows at Siva while engaged in meditation.

From the *pradakshina* north entrance to the *navaranga* north entrance 67—89 :—(67) Tāndavēsvara ; (68-69) varieties of Bhairava ; (70-74) Chandra flanked by two figures on either side ;—a *peculiar* seated figure with 10 hands 8 of which bear water vessels, two of these placed over the head—corresponds in position to Sūrya on the south wall ; (75) Bhairava ; (76) Gajāsuramardana ; (77-81) Hayagrīva with two seated figures on either side ; (82) to (88) forms one composition :—

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(Eighty-two) Annapūrna with a pot and a ladle, (88) Durga holding a discus and a conch in two hands, the other two being in the *varada* and *abhaya* attitudes, centre (84) Sarasvati or Sāvitri, bearing an elephant-goad and a noose in two hands, the other two being in the *varada* and *abhaya* attitudes, flanked by (85-86) *dvārapālakas*, left (83) Sarasvati holding a rosary, a water vessel and a book in three hands, the remaining hand being in the *abhaya* attitude with *chin-mudra*, right (87) Gajalakshmi ; (89) Bhairava.

From the *navaranga* north entrance, to the *navaranga* east entrance 90-104 :—(90) Kubēra as the regent of the north with four hands, two of them holding a mace and a water vessel, the other two being in the *varada* and *abhaya* attitudes ; (91-92) Bhadrakāli and Bhairava ; (93) Bhringi ; an emaciated figure with three legs ; (94) Kāla Bhairava, a nude figure ; (95) Vīrabhadra ; (96) Siva ; (97) Siva with Pārvati at the sides ; (98) Vishnu ; (99-100) said to represent Vyāsa (see four above) and Sankarāchārya, teacher and pupil, the latter looking like a youthful *sanyāsi* or ascetic with a book in his left hand, (101) a male figure with the left hand placed on the waist and the right hand in the *abhaya* attitude ; (102) a male figure with the right hand on the breast the left holding what looks like a *vīna* or lute ; (103) Ganapati with two hands, a rare figure (see para 15) ; (104) Subrahmanya.

Above the row of large images, there are, besides, smaller figures representing Gandharvas, etc., and in the panels adjacent to the *dvārapālakas* at all the six entrances are carved two smaller images one above the other instead of one large figure. From the details given above it will be seen that the temple as far as it goes is a veritable museum of sculptures for the study of Hindu Iconography. The *purānic* frieze represents past scenes from the Saiva-purānas. One panel represents Sankarāchārya as teaching his four disciples (see previous para)

who are seated on either sides with books on *Vyāsapīthas* or stools placed in front. There are several other disciples further on both sides holding books in their hands. The frieze also contains representations of various kinds, of *Yōga* postures and figures of sages seated on various animals such as tortoise, the fish, the lion, the boar, the antelope, the scorpion, the *makara* and the snake. The tower is a fine tall structure with an embankment in front as in Hoysala temples, the front face of which has a fine figure of Siva carved on it. Chains of stone rings hang from the eaves at several corners of the temple. At every doorway there is a flight of steps leading into the interior.

The interior is not in any way inferior to the exterior of the temple. The *navaranga* is a grand hall supported by 12 sculptured pillars with lions and riders, the corner pillars having lions and riders on two faces, the whole pillar being carved out of a single block of stone. Many of the lions have balls of stones put into their mouths which must have been prepared when making the lions, seeing that they can be moved about but cannot be taken out. Each pillar has sculptured on its back a sign of the zodiac such as the ram, bull, and so forth and it is stated that the pillars are so arranged that the rays of the sun fall on them in the order of the solar months; that is to say, the rays of the sun fall on the pillar marked with the ram in the first solar month and so on with the others. Each pillar has likewise carved on it the particular planet or planets ruling over the particular *rāsi* or zodiacal sign represented by it, while the sun, being the lord of all the *rāsis*, is sculptured on the top panel of all the pillars. The height of the *navaranga* is about 18 feet. The central ceiling, about 8 feet square, is an exquisite piece of workmanship, with a panel about 4 feet square, and 2 feet deep in the middle containing a beautiful lotus bud of 5 tiers of concentric petals at which four parrots are shown as pecking the four sides head downwards. In all the four directions between the capitals of the two central pillars opposite the entrances, four panels, measuring 6 feet by 2½ feet, of elegant floral design, are added on to the ceiling, and above the lintels of these pillars stands a panel containing three figures between pilasters on all the sides. The stones used here are gigantic in size. The floor is paved with slabs measuring 9 feet by 4 feet, the central one being 9 feet square.

To the right in the *navaranga* are kept several metallic figures, marble *lingas*, etc., among which the images of Nambinārāyana, Tāndavēsvara and Srīnivāsa show a very good work. A figure of Vishnu holding the discus and conch to the front in the lower hands is known among the Srī-Vaishnavas as Nambinārāyana. Tāndavēsvara with its ring of fire and with Ganga seated with folded hands on the *jata* or matted hair to the right is not in any way inferior either in movement or elegance of execution to the Natarājas of Ceylon and Madras. The *pradakshina* separates the *navaranga* from the *sukhanasi*. At the sides of the latter are two small shrines containing figures of Ganapati and Mahishāsuramardini. In the Ganapati shrine is also kept a small steel figure of the planet Saturn which is always immersed in oil; vows are made to it and it is only on occasions of special worship that it is brought out to the *navaranga* and bathed in oil. It is believed that nothing pleases this planet so much as oil bath. In the *sukhanasi* is kept a metallic figure of Harihara, which is the *utsava-vigraha* or image taken out in procession of the temple. There is also kept here a mutilated figure (wooden) of Sarasvati which is said to be very old. Tradition has it that during a Muhammadan incursion of former times this image was decorated with jewels and placed in front of the walled-up *garbhagriha* of the Sārada temple; that the raiders, after taking possession of all the jewels, mutilated the figure and threw it into the river, and that it was afterwards recovered and kept in the temple. These vicissitudes have not deprived the image of regular worship. The *linga* in the *garbhagriha* is called *Vidyāsankara*. It was set up in memory of the great *guru* Vidyātīrtha who, as mentioned above, is said to have engaged himself in a kind of meditation called *Lambika-Yōga* and departed this life. Vidyātīrtha's is perhaps the greatest name in the list of the *svāmis* of the Sringēri matha. We know scarcely anything about his predecessors on the spiritual throne at Sringēri. He appears to have procured a status for the *matha* and his sanctity and learning were so great that he was specially honoured and revered by the early Vijayanagar kings Harihara I and Bukka II.

It is likely that he helped the royal brothers in founding the Vijayanagar kingdom, though his disciple Vidyāranya is generally believed to have done so. The latter may have

continued the policy of his *guru* and strengthened the foundation. Images of Vidyātirtha set up soon after his death are being worshipped even now. Two such images are found at Simhagiri and Vidyāranyapura. Built of hard granite the Vidyāsankara temple shows elegant workmanship both in the interior and the exterior. It is a worthy memorial of the great Vidyātīrtha. From an inscription found at Sringēri, the consecration of the temple appears to have taken place soon after 1356 under the supervision of Bhāratitīrtha, disciple of Vidyātirtha, who granted 120 *Vrittis* to various Brāhmans on the occasion.

The newly restored Sārada temple, situated to the north of the Vidyāsankara, is a fine structure in the Dravidian style consisting of a *garbhagriha*, a *sukhanasi*, a *navaranga* and a *prākāra* or enclosure. It faces east and has three entrances, on the north, south and east, the east entrance which is the main entrance, having two open *mantapas* at the sides inside. The *navaranga* is an open hall with two rows of four pillars at the sides, all the pillars except two being carved with large female figures in relief in front. Of the latter, two are *dvārapālakas*, and two more facing each other, Mahishāsuramardini and Rājarājēsvari. The figures are well carved and a Gandharva female figure above Rājarājēsvari is specially so. The temple bears testimony to the artistic skill of the present day sculptors of Southern India who were employed in building and ornamenting it. It has two metallic images of Sārada and Sarasvati, one slightly larger than the other, about 3 feet and 2½ feet high respectively, there being no stone image of the goddess. They are equally old dating back to the time of Vidyātīrtha, who is said to have set up the larger image on the spot where a mystical diagram (*yantra*) has been previously fixed by Sankarāchārya and the smaller one at its side. The existence of two images is accounted for by the statement that Vidyātīrtha, not being satisfied with the size of the smaller image which was first prepared, has the large one made under his own supervision. Both the images are worshipped. They are seated with four hands, the attributes in three of them being a rosary, a vessel of nectar and a book, while the remaining hand is in the *abhaya* attitude with *chin-mudra*. These attributes appear to be peculiar to the image of Sarasvati at Sringēri, seeing that a noose and an elephant goad invariably form two of the attributes of this goddess elsewhere. For the purposes of processions during the

festivals there are two smaller images—one, a fine figure of silver, about one foot high, and the other, a standing bronze figure, about two feet high. Both have the same attributes as the larger figures. The silver image is used on all occasions when *āgamic rites* are performed. It is also sometimes taken out with the *svāmi* when he goes on tour. The other image is used during festivals like Navarātri, etc. For the car festival both are used. From some letters addressed to the *svāmi* of the *matha* by Tīpu, referred to above, we learn that during a raid of the Mahrattas under Parasurām Bhāo in 1791, the larger image was displaced and that Tīpu helped the *matha* by ordering the grant of the requisite money and things for the re-consecration of the image. At some distance in front of the temple, but a little to the south, is a lofty *dīpastambha* or lamp-pillar, about 35 feet high, with a male figure with folded hands, on the south face. The figure is wrongly supposed by the people to represent Buddha.

Merti-

We may now notice briefly a few other temples in the village and its environs. To the north of the Vidyāsankara is a small temple dedicated to Janārdana, a form of Vishnu. This temple was in existence before 1386, as a copper-grant issued by Harihara II in that year records a grant to it. At the sides of the *navaranga* entrance are two shrines, the one to the right having a figure of Hanumān and the other a figure of Garuda. Janārdana is a good figure, about 4 feet high ; to the right of the *navaranga* is a niche containing a stone figure of Sankarāchārya about $1\frac{1}{2}$ feet high, with the hands in the *abhaya* and *chinmudra* attitudes, his four disciples being shown on the pedestal.

The staff (*danda*) and water vessel (*kamandala*) are also sculptured at the sides. The figure has a fine copper *prabhāvali*, the middle portion of which is occupied by a figure of Vēnugōpāla flanked by consorts and the top by representations of the ten incarnations of Vishnu. Leaning against the south outer wall of the temple is the inscription stone containing *E.C.* VI, Sringēri, 1, of 1346, at the top of which are small figures of Brāhma and Vyāsa with labels giving their names. This peculiarity is also observed on another inscription stone newly discovered near a shrine at some distance to the north of the Janārdana temple. The meaning of the symbolism is not quite apparent. The former epigraph records a grant to Bhāratitīrtha and the latter dated 1356, a grant to his *guru* Vidyātīrtha. Are the *guru* and the disciple identified with Brahma

and Vyāsa ? It may also be stated that in the *Guru-pārampara* or list of *gurus*, 10 names precede that of Sankarāchārya, of which the third is Brahma and the seventh Vyāsa. To the north of Janārdana temple is a shrine containing figures of Sāmti-Ganapati and Vagīsvari ; the former about 1½ feet high is in a niche with his consort seated on the lap, while the latter is in a cell. These two are stated to have been favourite deities of Vidyāranya.

To the west of the Vidyāranya and these temples are 12 shrines known as Samādhi-gudis or tomb-temples, mostly built on the tombs of former *svāmis* of the *matha* with a *linga* in each. On the site of the first and the second houses in front of the new *matha* (see para 16) are now built two small temples, one of them containing figures of Rāma, Lakshmana, Sīta and Hanumān and the other a figure known as Maleyāla-Brahma. Though the temples are new, the figures in them are old. Rāma, Lakshmana and Sīta are all in one panel encircled by a *prabhāvali*, while Hanumān stands apart. They are all good figures, each about three feet high. There is, however, a curious story about the figure in the other temple. It is a fairly stout figure, about 4½ feet high, wearing sandals and holding a mace, in the right hands, the other hand hanging by the side. Maleyāla-Brahma was a Brahmarākshasa or evil spirit, whom Vidyāranya brought with a promise that he would feed him to his heart's content. Without propitiating him no entertainment or feast could be organised or successfully carried out at Sringēri. Even the oil or the ghee intended for preparing eatables refused to boil. It appears that till recently there was a family at Sringēri, one of the members of which used to become possessed by this spirit every year. In these unpropitious times, however, the spirit has become perfectly harmless. But he is being worshipped all the same.

The Harihara temple has a figure, about 3½ feet high, of the god with 4 hands—the right upper holding a trident, the right lower a rosary with the *abhaya* pose, the left upper a discus and the left lower a conch, flanked by Lakshmi and Pārvati, Nandi and Garuda being shown on the pedestal. This temple was in existence before 1608, as in that year, *E.C.* VI, Sringēri 8 registers a grant to it. The god in the Sankaranārāyana temple, about 1¼ feet high, has, however, a drum with an axe in the right hand and a discus in the left upper, the left lower being in the *abhaya* attitude.

The *Mailāra* temple has a figure of the god about 1 foot high, seated with his consort to the left, both holding the same attributes, *viz.*, a drum, a trident, a sword and a cup. The pedestal has sculptured on it three heads, probably of demons killed by the god. There is also a standing figure, about 1 foot high, of Durga with the same attributes and a necklace of skulls in addition.

Merti-g

The *Honne temple*, so called because it was built by a merchant of the Kōmati caste named Honnana Setti, is a good structure, with a *linga* called Visvēsvara. At the sides of the *navaranga* entrance, are figures of Bhairava and Vīrabhadra in addition to the *dvārapālakas*. From *E.C.* VI, Sringēri, 9 we learn that the temple came into existence in 1652. The Nīlakantha temple was, according to Sringēri 7, built by Rājagōpāla Bhatta in 1695. Mallikārjuna temple, so called because it stands on a small hill (betta), Sringēri, which gave its name to the whole village, is a large Dravidian structure facing east. A flight of about one hundred steps leads to the top. The *navaranga* has four sculptured pillars supporting a ceiling with a good lotus bud. Among the sculptures on the pillars may be mentioned a seated figure of Chandra with 10 hands, similar to the one on the north outer wall of the Vidyāsankara temple. The *linga* of the temple is identified with Vibhāndaka, father of Rishyasringa. In the *prākāra* is a shrine containing a figure of Bindumādhava, a form of Vishnu, flanked by consorts. The pedestal shows Lakshmi with Garuda and Hanumān at the sides. On a pillar which looks like a *dīpastambha* is a crude figure of Ganapati, known as Kambha-Ganapati, which is said to have been drawn by Abhinava-Narasimha-Bhārati, a *svāmi* of the *matha* (1599-1622), with a piece of turmeric. The sound of the pillar on the back is heard above and below the figure, but hollow in the middle where the figure is. This circumstance is looked upon as a miracle. It is also stated that the outline of the figure, which was quite obscure once, is now becoming clearer and clearer, year after year. *Sringēri* 4, as revised, records a grant for this god in 1685 by Siddammāji, daughter of the Ikkēri chief Sivappa-Nāyaka. The Mallikārjuna temple appears to be an old one, though there is no means of determining its exact period. From *Sringēri* 5, we learn that the temple was repaired in 1621, by Puttappayya, a disciple of the above Abhinava-Narasimha-Bhārati. A few modern inscriptions were found on the temple vessels. A new

inscription copied at the Subrahmanyēsvara temple informs that the temple was built in about 1760. In the Pārsvanāthabāsti, four new inscriptions have been discovered. One of these, dated 1161, is the oldest lithic record in the village. Tradition has it that Sankarāchārya had four temples built in the four directions for the protection of the village, namely, the Kālabhairava in the east, the Durga in the south, the Ānjanēya in the west, and the Kālika the north.

Twelve copper-plate inscriptions belonging to the *matha* have been examined by the Archæological Department. The earliest of these is a Ganga grant issued in the second regnal year of Konkanivarma or Avinīta. It also contains a supplementary grant by his queen. Of the others, three, dated 1384, 1386 and 1397, record grants by the Vijayanagar king Harihara II; two dated 1432 by Dēva-Rāya II; one dated 1618 by Srī Ranga Rāya II; two dated 1629 and 1729 by Ikkēri chiefs Vīrabhadra Nāyaka and Sōmasēkhara-Nāyaka II; two dated 1737 and 1760, by the Mysore king Krishna Rāja Wodeyar II; and one dated *Saka*, 1240, by Vijaya-Venkatapati-Rāya; the last appears to be spurious. Some of the gold and silver vessels and other articles in the *matha* bear inscriptions giving the names of the donors. A tiara set with precious stones, a gold palanquin, and 4 silver vessels were presents from Krishna Rāja Wodeyar III; and a jewelled gold *pandan* (box for keeping betel leaves), 2 jewelled gold cups and 3 silver vessels, from his queens. There are also a silver throne presented by the chief of Jamkhandi, a silver vessel presented by Bale Arasu and two big bells presented by Annājirāya.

The *matha* has nearly 200 *sanads*, ranging in date from 1629 to 1867, many of which are of considerable interest and importance from an historical and social point of view. Of these, 26 relate to the rulers of Ikkēri, 2 to the rulers of Santebennur, 2 to the rulers of Coorg, 1 to the ruler of Jagali, 1 to the ruler of Belur, 1 to Pēshwa Bāji Rao, 2 to the Nizam of Hyderabad, 1 to the ruler of Indore, 1 to the ruler of Dewas, 1 to the East India Company, and 148 to the rulers of Mysore. Of the last again, 8 belong to Krishna-Rāja-Wodeyar. The *sanads* testify to the high esteem in which the *svāmis* of the *matha* were held by the various rulers and chiefs. Most of them record grants of land or concessions made to the *matha* by the rulers of Ikkēri, Coorg, Santebennur, Belur, Jagali, Mysore and

Hyderabad. Several of them recognise the full powers of the *svāmi* to order enquiries into the conduct of the disciples and to punish the delinquents, and call upon local officers to afford all facilities to the representatives of the *matha* in carrying on this work. Special interest, however, attaches to the letters addressed to the *svāmis* of the *matha* by Haidar and Tīpu. They are couched in respectful language and breathe a spirit of reverence for the holy personages, though of an alien faith. Haidar requests the *svāmi* to pay a visit to Pēshwa Raghunātha Rao, makes suitable arrangements for the journey and sends Rs. 10,500 for expenses. Tīpu entreats the *svāmi* in several letters to have certain Hindu rites performed in the prescribed manner at his expense for the success of his warriors against his three sets of enemies, *i.e.*, the English, the Mahrattas, the Nizam, and requests him to pray to god for his welfare and to send him his benedictions. Nor do the father and the son forget to send occasionally valuable cloths for the goddess Sārada and the shawls for the *svāmi*. It is also recorded that Tīpu sent a silver palanquin and a pair of silver *chauris* for the Sārada temple. A few more of these records are of social interest being addressed to local officers telling them that the Markas should be warned against adopting the customs and observances of the Brāhmans, that the Dēvāngas should not be permitted to wear the sacred thread, that no interest higher than 12 per cent per annum should be made over to the charge of the *matha* and that unclaimed property within certain limits should go to the *matha*. There are, moreover, in the *matha*, several cart-loads of *kaditas* nearly 200 years old, stored in two or three big rooms. A *kadita* is cloth covered with charcoal paste, folded in the form of book and written with a pencil of potsone. Most of the *kaditas* contain the accounts of the *matha*, while a few that have been closely examined show that they contain copies of stone and copper-plate inscriptions and several matters of importance relating to the *matha* and its *svāmis*. A copy of a copper-grant of some historical value said to consist of 7 plates has been transferred by the Archæological Department. A list of the *svāmis* of the *matha*, with a few dates here and there, is also contained in one of these *kaditas*. With regard to some of the *svāmis*, we learn that Bhārati-Krishna-Tīrtha, Narasimha-Bhārati and another Narasimha Bhārati died in 1374, 1402 and 1602, respectively; that Rāmachandra Bhārati and

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Narasimha Bhārati were installed respectively in 1517 and 1818; and Purushōttama-Bhārati's period was 1440 to 1450; and that there was Vidyāranya in 1515 during Krishna-Dēva-Rāya's time. These dates do not agree with those given in the printed list and the last is a new one not found in it. With regard to Sachchidānanda-Bhārati we are told that on his falling ill in 1739, a letter was written to the Ikkēri chief Basappa-Nāyaka II (1739-54) informing him of the illness of the *svāmi* and asking him to arrange for a suitable successor. A careful examination of these *kaditas* is likely to reveal several interesting facts with regard to the history of the *mathas*. The authorities of the *matha* have on hand a comprehensive work dealing with the documents in their possession.

The jewels of the goddess Sārada are of great value, made with solid gold, and set with diamonds, emeralds, rubies and other precious stones. There are also numerous pearl necklaces besides with fine pendants set with precious stones. Besides these are very many valuable articles a few of which deserve mention :—

Figures of Vēnugōpāla and Srīnivāsa, both flanked by consorts and made of rubies; Nandi made of a single pearl; an emerald *mantapa* with a golden *linga* inside; a gold *pancha-pātre* or drinking vessel of a cylindrical form set with diamonds; a gold *uddarne* or spoon set with rubies, the hollow part consists of a big ruby which has been scooped out; a gold mask of the Chandramaulēsvara *linga* set with rubies and diamonds; a conch winding to the right set with diamonds; and a large gold *mantapa* of fine workmanship, said to have been presented by a former Mahārāja of Travancore. There are besides several vessels made of solid gold, to say nothing of silver *mantapas*, *prabhāvalis*, lamp-stands, pitchers and so forth. The Mahratta raid of 1791, during which the *matha* was despoiled of valuables worth 60 lakhs, probably accounts for the fact that no jewels or other valuables older than the time of Krishna-Rāja-Wodeyar III, are forthcoming, with the single exception of the ruby of Vēnugōpāla which is an old possession of the *matha*, being referred to in records dated 1700, 1759, and 1822, and which must somehow have escaped the notice of the wicked marauders. A letter dated 1867 of Krishna-Rāja-Wodeyar III giving suggestions for the proper management of the *matha*, refers to the gifts made by his predecessor Kanthīrava-Narasa-Rāja Wodeyar (1638-59) and ends with a request that particular care

may be taken of them. It is very probable that the ruby Vēnugōpāla was one of these.

Two necklaces known as *Puttalai Saras* of the goddess Sārada, consisting of various gold coins numbering in all 124 are worthy of note. Of the coins in the possession of the agent, 13 were gold and 9 were silver. Of the former, 9 were found to be mohurs of the Moghul Emperors, 1 a mohur of Hyderabad, 2 a mohur and a half mohur of the East India Company, and 1 a coin of some Northern Indian State, judging from its Nāgari legend Vikrama-Sahdēva, and of the latter, 4 were found to be coins of the East India Company, 2 of Mysore, one of Northern Indian State, being similar to the gold coin noticed above, 1 a yen of China and one a coin of Russia of 1780, judging from the double-headed eagle on the reverse. These 124 coins consist of 3 mohurs of the Moghul emperors, 1 mohur and 1 half mohur of the East India Company, 114 Venetian ducats and 5 coins ranging in date from 1715 to 1849, probably of Belgium.

Merti-gu

The library of the *matha* consists of about 500 palm leaf manuscripts and a large number of printed books. The manuscripts and books are kept neatly arranged in glass almirahs. The manuscripts appear to contain a good number of unpublished works. A brief and cursory examination of these manuscripts has brought to light several unpublished works in the form of poems, biographies, philosophical, religious and grammatical treatises, and commentaries. Of these may be mentioned the poems *Rāmaniyarāghava* and *Sādhanakāvya*, the biographies *Purushōttama-bhārati-charitra* and *Rāmachandra-mahōdhaya*, the philosophical and grammatical treatises *Vaidīkarnirnaya* and *Prākriyakaumudi*, and the commentaries on Surēsvara's *Vārtika*, the *Mahābhārata*, the *Raghuvamsa*, the *Sisupālavadha*, and the *Sāstradīpika*. Most of the manuscripts are written in Nāgari characters. The collection as a whole awaits closer examination at the hands of the specialists.

Tanikodu.

Tanikodu.—A village in the Sringēri Taluk. It has a small Sankaranārāyana temple. The god is about 2½ feet high, has a conch and a mace in the left hands and an axe and a rosary in the right upper, the right lower being in the *abhaya* attitude. Nandi and Garuda are carved on the pedestal.

Tarikere.—A taluk in the north-east. Area 467·87 square miles. Head-quarters at Tarikere. Contains the following *hoblis*, villages and population :— Tarikere.

No.	Hoblis	Villages	Population
1	Ajjampura	55	15,613
2	Amritapura	41	10,601
3	Lakkavalli	32	3,607
4	Lingadahalli	28	6,910
5	Sivane	48	14,170
6	Tarikere	36	14,151
	Total ..	240	65,052

Principal places with population.

No.	Place	Population
1	Tarikere	7,763
2	Ajjampur	2,338
3	Sivane	2,010
4	Lakkavalli	1,113
5	Kudlur	1,093
6	Lingadahalli	1,361
7	Hunasagatta	793

This taluk is partly hilly and partly plain, the soil and climate being as varied as the configuration. Along the north are the Ubrani hills, which throw out short spurs into the plains. These were at one time covered with thick bamboo jungle. Around Ajjampur and up to the eastern border black cotton soil prevails, on which fine crops of wheat, cotton, Bengal-gram, Great millet, etc., are raised. All this portion of the taluk is perfectly bare of trees, and there is a good deal of saline efflorescence. In other portions, red, sandy and gravelly soils are found, on which ragi and

different kinds of pulse are cultivated. The western portions of the taluk are semi-Malnād.

A portion of the Bābā Budan range enters the taluk in the south-west, the slopes of which are covered with heavy forest, partially cleared for coffee plantations. Fine iron ore is much worked in the Ubrani hills and those at Lingadahalli at the foot of the Bābā Budans. In the hills near Ajjampur very extensive old gold workings have been discovered, and gold-mining has been revived under European superintendence by the Kadur-Mysore Company.

During the period of the Hoysala sovereignty, the greater part of the taluk appears to have formed a principality, whose chief seat was at Kātur, a village near Tarikere. It was subsequently subdued by the Muhammadan forces which took Dōrasamudra in the first part of the 14th century, but the line of chiefs seems to have been restored to power under the Vijayanagar sovereigns. After the fall of Vijayanagar, the Pālegārs of Basavapatna, being driven south by the invasions of the Bijapur army, gained possession of the country and founded Tarikere, from which they subsequently took their name. The territory eventually became subject to the Mughal government established at Sīra, and so passed into the possession of Haidar Alī in 1761, and became a part of Mysore.

The revenue settlement was introduced in 1877, and the resettlement in 1917-18. The area of the taluk at that time was distributed as follows :—

Dry	.. ..	123,230	
Wet	.. ..	8,785	136,332 acres
Garden	.. ..	4,317	
Unoccupied area	.. ..		22,369 acres
Kharab land	.. ..		178,884 ,,
Inam	.. ..		2,650 ,,

The Bangalore-Poona Railway runs near the south-east boundary, with stations at Ajjampur and Shivani. A branch from Birūr runs through Tarikere to Shimoga.

The Bangalore-Shimoga road runs through Tarikere, whence there are roads west through Lakkavalli to the Agumbi Ghat, east through Ajjampur to Hosdurga, and south along the eastern face of the Bābā Budans to Santaveri and Chikmagalur, as well as over the summit near Kalhatti. From Lingadahalli there is a road to Birur railway station, and from Santaveri a short road to Kalhatti bungalow and the summit of the mountains.

Tarikere (*Town*).—A town, situated in 13°42′ N. lat., 75°52′ E. long., on the Birur-Shimoga Railway and the Bangalore-Shimoga road, 35 miles north of Chikmagalur. Headquarters of the Tarikere taluk, and a municipality. Nearest railway station for Bābā Budangiri and Sringēri. Tarikere (town).

Population in 1921	Males	Females	Total
Hindus	3,328	2,931	6,259
Muhammadans	826	579	1,405
Jains	25	7	32
Christians	56	44	100
Animists	47	15	62
Total ..	4,282	3,576	7,858

Tarikere appears to have had its origin in the town of Kātur to the north-west founded at the end of the 12th century by one of the Hoysala kings, in obedience to the commands of the goddess Rēnuka-paramēsvari, who appeared to him in a vision. The town and neighbouring territory were bestowed, it is said, on a chief named Kanehada arasu. A descendant of his, named Kāma-Chakrēsvara-Rāya, fortified Kāmandurga on the Bābā Budans. The territory was afterwards subdued by Bukka-Rāya of Vijayanagar, and given to one of his Danāyaks, or generals. The latter was

succeeded at his death by Sāluva-Narasinga-Rāya, who transferred it to his brother Kārtika-Rāya, and retired to Bhadrāvati. Krishna-Rāya, the son of Kārtika-Rāya, constructed many useful irrigation works during his reign, among others the Tarikere-katte-hole. His son-in-law, Hale-Rāma-Rāya, followed, in whose time the territory was subdued by the Bijapur army.

Merti-gu

The territory of Kātur is said to have been subsequently bestowed upon Sarja Hanumappa Nāyak, Pālegār of Basvapatna, by the Mughals. A descendant of the same name, while hunting, saw a hare turn upon the hounds, and erected on the spot, where this occurred, the fort and town of Tarikere, so named from the number of *tari* trees (*mimosa catechu*) which grew there. The date assigned for this event is 1569. It is rather difficult to identify this story with the statement that when the Bijāpur forces under Randhulla Khān captured Basavapatna in 1636, Sante Bennur was also taken and the chiefs of that place returned to Tarikere with which they were afterwards identified, having Kaldurga as a fortress. Their inscriptions (*E.C.* VI, Kadur District, Tarikere 21 dated in 1565, 22 dated in 1681, etc.) describe them as of the Puvvali race and as adherents of Hanumanta, the servant of Rāmachandra. The succession as given in them is as follows :—

Kengappa-Nāyaka.
Hirē-Hanumappa-Nāyaka.
Immadi-Hanumappa-Nāyaka.
Nichcha-Maduvaniga-Hanumappa-Nāyaka.
Saraja-Hanumappa-Nāyaka.
Sītārāmappa-Nāyaka.

Hirē-Hanumappa-Nāyaka's brother Balagiri-Nāyaka is said to have been like a right hand to Vīra-Venkatapati-Dēva who was ruling in Penukonda.

This line of chiefs, since known as the Tarikere Pālegārs, continued in power till subdued in 1761 by Haidar Alī, who annexed the territory to Mysore, granting the chief a

maintenance allowance. The representative of the House took a leading part in the disturbances of 1830. His son continued at large, creating disturbances, till 1834, when he was seized and hanged.

At the entrance to Pūrnaiya's chatram in the town are set up 4 pillars belonging to some temple and figures of two lions at the sides. The latter are well carved and are said to have once adorned the gate of the Tarikere Pālegār's palace in the fort, which is no longer in existence. The lions have one of their paws resting on a man who is holding a sword. The Pālegār's palace in the town is an old dilapidated structure, which, it is stated, was sold by public auction some years ago to some Sahukar in Bangalore. It has a tiled porch with a well carved wooden door-way and some old fashioned wooden screens on the upper floor. At Haleyur, a village about 2 miles from Tarikere, is a ruined Kēsava temple. The image of this temple appears to have been removed to Tarikere and set up in a small shrine newly built near the tank. From one of the newly found inscriptions at Haleyur we learn that Tarikere, otherwise called Amarāvatipura, was an *agrahāra* brought into existence by Lakumarasa-dandanāyaka, a general of Ballāla II (1173-1220), before 1180, the year in which the image of Kēsava was set up at Haleyur.

Tippanakoppa.—A village in the Sringēri taluk. Tippanakoppa.

In a field at Tippanakoppa is a curious *māstikal* (mahāsatikal), *i.e.*, a memorial of a woman who immolated herself on the funeral pyre of her husband, in three panels. The top panel has a fine Gajalakshmi; the middle one a female figure in the centre flanked by two female figures on either side; and the lower one has in the centre a man borne in a palanquin by four men two on either side; at the right end a warrior armed with a sword and a shield, and to the left a woman seated on a throne with a female *chauri*-bearer to her right. The man in the palanquin is apparently a king and the woman on the throne his queen who became a *sati* on his death; such *māstikals* appear to be peculiar to these parts. A new inscription was found at each of the villages Talakodu, Haravari, Hechche and Harike. Another at Rudrapāda, dated 1602, states that the

Rāmēsvara *linga* there was set up by Narasimha Bhārati. Sachchidānandapura is so called because it was founded as an *agrahāra* by Sachchidānanda. It is stated that Vaikunthapura was once known as Kuntapura (lame town) and that by paying *kānike* or a contribution to the *matha* the residents got it changed into the present form.

Merti-gu Tunga.

Tunga.—A river which rises in the same spot as the sister stream of the Bhadra, namely, at Gangāmūla in the Varāha peak of the Western Ghats, in the south-western angle of the Koppa taluk. Its general course is north-east, but at Baggunji it turns to the north-west and keeps that direction to near Tīrthahalli. Thence, with a sudden bend to the north-east, it takes its course past the town of Shimoga, and flows on to the point of confluence with the Bhadra at Kūdali; from which point commences the united stream of the Tungabhadra.

Uppavalli.

Uppavalli.—A village in the Chikmagalur Taluk. Population 314.

Judging from the inscriptions the place appears to have been of some importance at one time, the oldest record in the village being a Ganga inscription dated 959. In and around the village are lying scattered well carved but mutilated figures of Bhairava, Subrahmanya and Ganapati, Mahishāsuramardini, Saptamātrika and so forth. *Chikmagalur* 38, a *vīrgal* of the early part of the 11th century at the place, is noteworthy for the simplicity of its sculptures, having only a standing figure of a man armed with bow and arrow at the top. One of the new inscriptions was found on the pedestal of a figure of Mahishāsuramardini, known as Bāgilu-Māramma or Māramma of the gate, which must have replaced a former figure of Ganapati as evidenced by the inscription and the symbol of the rat.

Vastāra.

Vastara.—A village in Chikmagalur taluk, on the Chikmagalur-Mudigere road, 6 miles south-west of the *kasba*. Till 1875 it was the head-quarters of a taluk named after itself. Population 638.

It is situated at the entrance to the Malnād country. The name is said to be a corruption of *vasu-dāra*, land bestowed, that is, as an endowment. The foundation of the town is due to a Santarasa, one of the Humcha kings, and it was subsequently held by their descendants, the Pānyda rulers of Sisugali and the Bairarasa Wodeyars of Kārkala. The chiefs of Balam and of Ikkēri in turn possessed it. Though taken by the Mysore army in 1690, it was one of the places restored to Ikkēri by the treaty of 1694. The conquest of Bednūr by Haidar Alī in 1763 annexed it to Mysore.

Two very old stones here, registered as *Chikmagalur* 92 and 93 (*E. C.* VI, *Kadur District*) and engraved on a stone near the Padmāvati temple, may be noted. The first of them states that the sole ruler (*or-alarum*) Sundari gave the Sundari Charetti free of all imposts to Māravarma Swāmi of the Bhāradvāja Gōtra. The second consists principally of imprecations. Mr. Rice assigns these inscriptions to about the middle of the 8th century A.D.

Mr. Lewin Bowring in his *Eastern Experiences* notes :—

"About twenty-five years ago, a successful attempt to grow coffee was made in Vastāra, not far from the Bābā Budan hill, by Mr. Cannon, who gradually extended his operations, and is said to have realised a large fortune. His example was soon followed by others, and as Manjarābād, having fine forests and a good climate, appeared well suited for planting operations, a great many European gentlemen settled there, and obtained grants of lands for coffee cultivation."

Vēdāvati or Hagari.

Vedavati *or* **Hagari.**—A river which, after a lengthened course, principally through the Chitaldrug District, flows into the Tungabhadra in the Bellary District. It is formed by the union of two streams, the *Vēda* and the *Avati*, which spring from the eastern side of the Bābā Budan mountains. The immediate source of the Vēda is the Gauri halla, which, rising near Mulainagiri, flows eastwards, and is embanked at a gorge near Sakunagiri, expanding into the Ayyankere. The stream, on leaving this tank, takes the name of the Vēda, and skirting the town of Sakkarepatna, flows north-east

to Kadur. The Avati also rises near Mulainagiri, and after forming the Madaga tank, continues east to Kadur. The two streams unite at Tangli, 3 miles south-east of Kadur, and form the Vēdāvati, which shortly enters the Chitaldrug District.

Merti-gu(

Vidyāranya-pura.

Vidyaranyapura.—A village in the Sringēri *Jāgīr* about a mile from Sringēri. Population 617. This is so called because it was granted as an *agrahāra* by the Vijayanagar king Harihara II in memory of Vidyāranya on his death in 1386. A portion of the village is said to represent Vasisthāsrama where Vidyātirtha (para 18) is said to have performed penance. Here the river Tunga is Paschimavāhini, *i.e.*, flows towards the west, the only place where it is said to flow thus and forming therefore a spot of peculiar sanctity. The village has several temples with tiled roofs. We learn from *Sringēri* 10, that the Vighnēsvara or Ganapati temple here was built in 1547 by Purōhita Narasimhabhatta. The Vidyāsankara temple has a seated figure, about 2 feet high, of Vidyātirtha with the right hand holding a rosary in the *chin-mudra* or teaching pose. The stone temple of Sadāsiva was built in 1657 by the Ikkēri chief Sivappa-Nāyaka.

SHIMOGA DISTRICT.

SECTION I—DESCRIPTIVE.

Situation, Area and Boundaries.

Situation. A District in the north-west; situated between 13° 27′ and 14° 39′ north latitude, and between 74° 38′ and 76° 4′ east longitude. Its greatest length is 95 miles from east to west. From north to south the longest line is 80 miles.

Area. Its area is computed at 4,030 square miles; of which 1,171 square miles are under cultivation, 198 square miles are culturable waste and the remaining 2,661 square miles are forests and unculturable waste.

Boundaries. It is bounded on the east and south by the Chitaldrug and Kadur Districts respectively, on the north by Dharwar, and on the north-west by North Kanara, both belonging to the Bombay Presidency, and on the west by South Kanara of the Madras Presidency.

Physical Aspects.

Rocks. A line drawn from Talguppa to Anantapur and thence to the Ghats through Masarur and Kavaledurga, with one from this last point to Kodachādri Parvata, would nearly correspond with the water-sheds which separate the main lines of drainage. All the streams to the south, east and north of the line flow to the Tungabhadra; those on the west to the Sharāvati, and those on the south-west to the Gargita. The main part of the District therefore consists of the western slopes of the upper Tungabhadra valley.

The Tungabhadra.

This river is formed by the union, at Kudali, of the Tunga and the Bhadra, of which the former runs most of its course within this District, in a north-easterly direction. From the point of confluence of the united streams, the river runs north to the frontier, which it follows north-eastwards to beyond Harihara, receiving on the left bank the Chorade and on the right the Haridra. Thence, leaving Mysore, it runs north, separating Madras from Bombay until joined on the left by the Varada, when again turning north-east, it marks the boundary between Madras and the Nizam's dominions, and receiving on the right the Hagari or Vedāvati, flows past Hampe, the site of the ancient cities of Kishkindha, Anegundi and Vijayanagar, into the Krishna beyond Kurnul.

Merti-gu

The Sharāvati rises near Kavaledurga and, uniting with the Haridrāvati on the right, pursues a north-west course to the frontier. Thence turning west, it hurls itself down the Ghats by the Jog or far-famed Falls of Gersoppa, a sheer descent of over 900 feet, and runs into the sea at Honavar (Honore).

The streams rising between Kodachādri Parvata and Kavaledurga flow west or south-west into the sea at Kundapur, the principal one being the Gargita, which descends to South Kanara from the head of the Haidar Ghar Ghat.

The western side of the District, resting upon the Ghats, is very mountainous and covered with magnificent forest, the highest point being the Kodachādri Parvata, a fine peak situated 10 miles north-west of Nagar. Its elevation is 4,411 feet above the level of the sea. Govardhangiri in Sagar, and Chandragutti in Sorab, are also conspicuous hills, the height of the latter being 2,794 feet.

The interior of the District is crossed at the central watershed by a chain of hills running from Mandagadde on the Tunga northwards, between Anantapur and Kumsi, towards Sorab, and by a range from Atavādi westwards through Ikkēri to Talguppa. On the east are two lines of low, stony hills stretching from the south of Channagiri to the frontier,

one following the course of the Tungabhadra northwards, the other crossing that river near Hole-Honnur and passing near Shikarpur. The south-west around Nagar and Kavaledurga is full of hills.

The general elevation of the District along the water-shed is about 2,100 feet above sea level, falling to 1,900 in the east and west. The height of Anantapur has been determined as 2,101 feet; east of which Shimoga is 1,899 and Benkipur (Bhadrāvati) 1,872; while on the west, Talguppa is 1,956, Sagar 1,973, Kollur Katte 1,928, Nagar 1,887 and Haidarghar 1,896. The head of the chasm at the Falls of Gersoppa is 1,670 feet.

The greater part of the District is reckoned as *Malnad* or hill country, which, roughly speaking, may be described as occupying all to the west of a line drawn from Shikarpur to Gajanur; the eastern portion being *Maidan* or *Bailu sīme*, open country. The whole of the first-named region presents a range of scenery abounding with every charm of tropical forests and mountain wilds. Trees of the largest size stand thickly together over miles of unbroken ranks, their giant trunks entwined with creepers of python dimensions, their massive arms decked with a thousand bright blossoming orchids. Birds of rare plumage flit from bough to bough. From the thick woods, which abruptly terminate on verdant swards, bison issue forth in the early morn and afternoon to browse on the rich herbage, while large herds of elk pass rapidly aross the hill sides. Packs of wild dogs cross the path, hunting in company, and the warning boom of the great *langur* monkey is heard from the lofty trees. The bamboo forest has beauties of its own, whether waving in immense fronds of delicate green foliage, or whitening with its rice-like grain. Lively gardens of the elegant areca palm, for which Nagar is famous; the *kans* of Sorab, with the rich hues of wild cinnamon and the sombre green of the jack, intermingled with the truncated leaf of the *bagni* palm, and the waving bunches of the pepper vine; the magnificent avenues of the *dhupa* tree in Sagar:—all unite to vary the

attractions of a region replete with every natural beauty. The view from the head of the descent to the Falls of Gersoppa is probably one of the choicest bits of scenery in the world.

The features of the open country are tame in comparison with those of the woodland tracts, but there is much that is picturesque in the fertile taluk of Channagiri with its large Sulekere lake, the finest reservoir with one exception in the south of India.

Merti-gu

GEOLOGY.

Rocks.

In this district also are wide patches of Dharwar schists underlain by granites and gneisses of different series. The schists are of a different character from those noticed in the Kadur District and are mostly chloritic—consisting of scales and small flakes of green chlorite and granular quartz. From these basic chloritic schists, there are gradations to the acidic gritty schists in which scales and wisps of chlorite occur in subordinate quantities. These latter rocks are seen in the field to be the crushed and altered phases of various effusives and intrusives, such as the rhyolites, quartz porphyry, aporhyolites, granite porphyry, microgranite, etc., which are all believed to be the various phases of the Champion gneiss series. These altered acidic schists have in them bands of iron ore, limestone and manganese ores, which appear to be the secondary replacement of the various acidic schists. The one other noticeable feature in these schists is the occurrence of a number of bands of crushed or auto-clastic congolmerate.

Granites.

Bordering the schist regions occur fairly wide masses of uniform, medium to coarse grained, generally greyish type of a granite, such as is exposed near Honnali, Saulanga and Bhadrāvati, etc. These are now regarded as the granitic phases of the Champion geniss series and are separated from the vast complex of the granite genisses of the Peninsular gneiss series.

The western and the north-western parts of the District in parts of the Sorab, Shikarpur and Sagar Taluks are capped sheets of laterite or lateritic soil which entirely hides the underlying formations.

Building Material.

In the eastern parts of the district, granite has been quarried and used for purposes of construction. In the west, the laterite forms the chief building material. This is excavated in open quarries and is sold cut into bricks of $18'' \times 12'' \times 4''$. During 1916, the price per 100 of such bricks was Rs. 3 to Rs. 4. On hill 2159 west of Hiregonigere tank (Honnali Taluk), the altered quartz porphyry band is quarried for making grind-stones. On the banks of the river north-west of Hiregoingere, a fine chlorite schist has also been worked for long slabs of about $7' \times 2' \times 3'$ in dimensions.

Mines and Minerals.

The ores of iron, manganese and limestone form the chief minerals of the district.

Iron Ores.

Iron ore is found in the interior in parts of the Sorab and Shikarpur Taluks, and also in more easily accessible places near Joldhal (Chennagiri), Kumsi and Shankargudda areas. The ores are mostly limonite or hæmatite and some of these ores in the Shikarpur Taluk appear to have been locally smelted about 30 years back.

Limonitic Ore.

Limonitic ore from the Chettanhalli area near Kumsi is being utilised by the Mysore Iron Works for smelting.

Manganese Ores.

Manganese is produced chiefly from the Kumsi and Shankargudda mines, the former being situated about 4 miles north-north-west of Kumsi town and the latter 9 miles west of Shimoga. Psilomelane and pyrolusite are the chief forms of the ore obtained and the ore bodies are worked in a series of benches by the open quarrying method. The total amount of manganese ore obtained from these blocks from 1905 to 1924 is 4,68,409 tons, of which 4,47,025 tons have been exported.

Work which was practically at a stand-still at the Kumsi mines has been resumed recently, removing ores of inferior grade. At Shankargudda, work is being carried on round about the knoll deposits.

Besides these, during 1907-1909 when there was a good demand for manganese, vigorous exploration and prospecting for the mineral were carried out, with the result that low grade ore was located at a number of places in the Kumsi and Shikarpur Taluks.

Merti-gu

The other areas where manganese ores have been worked are :—Ittigehalli, Hosur and Ballur, Kaginelli, Hoshalli near Joladhal, Bikonhalli, Bhadigund, Balekatte, Siddarhalli, Mavinkere near Masarhalli and Karekodlu.

The total quantity of ores extracted in this district from 1905 to 1924 is 525,138 tons, of which 488,375 tons have been exported.

Limestone. Bands of limestone are found near Bikonhalli 7 or 8 miles north of Shimoga, 4 to 6 miles north-east and north of Honnali and near Joldhal and Bhadigund and also at Kumsi and Shankargudda mines. The dolomitic limestone of the latter areas is being supplied as a flux for iron smelting at Bhadrāvati.

Soil. The general substratum of laterite in the western taluks, wherever it approaches the surface, checks vegetation. The soil in the rice valleys, so characteristic of the *Malnad*, is loose and sandy, while that of garden lands is stiff and clayey. The richest soil of the District is in the north-east, from the Sulekere northwards. The black soil here prevails, as also around Nyamti and Belgutti in Honnali Taluk.

BOTANY.

Vegetation. The Western Ghats and the country immediately below them are covered with magnificent evergreen forest. Many of the hills are heavily wooded up to their summits. In some parts the undergrowth is dense, elsewhere the forest is open, and on all sides trees with clear stems to the first

branch of from 80 to 100 feet met the eye. The great bulk of these trees can scarcely be realised except by actual measurement. The more valuable kinds are poon, wild jack, ebony, some, heigni, erool, dupada mara, the large devadaram, gamboge and a species of cedar. The wealth of timber in these forests is almost entirely unproductive, owing to the inaccessible nature of the country.

More to the east, as far as a line from Anavatti to midway between Shikarpur and Honnali and thence to Sakrebail, is a rich and productive belt of vegetation, including the *kans* of Sorab, areca palm and cardamom garden and the rich rice-flats of Sagar, Nagar and Tirthahalli. Within this tract are the State and District forests. The more important trees are teak, black wood, honne, matti, sampaji, arsentega, alale, biridi, bilavara, bagi, sagade or chendala, jambe, dindiga, hulvati or namadari, hunal and mashi, jani, kadaga, kuli, kalteka, nelli, navaladi, nandi, pachari, shi-anvige, tapasi, and kendatsal.

Teak, not of the largest size, is found in Shikarpur, Kumsi and Sakrebail. Bamboo is abundant everywhere. Sandal is most plentiful in Sorab, Sagar and Nagar taluks. It also grows in parts of Shimoga and Shikarpur, and a little in Channagiri and Honnali.

The taluk of Sorab abounds with *kans*, many of which are cultivated with pepper vines, and sometimes coffee. The sago palm (*caryota urens*) is also much grown for the sake of its toddy. These *kans* are apparently the remains of the old forests, which appear once to have stretched as far east as Anavatti. At the present day at Anavatti itself, there is no wood, and the surrounding country is clothed with either scrub jungle or small deciduous forest, generally pentapterous. *Kans* are found also in Sagar, Nagar, and the other *Malnad* taluks, but those in Sorab are, from their number, situation and accessibility, the most valuable.

The Sagar taluk is not so thickly wooded as that of Sorab, except along the Ghats. The adjoining taluk of Nagar possesses heavy forests in the west (though several of the

hills are cleared), but the wood grows generally in large *kans*, which are scattered unequally over the taluk. Going south to Tirthahalli much fine timber is found to the north of the Tunga, while to the south of the river the country is comparatively open. From Mandagadde in this taluk is a long stretch of wooded country, which runs north *via* Hannigeri through portions of the Shimoga taluk to the confines of Sorab and Sagar. In this strip there is good teak, much fine second-class timber, and a vast quantity of *inga-xylocarpa*, which is largely used for making charcoal for the iron mines that abound near Masrur, Shrigeri and other places in Anantapur and Shimoga.

Merti-guc

Between Shikarpur and Kumsi is a belt of jungle, parts of which have been placed on the State forest lists. In the eastern portions of Shikarpur and Honnali taluks, there is comparatively little wood. Between Shikarpur and Sorab is a quantity of small pentapterous jungle near Udagani and Siralkoppa, which only requires conservation to grow up into a valuable second class forest.

The Honnali taluk is poorly wooded. Near Malebennur, in the low hills to the east of the Tungabhadra, are the remains of old jungles, which apparently yielded small timber and much fuel. In Channagiri there is very little wood ; in the south-west of the taluk is a small jungle.

Forests.

The District comprises of three Forest Divisions. The extent of State Forests and Plantations in each of the Divisions is as follows :—

Division	State Forests	Plantations
Shimoga	195 Sq. Miles	2 Sq. Miles
Bhadrāvati	241 do	294 Acres
Sagar	337 do	2 Sq. Miles

The thickly wooded evergreen Ghat forests run along part of the western boundary of the District merging gradually

into the deciduous forests of the centre and south. The eastern portion, particularly of Shikarpur, Kumsi and Honnali taluks, is comparatively little-wooded. The *kans* of Sorab are characteristic of that taluk.

The more valuable species of the Ghats are ebony, bogi, devadari (white cedar), nagasampige, surahonne, hebbahalsu, gandhagarige (toon). The most numerous are balagi and dhuma. The deciduous forests contain teak, rose-wood, honne, matti, arsentega, alale, hunal, masi, etc.

Cultivation.

Rice is the principal cultivated product of the District, of which more than 60 kinds are enumerated. Areca-nut is extensively grown in Nagar, Sagar and Tirthahalli, that of the first-named place being considered superior to any in the Province. Sugar-cane is largely reared in Shikarpur. Honnali chiefly produces different kinds of dry grains as well as cotton. Pepper grows wild in the forests of Nagar and Sorab, while cardamoms are produced in the jungles about Agumbi, though not so good as those raised in areca gardens.

The sowing of rice commences in April and continues on till well in July. Reaping commences in November, and by the end of February or so is concluded. By the close of March, or a little after, the grain is threshed, and by the close of April or May is ready for the market.

The following are the names of the different kinds of rice grown in the District :—

Sakalati sanna	Hasar kesari bhatta
Dasar do	Kempu kesari do
Nerlagiri do	Hanesale do
Putti do	Keruvina do
Bili do	Ambe mori do
Kempu do	Hasadi do
Marutra do	Haralu honisana do
Nirlagiri do	Hudri do
Gauri do	Jolasina do
Bhangar kaddi bhatta	Chekkalli do
Mentyasale do	Janagali do
Kesari do	Hasar meluge do

Kare dadi	bhatta	Nerogoli	bhatta.
Hunse huvina	do	Haluganna	do
Bidane bija	do	Kamariganna	do
Kalave	do	Kempu dadi banna sale	
Togarigina	do	Bili	do
Siddasale	do	Nirada	do
Somasali	do	Billikana hegge	
Jirige sali	do	Juddi	do
Motalingana	do	Mardara	do
Hasibilevina	do	Putti	do
Bili hasadi	do	Sampige dala	
Mara hasadi	do	Betta kendala	
Kugalli	do	Bale suli	
Kirvannana	do	Hunkal mardiga	
Hasangana	do	Kavade doddiga	
Kodde	do	Kambu tige	
Kurni	do	Pusta manjari	
Gugigonda	do	Bili mundakara	
Varnagilli	do	Kempu	do
Chale	do		

Merti-gud

Next to rice the most important wet crop is sugar-cane, of which the principal varieties cultivated are *kiri kabbu*, *mara kabbu*, *rastali*, and *pattapatti* or *ram rastali*. Planting operations commence in January and continue till June. The crop takes a twelve-month or more to arrive at maturity, when it is cut and for the most part converted into jaggory, which is ready for the market about July of the year following that in which the cane was put down.

Crops.

The following statement shows the important crops raised in the District during the three years 1922-23 to 1924-25 together with the area in acres cropped :—

Name of the crop	Extent cropped		
	1922-23	1923-24	1924-25
Rice	2,11,520	2,04,211	2,12,699
Cholam or Jawar.. ..	79,414	79,791	82,656
Areca-nut	15,409	..	11,646
Ragi or Marua	1,18,271	1,14,483	1,15,906

Name of the crop	Extent cropped		
	1922–23	1923–24	1924–25
Horse gram	38,231	48,925	32,159
Bengal gram	565	12,034	5,214
Togari	20,322	3,128	..
Til or Gingelly	9,673	9,297	9,395
Mustard and rape ..	322	718	1,023
Ground-nut	1,119	1,078	5,074
Cocoa-nut	149	169	117
Castor	2,279	2,194	2,280
Coriander	1,342	210	523
Chillies	3,568	6,913	10,131
Pepper	1,872	2,256	1,194
Onions	1,944	97	57
Sugar-cane	8,755	7,072	8,060
Cotton	7,309	9,531	14,146
Drugs and Narcotics ..	635	550	1,886
Fodder crops	566	1,022	..
Mangoes	449	..	1,406

FAUNA.

Wild animals.

The larger game is most abundant in Sagar, where bison are common and elephants occasionally met with. Tigers, panthers and bears, which are the most feared by the people, are found principally to the west of Shimoga and in Shikarpur. In Channagiri their numbers have been very greatly reduced. The wild bear, so destructive to crops, abounds in Channagiri, Nagar and other parts. Sambar, chital and jungle sheep are general in the wooded tracts. Elephants latterly became so numerous and destructive to the crops that attempts were made to reduce their numbers by shooting. But this was found ineffectual, and *Keddah* operations were started.

Reptiles.

Crocodiles are found in the Tunga and Bhadra and in the streams and tanks connected with them.

Birds.

Wild geese, ducks, and teal frequent the tanks in Channagiri and Shimoga, while pea-fowl and jungle-fowl are to be had in the woods.

Domestic animals.

The cattle—cows and bullocks—are, with the exception of those in the *maidan* taluks, generally undersized and of very poor quality. About Shimoga the bullocks are a short, thickset breed,well adapted for agricultural purposes. The cows are very indifferent and give but little milk. Buffaloes are kept in the *malnad* as standing the climate better, the females being reserved for the dairy and the males used for draught purposes. Asses are numerous in the neighbourhood of Shimoga, where also a few sheep and goats of inferior breed are reared.

Merti-gud

Live Stock.

The District in 1924-25 contained 34,587 bulls, 1,54,816 bullocks, 1,34,898 cows, 83,389 buffaloes, 821 horses, 25,450 sheep, 62,193 goats, 1,56,813 young stock and 688 mules and donkeys.

Climate and Rainfall.

Climate.

The climate is similar to that of Hassan.

Rainfall.

The annual average for the District is 56·98 inches distributed over 79 days ; most of the rain falls in the months of June, July and August, the total for this period being a little over 40 inches. The driest part of the year extends from December to March when only 0·79 inch of rain can be expected. The rainfall rapidly diminishes as one proceeds from the eastern to the western boundary of the district ; the annual rainfall at Agumbi, a station in the extreme west, is as much as 316·59 inches while that at Honnalli, a station near the eastern boundary, is only 23·36 inches. The precipitation over greater part of the taluks of Tirthahalli, Sagar and Nagar is more than 100 inches in a normal year. In the north-eastern parts of the Honnali and Channagiri taluks, the rainfall is a little less than 25 inches. The heaviest fall on record for a single day is 22·16 inches registered at Agumbi on the 23rd July 1922. The deficiency in rainfall exceeded in no year 30 per cent since 1893 but the deficit exceeded 15 per cent in 5 years.

The following table gives the average monthly and annual rainfall for the various rain-gauge stations in the District:—

Station	No. of years	Jan.	Feb.	March	April	May	June
1	2	3	4	5	6	7	8
Shimoga Taluk.							
1. Shimoga ..	51	0·13	0·04	0·35	1·78	3·26	4·96
2. Bhadrāvati ..	28	0·07	0·05	0·22	1·28	2·81	3·97
Channagiri Taluk.							
3. Channagiri ..	51	0·11	0·06	0·16	1·20	2·90	3·46
4. Sulekere ..	26	0·10	0·10	0·15	0·70	2·36	3·11
5. Santebennur ..	18	0·11	0·07	0·14	0·70	2·71	3·26
Honnali Taluk.							
6. Honnali ..	51	0·11	0·15	0·25	1·41	3·23	2·93
7. Saulanga ..	28	0·08	0·12	0·10	1·13	2·71	3·87
Shikarpur Taluk.							
8. Shikarpur ..	51	0·05	0·07	0·22	1·26	2·85	5·01
9. Siralkoppa ..	28	0·03	0·06	0·20	1·45	2·07	7·22
10. Tagarti ..	21	0·04	0·00	0·18	1·10	2·35	8·99
Sorab Taluk.							
11. Sorab ..	51	0·11	0·04	0·21	1·34	2·35	11·43
12. Chandragutti ..	21	0·14	0·07	0·03	0·67	2·32	15·47
13. Anavatti ..	21	0·06	0·00	0·06	0·59	2·24	5·35
Sagar Taluk.							
14. Sagar ..	51	0·10	0·05	0·26	1·70	2·69	15·38
15. Aralgode ..	22	0·05	0·05	0·06	0·97	2·70	49·70
16. Karur ..	17	0·41	0·00	0·09	0·91	2·80	26·97
17. Anantapur ..	14	0·01	0·03	0·23	1·94	3·31	10·22
18. Gersoppa Falls..	7	0·01	0·14	0·00	0·69	4·07	36·78
Nagar Taluk.							
19. Nagar (Kallurkatte).	20	0·04	0·04	0·32	1·41	2·43	25·24
20. Nagar Town ..	28	0·08	0·08	0·25	1·40	2·10	29·75
Tirthahalli Taluk.							
21. Tirthahalli ..	38	0·08	0·02	0·25	1·58	2·93	23·63
22. Agumbi ..	28	0·05	0·06	0·10	1·53	5·40	72·97
Kumsi Taluk.							
23. Kumsi ..	35	0·06	0·04	0·19	1·94	3·01	6·91
24. Ayanur ..	22	0·07	0·05	0·21	1·65	2·95	6·58

The following tabls gives the average monthly and annua rainfall for the various rain-gauge stations in the District :—

Station	July	August	Sept.	October	Nov.	Dec.	Annual
	9	10	11	12	13	14	15
Shimoga Taluk.							
Shimoga ..	8·30	4·70	3·88	4·84	1·66	0·48	34·38
Bhadrāvati ..	8·05	5·39	3·34	4·55	2·03	0·45	32·21
Channagiri Taluk.							
Channagiri ..	5·47	4·19	4·09	3·94	1·94	0·37	27·89
Sulekere ..	4·25	3·35	4·35	4·09	2·12	0·42	25·10
Santebennur ..	3·20	2·97	4·22	4·04	2·37	0·37	24·16
Honnali Tatuk.							
Honnali ..	3·47	2·28	3·32	4·18	1·64	0·39	23·36
Saulanga ..	6·01	3·71	3·32	4·72	1·80	0·46	28·07
Shikarpur Taluk.							
Shikarpur ..	8·96	4·69	3·06	5·00	1·41	0·46	33·04
Siralkoppa ..	12·61	7·28	3·86	5·20	1·70	0·42	42·10
Tagarti ..	19·88	9·70	4·15	4·59	2·01	0·74	73·73
Sorab Taluk.							
Sorab ..	20·[illegible]	10·75	4·90	5·15	1·60	0·43	59·00
Chandragutti ..	30·52	14·09	5·50	4·24	1·85	0·54	65·44
Anavatti ..	11·46	5·17	2·61	3·51	1·37	0·71	33·13
Sagar Taluk.							
Sagar ..	28·15	15·44	5·42	5·59	1·70	0·31	75·79
Aralgode ..	85·39	45·99	13·53	7·38	2·32	0·67	208·81
Karur ..	44·28	22·69	6·69	5·72	2·14	0·34	113·04
Anantapur ..	18·52	10·96	5·31	4·46	3·27	0·12	58·38
Gersoppa Falls ..	53·57	40·18	16·33	6·01	3·84	0·06	161·68
Nagar Taluk.							
Kallurkatte ..	38·10	19·51	6·65	5·53	1·84	0·27	101·38
Nagar Town ..	43·36	21·36	8·57	5·70	1·77	0·27	114·69
Tirthahalli Taluk.							
Tirthahalli ..	45·94	25·34	8·38	6·91	2·19	0·52	117·77
Agumbi ..	115·58	77·25	29·14	10·86	3·11	0.54	316·59
Kumsi Taluk.							
Kumsi ..	10·99	6·35	4·09	4·49	1·74	0·29	40·10
Ayanur ..	11·01	6·34	3·69	4·59	1·84	0·52	39·50

Since 1837 the best years on record are 1882 and 1886 when the annual totals were respectively 57·86 and 52·43 inches ; during recent years the heaviest total is that for 1912, *viz.*, 45·42 inches. The yearly aggregate was short of the normal in 47 out of 88 years and it was less than 20 inches in four years. The precipitation was the lightest in 1843 when only 15·30 inches were registered and the total for 1918 also was low being only 21·20 inches. Rainfall at Shimoga.

The actual rainfall at Shimoga from 1837 to 1924 is given in the following table :—

Year	Inches	Year	Inches	Year	Inches
1837 ..	27·40	1867 ..	38·63	1897 ..	28·37
1838 ..	15·80	1868 ..	29·01	1898 ..	41·12
1839 ..	31·00	1869 ..	26·24	1899 ..	23·47
1840 ..	23·90	1870 ..	37·26	1900 ..	38·15
1841 ..	23·80	1871 ..	35·24	1901 ..	34·58
1842 ..	29·00	1872 ..	32·34	1902 ..	42·50
1843 ..	15·30	1873 ..	28·78	1903 ..	31·78
1844 ..	30·70	1874 ..	39·87	1904 ..	34·56
1845 ..	24·10	1875 ..	26·48	1905 ..	24·07
1846 ..	32·70	1876 ..	19·76	1906 ..	30·99
1847 ..	31·30	1877 ..	42·57	1907 ..	32·20
1848 ..	32·90	1878 ..	27·66	1908 ..	22·80
1849 ..	40·20	1879 ..	35·77	1909 ..	36·16
1850 ..	38·50	1880 ..	33·20	1910 ..	31·34
1851 ..	20·30	1881 ..	23·14	1911 ..	30·95
1852 ..	42·80	1882 ..	57·86	1912 ..	45·42
1853 ..	29·40	1883 ..	47·57	1913 ..	29·24
1854 ..	26·10	1884 ..	31·82	1914 ..	28·23
1855 ..	15·60	1885 ..	39·10	1915 ..	32·64
1856 ..	24·70	1886 ..	52·43	1916 ..	30·96
1857 ..	22·10	1887 ..	36·55	1917 ..	28·42
1858 ..	33·40	1888 ..	37·74	1918 ..	21·20
1859 ..	31·80	1889 ..	40·60	1919 ..	31·13
1860 ..	20·50	1890 ..	37·04	1920 ..	27·76
1861 ..	25·80	1891 ..	29·80	1921 ..	30·86
1862 ..	24·70	1892 ..	26·51	1922 ..	26·45
1863 ..	31·30	1893 ..	34·10	1923 ..	37·99
1864 ..	34·70	1894 ..	26·43	1924 ..	37·01
1865 ..	34·10	1895 ..	36·58		
1866 ..	36·30	1896 ..	48·75		

THE PEOPLE.

Distribution and number.

The entire population of the District, according to the Census of 1921 was 492,560, of which 257,150 were males and 235,410 females.

Density.

Merti-gudd

The number of persons to the square mile as per Census of 1921 was 122, while at the Census of 1911, the density stood at 131·69 persons to the square mile. There was thus a decrease of 9·31 persons to the square mile or 4·674 per cent of the total population during the past decennium.

Honnali taluk was the most thickly peopled at the time of the Census, containing 194 persons to the square mile. In Channagiri there were 164, in Sorab 133 and in Shikarpur 130. The most sparsely populated taluks were Nagar, with 72, Sagar with 77 and Tirthahalli with 119 persons to the square mile.

By religion.

The following table represents the numbers according to religion :—

Religion	Above 15		Under 15		Total	Percentage
	Males	Females	Males	Females		
Hindus ..	145,007	126,417	81,808	81,937	435,169	88·30
Muhammadans	11,671	9,717	7,153	7,377	35,918	7·30
Jains ..	1,187	803	507	485	2,982	0·60
Christians ..	1,345	854	571	535	3,305	0·70
Animists ..	4,202	4,018	3,472	3,486	15,178	3·08
Sikhs ..	..	..	3	5	8	..
Total ..	163,412	141,809	93,514	93,825	492,560	99·90

The following figures compare the population in the different census periods from 1871 to 1921 :— Inter-censal variations.

Taluks	1871	1881	1891	1901	1911	1921
Shimoga ..	75,028	77,953	76,656	73,012	74,924	74,369
Kumsi (Sub-Taluk).	17,907	17,401	17,583	18,627	17,124	16,786
Channagiri ..	70,591	66,160	75,233	81,543	83,233	76,552
Honnali ..	59,067	55,976	63,526	68,721	68,327	64,125
Shikarpur ..	63,310	63,510	64,404	63,604	63,074	55,523
Sorab ..	67,073	66,514	70,047	71,493	66,605	58,901
Sagar ..	60,038	59,210	58,999	56,818	51,049	51,550
Nagar ..	42,605	43,665	42,841	40,455	37,656	38,180
Tirthahalli ..	51,715	56,561	59,229	59,553	54,724	56,574
Total ..	507,334	506,590	528,519	531,736	516,716	492,560

The population remained almost stationary during the period from 1871 to 1881 or even slightly decreased. The famine of 1877-78 apparently had no effect in diminishing the population in this District. The increase in the 20 years from 1871 to 1891 was only 4·16 per cent and that from 1891 to 1901 was still less being 0·60 per cent ; while the percentage of decrease was 2·81 and 4·674 respectively during the periods from 1901 to 1911 and 1911 to 1921.

Arranged according to occupation or means of livelihood, the population may be classified as follows :— Classes.

Exploitation of earth	107,646
Extraction of minerals	86
Industrial occupation	10,706
Transport	1,207
Trade	7,328
Public Force	1,549
Public Administration	2,321
Professions and liberal arts	2,918
Persons living on their income	186
Domestic Service	1,891
Insufficiently described occupation	625
Unproductive	5,217

Towns and Villages.

The District contains 12 municipal towns with a population of 49,484, composed of 37,619 Hindus, 10,054 Muhammadans, 1,512 Christians, 232 Jains and 67 others. The following are the towns with population :—

Towns.

Town	Population
Shimoga	15,090
Sagar	4,987
Shikarpur	4,366
Channagiri	3,996
Honnali	3,860
Bhadrāvati	3,789
Tirthahalli	3,336
Nyamati	3,209
Siralkoppa	2,230
Kumsi	2,128
Sorab	1,482
Kallurkatte	1,011

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Villages.

The total number of villages in 1921 was 2,020 of which 1,736 were populated and 295 depopulated. Of the total number, 19,456 were Government villages, 13 Sarvamanya, 60 Jodi and 1 Kayamgutta.

Stock and Dwellings.

Stock.

The agricultural stock of the District in 1921 consisted of 31,540 carts and 80,256 ploughs. The livestock consisted of 194,925 bullocks, 147,649 cows, 88,499 buffaloes, 190,129 young stock, 32,555 sheep, 41,241 goats, 1,100 horses and ponies and 1,163 mules and donkeys.

Dwellings.

The total number of houses in 1921 was 96,406—9,092 in towns and 87,314 in villages accommodating a population of 49,484 and 443,076 respectively. Next to Shimoga, the taluks of Tirthahalli, Honnali and Sorab contain the largest number of first class houses. Houses in the villages are invariably thatched. The average number of persons per house comes to nearly 9.

The principal concourse of people occurs at the festivals shown in the following table :— Festivals.

Name of place	Name of Jatra	Time	Attendance at the Jatra
Shimoga.			
Kudli ..	Sangamēsvara Jātra ..	April ..	People 4,000 Cattle 10,000
Pillangiri ..	Srinivasa Car festival ..	May ..	People 3,000
Channagiri.			
Channagiri ..	Kōte Ranganātha Car festival.	February ..	,, 8,000 Cattle 600 to 1,000
Devarahalli ..	Udumaradi Ranganātha Car festival.	April ..	People 3,000
Chikahulikere	Mahēsvara Jātra ..	December	,, 6,000
Sulekere	Bund Siddēsvara Car festival.	February ..	,, 1,000
Honnali.			
Rampur ..	Halasvāmi Jātra ..	February ..	,, 4,000 Cattle 25,000
Marikoppa ..	Halladamma's Car festival.	October ..	People 2,000
Nelli ..	Hariannera festival ..	February ..	,, 2,000
Shikarpur.			
Togarsi ..	Mallikārjuna Jātra ..	March ..	,, 10,000
Shikarpur ..	Hutcharāyaswāmi Jātra .	April ..	,, 5,000
Belgavi ..	Kedārēswara Svāmi and Basavanna Dēvara Car festival.	March ..	People 3,000
Sorab.			
Chandragutti	Rēnukāmba Jātra ..	April ..	,, 8,000
Sagar.			
Sagar ..	Māri feast ..	Not fixed ..	,, 4,000
Keladi ..	Rāmēsvara Car festival ..	March ..	,, 2,000
Nagar.			
Hadaravalli Hill.	Jenakallammana Jātra ..	September .	,, 1,000
Sutta ..	Surge Parasē ..	December .	,, 1,000
Humcha ..	Padmāvatamma Car festival.	March ..	,, 2,000
Ramachandrapur.	Rāmachandradēvara festival.	April ..	,, 1,500
Tirthahalli.			
Tirthahalli ..	Rāmēsvara festival ..	December .	,, 5,000
Mahighi ..	Asvathanārāyana Dēvara festival.	April ..	,, 1,000

A good deal of the internal trade of the District is carried on in the weekly and other periodical markets and *santes* which are held in almost every important place in the District as also in the annual *jātras* and fairs held at some of the chief centres.

Vital Statistics and Diseases.

Merti-gudd

The following table shows the number of births and deaths in the several taluks of the District during 1921-22 as compared with the previous year :—

Taluk	Births during		Deaths during	
	1920-21	1921-22	1920-21	1921-22
Shimoga	1,182	868	1,231	673
Kumsi	376	399	274	291
Channagiri	1,356	1,575	912	757
Honnali	1,275	1,457	1,277	712
Shikarpur	758	875	754	498
Sorab	1,140	1,158	1,199	1,124
Sagar	913	807	829	822
Nagar	917	818	719	582
Tirthahalli ..	911	758	881	730
Total ..	8,828	8,715	8,076	6,192

Of the 6,192 deaths in 1921-22, 381 were due to plague and 102 to small-pox as against 565 and 238 respectively in the previous year. The influenza epidemic of 1918 did its havoc in this district as in other parts of the State claiming about 30,677 people.

The following table shows the births and deaths in the district during the years 1922-23 to 1924-25 :—

Year	Births	Deaths
1922–23	9,359	8,552
1923–24	10,703	10,166
1924–25	8,703	12,610

Castes and Occupation.

Castes. The following are the largest castes or classes, which number over 10,000, in order of strength. These account for 401,001 or 81·41 per cent of the population.

Lingāyet	104,538
Idiga	47,570
Muhammadan	35,918
Brāhman	27,309
Vokkaliga	25,918
Kuruba	25,415
Holeya	24,131
Beda	20,636
Vodda	20,187
Mādiga	18,349
Pānchāla	13,714
Mahratta	13,208
Lambāni	12,742
Agasa	11,366

Occupation. The following table shows the distribution of population according to occupation :—

Occupation	Total including dependants	Actual workers			Dependants
		Males	Females	Total	
1. Exploitation of animals and vegetation	410,742	86,157	21,489	107,646	303,096
2. Exploitation of minerals.	189	82	4	86	103
3. Industry ..	29,028	9,090	1,616	10,706	18,322
4. Transport ..	2,830	1,097	110	1,207	1,623
5. Trade ..	21,496	5,737	1,591	7,328	14,168
6. Public Force ..	4,699	1,406	143	1,549	3,150
7. Public Administration.	7,182	2,234	87	2,321	4,661
8. Professions and Liberal Arts.	7,653	2,702	216	2,918	4,735
9. Persons living on their income.	553	162	24	186	367
10. Domestic Service .	2,578	1,361	530	1,891	687
11. Insufficiently described occupations.	1,467	614	11	625	842
12. Unproductive ..	4,143	1,074	1,007	2,081	2,062

CHRISTIAN MISSIONS.

The Roman Catholic Mission.

The Roman Catholic Mission maintains two Churches, one at Shimoga and the other at Tirthahalli. There are a number of sub-stations at Kumsi, Shikarpur, Sagar, etc. The Mission maintains at Shimoga a Tamil School with 76 pupils and a Kannada School with 32 pupils.

Merti-gudd

The Wesleyan Mission.

The Wesleyan Mission maintains 8 Boys' Schools and 2 Girls' Schools. There is a Mission Hospital and Dispensary at Mandagadde.

SECTION II—HISTORY AND ARCHÆOLOGY.

A. HISTORY.

Legendary Period.

As stated in Volume II of this work, there are four copper-plate inscriptions in the District claiming to be grants made by the Pāndava emperor Janamējaya, son of Parīkshit, of the Lunar line. This is the monarch to whom the *Mahābhārata* was originally recited. The grant at the Bhīmankatte matha, near Tirthahalli, is dated in the year 89 of the *Yudhishthira* era, or B. C. 3012. The king is stated to be ruling at Kishkindha, and to have made the grant in the presence of the God Harihara, on the spot where his great-grandfather Yudhishthira had rested on the bank of the Tungabhadra. The other three grants—Gauj, Kuppagadde and Begur, in Shikarpur taluk—profess to be grants made by Janamējaya to the officiating priests at the *sarpa yāga*, or serpent sacrifice, which, we have been told (under Kadur District), is supposed to have been performed at Hiremagalur. In these inscriptions, the king is said to be ruling in Hastināpura, and to have made the grants in the presence of the God Harihara, at the conuence of the Tungabhadra and the Haridra. Their period, if genuine, would be about 3012 B.C., the commencement of *Kali-yuga*, when Janamējaya is said to have reigned. The date of the Gauj *agrahāra*

plates was calculated by Astronomer Royal Sir G. Airy to be really 1521 A.D., but this seems to have arisen from a mistake in the details as given to him. An inscription discovered by Mr. Rice, dated *Saka* 366 (A.D. 444), expressed in similar terms but attributed to a Chālukya king Vīra-Nonamba, has thrown some light on the question, and in publishing it, Mr. Rice has examined the parallel passages and given reasons for assigning all of them to about 1194 A.D. These and some other grants of a questionable character seem to be connected in some way with Henjeru (see Hemāvati, Tumkur District) and Harihara (Chitaldrug District).

The legend of Jamadagni and Rēnuka (see Vol. II) is also applied to this District, and at Chandragutti the latter is said to have performed the *sahagamana* and become a *sati*, leaving to her son Parasu Rāma the fulfilment of a curse upon Kārtivīryārjuna, the murderer of her husband.

Another place of undoubted antiquity is the village of Kubattur, in Sorab. Its former name was Kuntala-nagara, and tradition declares it to have been the capital of Chandrahāsa, the romantic story of whose life (see Vol. II) occurs as an episode in the *Mahābhārata*, and is related at length in the popular Kannada poem, the *Jaimini-Bhārata*.

Mauryas and Guptas.

The earliest authentic history relating to the District is connected with the Mauryas. An inscription at Bandanikke (Shikarpur taluk) says that they ruled over Kuntala, and in this province some parts of the Shimoga District were certainly some included. The discovery by Mr. Rice of Asōka in Chitaldrug District has placed beyond doubt the fact of Mauryan rule in the north of Mysore in the middle of the 3rd century B.C. We have also the statement in the *Mahawanso* that Asōka sent a *there* to Banavāsi to proclaim the Buddhist faith. Another inscription, at Kupatur, says that "Nāgakandaka (Shikarpur taluk) was protected by the wise Chandra Gupta, an abode of the good usages of eminent Kshatriyas." In the Samudra Gupta inscription at Allahabad, a list is given of kings in Southern India who submitted

to him ; among these, according to one reading of the passage (Fleet, *Early Gupta Kings*, p. 7 of Inscriptions), was Otturaka, he of Ottūr. Again, in the Mahakūta inscription near Bādāmi, in Bijapur (*Ind. Ant.*, XIX 7), the Chālukya king Kīrtivarma is said to have subdued (besides the Mauryas, Kadambas and Gangas) among others, a king of Vattūr. These are doubtless the same place, and may be identical with the Ottūr to the north of Sorab. The oldest inscriptions now there are Rāshtrakūta, of the 10th century. In the Kadamba inscription at Tālgunda, too, described below, it is implied that the king Kakusthavarma gave his daughter in marriage to a Gupta king.

Merti-gudd

Sātavāhanas. The next guides we have to the history of those early times are the inscriptions discovered by Mr. Rice at Malavalli (Shikarpur taluk), and one previously known at Banavāsi, which show that Haritīputra Sātakarni, an Āndhrabhritya or Sātavāhana king, was ruling in those parts in about the second century A.D.

Kadambas. The Kadambas followed the Sātavāhanas, and are specially identified with Banavāsi, which was their original capital, and is mentioned in connection with Asōka in the third century B.C., and by Ptolemy in the second century A.D. The fine inscription discovered by Mr. Rice at Tālgunda (Shikarpur taluk) has given us what appears to be an authentic account of their origin and rise to power, free from the numerous legends that have become mixed up with the subject. The information derived from this source, and all others available, has been summarized in the chapter on *History* in Vol. II.

Gangas. While the Kadambas were exercising sovereignty in the west of the District, the Gangas were established in the east, and Mandali and Purali, on the river, close to Shimoga, one to the south and the other to the north, seem to have been places of importance under their rule. In the fourth century, the Ganga king Mādhava II married the Kadamba

king's sister; and in the 10th century the Banavāsi Twelve Thousand (in the Shimoga District) with other provinces was formally transferred to the Gangas by the Rāshtrakūtas.

Chālukyas of Bādāmi.

The Chālukyas, claiming to be of the Lunar line and former rulers of Ayōdhya, first crossed the Narmada or Nerbudda and appeared in the Dekkan in the person of Jayasimha, who, in the 4th century, defeated and destroyed the Rāshtrakūta or Ratta prince. He was subsequently killed in a contest with the Pallava king, but his immediate successors subdued the whole of the Kuntala country, and by the 5th century had established their capital at Vātāpi, now Bādāmi, in the Bijapur District. In the 6th century, they profess to have subdued the Kadambas and Gangas. The former became their feudatories, but the latter remained independent, though they must have retired from much of the Shimoga District. In the 7th century, the Chālukyas separated into two families, the Eastern Chālukyas fixing their capital at Vēngi, in the Godāvari District, and the Western, Chālukyas continuing to rule from Bādāmi. The Shimoga District was under the latter, forming the Banavāsi Twelve Thousand province, with its seat of government at Belgāmi (Shikarpur taluk). But in the 8th century, the Western Chālukyas were overcome by the Rāshtrakūtas, and did not regain supremacy for two hundred years.

Rāshtrakūtas.

This line of kings exercised a great influence over the Mysore country, especially in the north-west. Their capital was Manyakhēta (Malkhēd in the Nizam's dominions). They at first seized and imprisoned the Ganga king, and appointed their own viceroys to govern his territories. But eventually they reinstated him and entered into alliance with the Gangas. In the 10th century there were intermarriages between the families, and in return for Ganga help in defeating the Chōlas, the Banavāsi Twelve Thousand, and other provinces were again added to the Ganga kingdom by the Rāshtrakūtas.

Humcha.

At the time of the commotions in the 7th century, we find a Jain principality established at Pomburchcha or Hombucha (Humcha, in Nagar taluk), founded by Jinadatta, of the Solar race, and prince of the northern Mathura (on the Jumna, near Agra). This event is assigned to the year 500 of the fifth *Kali-yuga* of the Jains, or 159 B.C. It seems more probable that the dynasty arose after the power of the Kadambas had been circumscribed by their superiors, the Chālukyas. Under the latter, Humcha kings, bearing successively the title of *Sāntana* or *Sāntara Dēva*, can be traced by inscriptions in the 10th and 11th centuries. Jinadatta brought under his sway all the country as far as Kalasa (Kadur District); then descending the Ghats to Sisila or Sisukali, finally established his capital at Karkala (South Kanara), appointing lieutenants at Bārkūr, Bangādi, Mūdu Bidare and Mulki. The territories thus acquired yielded a revenue of 9 lakhs of pagodas above and 9 lakhs below the Ghats. His successors, under the general title of Bhairasu Wodeyar, continued in power down to the 16th century, being subordinate in turn to the Chālukyas, the Hoysalas, and the Vijayanagar kings, until their territories were subdued by the Keladi chiefs. The last of them, it is said, having no son, divided his territories among his seven daughters.

Merti-gudda

Chālukyas of Kalyāna.

In 973, Taila retrieved the fortunes of his dynasty by destroying the Rāshtrakūtas, and restored the Chālukya empire, which became more powerful than under the early kings. The capital was now established at Kalyāna (in the Nizām's Dominions). The Kalyāna dynasty was at the zenith of its glory in the 11th century, under Vikramāditya, who established the Chālukya Vikrama era, used in subsequent inscriptions for nearly 200 years. During this period, the Banavāsī Twelve Thousand was one of the most important provinces of their empire. In 1155, the Chālukya king was dethroned by his general, Bijjala-Dēva, of the Kalachurya line, a family which had been originally subdued

at the same time as the Rāshtrakūtas or Rattas. The Chālukya power thus came to an end. The king retired to Banavāsi, and a feeble remnant of the State appears afterwards to have survived, first at Annigere, in Dharwar, and then in the Konkan, for about a century later. The name then disappears from history.

Kalachuryas.

The Kalachuryas possessed themselves of most of the Chālukya dominions, including the Banavāsi Twelve Thousand, and ruled at Kalyāna for three generations, down to 1182. During the reign of Bijjala-Dēva, before mentioned, it was that the Lingāyet religion which prevails throughout the Kannada and Telugu countries arose, its founder, Basava, being his prime minister, whose sister, famed for her beauty, the king had married. Bijjala's son-in-law Bammarasa was governor of the Banavāsi country in about 1163 A.D. No mention occurs after the 12th century of the Kalachuryas.

Hoysalas.

This brings us to the time when the Hoysalas of Dōrasamudra (Halebīd, Hassan District) had subdued the whole of Mysore. Among the provinces ruled by Vishnuvardhana of that line are included Banavāsi. Vīra-Ballāla, advancing north of the Tungabhadra, came into collision with the Yādavas of Dēvagiri (Daulatābād). Between the forces of these two powers several engagements took place. At one time, in the 12th century, the Hoysalas advanced as far as the Krishna. A century later, the Yādavas appear by inscriptions to have secured the allegiance of the Kadambas and gained possession of the northern parts of the District.

Muhammadan incursions.

The Muhammadans now appear on the scene. Dēvagiri was reduced in 1294 by Ala-ud-Dīn, and twenty years later the Yādava line was extinguished. Dōrasamudra was sacked in 1310 by Kāfūr, and totally destroyed in 1326, which terminated the Hoysala power.

Vijayanagar.

The Vijayanagar empire next arose, the foundation of that city on the Tungabhadra being assigned to the year 1336. Within its dominions were ultimately comprised all the countries south of the Krishna. Towards the close of its ascendancy were established the houses of the *Keladi*, *Ikkēri* or *Bednūr* chiefs in the west, and the *Basvapatna* or *Tarikere* chiefs in the east.

Merti-gudda.

Keladi.

The origin of the former, who were Lingāyets, is as follows. Bhadraiya, a Mālava Gauda of Keladi, is said to have discovered a hidden treasure, which, after sacrificing two of his slaves, he took possession of, and therewith built a fort. He next visited the court of Vijayanagar and obtained from Sadāsiva-Rāya, then ruling, a grant of the government of Barkur, Mangalur and Chandragutti, with the title of Sadasiva-Nāyak. (The Jain account is that the last of the Humcha kings became a Sivabhakta, taking the name of Gante Wodeyar; that he was the progenitor of the Keladi family, and that owing to his change of faith the provincial governors threw off their allegiance). His successor transferred the capital to Ikkēri. Venkatappa-Nāyak threw off dependence on the fallen Vijayanagar sovereign, and in 1639, during the reign of Vīrabhadra-Nāyak, the capital was again removed and established at Bednur. Sivappa-Nāyak was a most able administrator, and conquered as far as Shimoga eastwards, with all Kanara westwards. He succeeded to the government in 1645, and is the most celebrated of the line, not only for the extent of his conquests but for his politic regulations, elsewhere described. We have seen in the history of the Mysore, Hassan and Kadur Districts how he overran the province of Balam; also how he granted protection to Srī-Ranga-Rāya, the fugitive king of Vijayanagar, establishing him in a government at Belur and Sakkarepatna, and even adventuring to besiege Seringapatam in his behalf. Sivappa-Nāyak died in 1660, and the government continued in the same family till 1763, when Bednūr was captured by Haidar Alī, and the District thus

annexed to Mysore. The Rāni Vīrammāji, with her adopted son, fled to Ballālrāyandurga (Kadur District), a strong fortress at the head of the Kudakal pass; but being surrounded by Haidar's troops, she was taken prisoner and sent to Madhugiri (Tumkur District).

The Keladi, Ikkēri or Bednūr State was the most considerable of those that were absorbed into the present Mysore territories by the victories of Haidar Alī, and its conquest was always acknowledged by him to have established his fortune. Some details of its history are therefore here given, largely based on a manuscript account furnished by Mr. F. M. Mascarenhas of Mangalore, who has also written a *History of Canara* and other works relating to that interesting region. "I have consulted," he says, "two Canarese manuscripts, one of which came to me from Bednūr, and another from Kundapur in South Canara."

The following is the list of the chiefs as given by him. It agrees generally with one taken by Mr. Stokes from a *kadata* or black book at Keladi, and appears to be more correct than the one given by Buchanan:—

1.	Chaudappa-Nāyak, son of Hulibailu Basappa.	1499–1513
2.	Sadāsiva-Nāyak, son of 1 ..	.. 1513–1545
3.	Sankanna-Nāyak I, son of 2	.. 1545–1558
4.	Sankanna-Nāyak II, younger brother of 3.	1558–1570
5.	Rāmarāja-Nāyak, son of 3	.. 1570–1582
6.	Venkatappa-Nāyak I, younger brother of 5.	1582–1629
7.	Vīrabhadra-Nāyak, grandson of 6, and son of Bhadrappa Nāyak.	1629–1645
8.	Sivappa-Nāyak, grandson of 4, and son of Siddappa-Nāyak.	1645–1660
9.	Venkatappa-Nāyak II, younger brother of 8.	1660–1661
10.	Bhadrappa-Nāyak, son of 8	.. 1661–1663

11.	Sōmasēkhara-Nāyak I, younger brother of 10.	1663–1671
12.	Channamāji, widow of 11	1671–1697
13.	Basappa-Nāyak I, adopted son of 12	1697–1714
14.	Sōmasēkhara-Nāyak II, son of 13 ..	1714–1739
15.	Basappa-Nāyak II, nephew of 14, and son of Vīrabhadrappa-Nāyak.	1739–1754
16.	Channa-Basappa-Nāyak, adopted son of 15.	1754–1757
17.	Vīrammāji, widow of 15	1757–1763
18.	Sōmasēkhara-Nāyak II, adopted son of 17.	..

The 18 chiefs ruled 265 lunar years, 1 month and 25 days.

Merti-gudda.

A number of inscriptions in the Shimoga District furnish particulars about these chiefs. From *Shimoga* 2, dated in 1641, we learn that Vīrabhadra was of help to Vēnkatapati-Rāya II, to whom he gave asylum when attacked by the Ādilshāh king of Bijapur. There are a number of grants in the name of Channamāji. (*Shikarpur* 213, 82 and 79 and *Shimoga* 17). Channamāji's son Basappa-Nāyak is the donor of the grant mentioned in *Shimoga* 29 dated in 1712. His successor Sōmasēkhara-Nāyak II is the donor of *Shimoga* 128 dated in 1718.

The circumstances under which the family first rose to power are described under Keladi, and the reason of the transfer of their capital to Ikkēri. Sādasiva-Nāyak received that name from Sadāsiva-Rāya of Vijayanagar, in reward for his services against the forces of Ahmednagar, and his success in putting down various rebellious chiefs in Tuluva or South Kanara, which he overran as far as Kasargod, in witness of which a stone pillar was erected by him there. The two Sankanna Nāyaks who followed were sons of different mothers. The elder after a time made over the government to his brother, and set out on a pilgrimage to all the holy places in India, from Rāmēsvara in the extreme south to Kēdārnāth, Nepal and Kashmir in the Himalayas. When

at Delhi, he is said to have defeated in the presence of the court a celebrated prize-fighter, named Ankush Khān, who had affixed a sword to the gate of the city as a challenge to all comers. During his travels, the God Aghōrēsvara appeared to him at Paidana and Vīrabhadra at Avali, in consequence of which, on his return to his country, he set up the latter at Keladi and the former at Ikkēri. According to Buchanan, he did not resume his power, but lived in retirement for the rest of his days. But it would appear that he did take up the government again, and was successful in various contests against the Muhammadans and in Kanara. It was during the reign of Sankanna II that the Vijayanagar empire was overthrown by a confederacy of Muhammadan powers. The Keladi chief seems to have embraced the opportunity to overrun the territories of Baira Dēvi.

But it was Venkatappa-Nāyak who assumed independence, and had to encounter the invasion of the Bijāpur forces under Randulha-Khān, which he succeeded in driving back. During his reign, the dominions of his House were extended north and east to Masur, Shimoga, Kadur, and Bhuvanagiri (Kavaledurga), while on the west and south they were carried to the sea at Honore by the conquest of the queen of Gersoppa—the pepper queen of the Portuguese—a feudatory of Bijapur, and down as far as to the borders of Malabar, his power being so firmly established that he was able to add 50 per cent to the land assessment throughout a great part of Kanara. He came into collision with the Portuguese by espousing the cause of the queen of Olaya against the Bangar Rāja, who was an ally of theirs, and ousting him from his territory. The Portuguese being at the time engaged in expeditions against Persia and Malacca and desiring to gain the alliance of Venkatappa in order to secure the trade in pepper and keep it out of the hands of the English and the Dutch, the viceroy at Goa sent him an embassy in 1623. An Italian nobleman, Pietro della Valle, who had been wandering for some years through Turkey,

Egypt, Arabia and Persia, accompanied the ambassador to Ikkēri, and has left an account of his journey. He mentions the fine wide level road from Sagar to Ikkēri, and the splendid avenue of trees on either side. These are the magnificent *dhupa* trees, of which many may still be seen. He also came upon a woman performing *sati*, whom he endeavoured, without success, to save from the flames. *Māstikals* of the later Vijanayagar period are numerous in Sorab and neighbouring parts, and the rite must have been very prevalent. He afterwards travelled alone through the country, "marching at his 'pleasure'; and as the roads throughout the dominions of Venkatappa were very secure, he descended the Ghats slowly."

Merti-gudda.

Vīrabhadra-Nāyak, by an embassy to the Bijapur Sultan, stopped a formidable invasion by Randulha Khān, assisted by the Rajās of Sunda and Bilgi, and the chiefs of Tarikere and Banavar. He then removed the capital to Bednūr. Sivappa-Nāyak, his general, subsequently subdued Tulava, and Bairasa Wodeyar of Karkala, invading Malayala and entering Coorg.

Sivappa-Nāyak was one of the most distinguished of the line. He greatly enlarged Bednūr, assisting merchants and artisans from all parts to settle there. His expeditions in Mysore extended over Balam to Vastara, Sakkarepatna and Hassan. He introduced the land assessment called *shist*. Father Leonardo Paes, who travelled in Kanara at the time, says that he had collected enormous treasure after his thorough conquest of Kanara; that his possessions extended from the Tudry river to Kasargod or Nilesvar; and that he had a standing army of from forty to fifty thousand men. There were more than 30,000 Christians among his subjects, originally natives of Goa and Salsette. Srī-Ranga-Rāya, the fugitive king of the Vijayanagar dynasty, fled to him for refuge in 1646, and Sivappa-Nāyak not only gave him the government of Belur and Sakkarepatna, but attacked Seringapatam on his behalf, gaining the *sobriquet* "Pinda of Ikkēri, Minda of Mysore." Father Vincent,

a barefoot Carmelite friar, mentions in his travels the wealthy Mussalman merchant Shah Bandari Isak, who was a favourite of the chief, and traded on the western coast and at Bednūr.

There were frequent contests in subsequent reigns between the Mysoreans and the forces of Bednūr; also several invasions by the Bijapur armies. In the time of Bhadrappa-Nāyak, the latter are said to have taken Bednūr and besieged Bhuvanagiri, whither the chief, with his family, had retired; but a peace was eventually concluded. In 1664, Sivāji made a sudden descent on the coast of Kanara, sacked Barcelore or Kundapur, and sailed back to Gokarna, plundering all the adjacent tracts, and levying heavy contributions from the rich mercantile towns, of which the English factory at Karwar paid £112 sterling.

Sōmasēkhara was murdered by his nobles, as stated by Dr. John Fryer of the English Navy, who was then at Karwar, and there were many intrigues regarding the succession, as he had no son. But, according to information given to Buchanan, he went mad, and during the paroxysms of his disease committed great enormities, ripping up pregnant women with his own hands, and for the gratification of his lust seizing every beautiful girl that he met. At length, he was assassinated by a Brāhman named Sōmaya, who, though he had rid them of a monster, was nevertheless put to death by the Sivabhaktas, as they considered that he had brought to an end the principal dynasty that professed their creed. His widow, Channamāji, carried on the government, by "and with the authority," Dr. John Fryer says, "of one Timmanna-Nāyak, who from a toddy-man has, by his cunning polity more than true prowess and valour, raised himself to be General and Protector." The Rāni adopted a son, and Timmanna-Nāyak, who kept them both under restraint, was killed in battle, on which things began to return to the regular current. The Rāni's forces took Basavapatna and other places to the east. She fortified Harikere and named it Channagiri, after herself.

She also gave shelter to Rāma Rāja, the son of Sivāji, when he was in hiding from the Mughals, until he could escape to his own country.

Basappa-Nāyak, her adopted son, next came to the throne. He seems to have been devoted to works of charity. All ascetics, of whatever faith, who came to his dominions in the winter, were provided, it is said, with an umbrella and a blanket. All wayfarers were fed at the *dasoharas*. At nightfall men were sent into the streets with cooked rice for wanderers, and milk for young children. As an atonement for the murder of Sōmasēkhara, he imposed an extra assessment of $\frac{1}{10}$ of an anna, or $\frac{1}{16}$ of the standard rent, to provide funds for erecting *chatras* and feeding pilgrims.

Merti-gudda.

Sōmasēkhara II is said to have attacked Sīra, and taken Ajjampur, Sante Bennur, and other places from the Mughals. Basappa-Nāyak was called *Buddhi*, or the Wise. Jacobus Canter Vissacher, writing of this period, says:—"The Bednore Prince is much more magnificent and powerful than those of Malabar. His kingdom produces many peculiar commodities, such as sandalwood, which is found there in great abundance, as well as rice." He calls Bednore the granary of all southern India. He also writes:—"The city (Bednūr) where the Raja holds his court lies some leagues inland, and is connected with the seaport by a fine road, planted with trees, which the inhabitants are obliged to keep in excellent order. This road is so secure that any stranger might go and sleep there with bags full of money, and nobody would molest or rob him, for if such a thing occurred, the people in the neighbourhood would not only be severely punished, but would be forced to make good the money." It was during this reign, in 1748, that the intrigues of Dupleix released Chanda Sahib from the Mahrattas at Sattara, as a candidate for the Nawabship of the Karnatic, in opposition to Muhammad Alī, the English candidate. Bednūr was then at war with Chitaldrug, and both sought the countenance of Chanda Sahib, who was marching leisurely to the south, awaiting information from

his partisans. He was induced to side with Chitaldrug, but in the decisive battle of Mayakonda on the 24th March 1748, the Chitaldrug forces suffered complete defeat, and their chief, Madikeri-Nāyak, was slain. The son of Chanda Sahib had been killed by his side, and he himself fell into the hands of the enemy, who were taking him in triumph to Bednūr. But informing his Mussalman guards of his prospects, they marched off with him to the French instead, and he eventually took Arcot in 1750. On the other hand, in 1752 the French were forced to surrender at Trichinopoly to Major Lawrence. Chanda Sahib escaped to the Tanjore general under a promise of being conveyed to some French settlement, but was basely stabbed by him, and his head sent to his rival, Muhmamad Alī. The latter gave it to Nanja-Rāja, the Mysore commander, who despatched it to Seringapatam, where it was exposed for three days over one of the gates. To return to Bednūr. In 1751 a treaty was concluded between the Rāja and the chief of the English factory at Tellicherry.

An adopted son succeeded Basappa, but on remonstrating with his adoptive mother on her amours, which had become a public scandal, he was put out of the way by a Jetti dislocating his neck in the bath, and Vīrammāji occupied the throne in her own name, adopting a son as her successor. But her notorious character, and an imposition of 50 per cent additional tax in order to buy off the Mahrattas, who threatened the country, had alienated the people, and Haidar's invasion now followed. The chief of Chitaldrug, whom he had just subdued, introduced to him a pretender, Channa Basappa, professing to be the prince who was thought to have been murdered. Haidar saw the use to be made of him, and invaded Bednūr in January 1763, ostensibly to restore him to the throne, though even the troops nicknamed him the Ghaib, or resurrection Rāja. At Kumsi Haidar found the former prime minister of Bednūr in prison and obtained from him such information that, refusing all the offers of money made by the Rāni to buy him off which

were raised in amount the nearer he approached, he pressed on to Bednūr. Diverting the attention of the garrison by a feigned attack at the barriers, he entered with a column by a secret path revealed to him by the prime minister, and captured the city in March 1763. The Rāni, with her paramour and adopted son, fled to Ballālrāyandurga, leaving orders to set fire to the palace. The inhabitants *en masse* took shelter in the surrounding woods, and the triumphant Haidar, extinguishing the flames and sealing up the houses, acquired a booty estimated at twelve millions sterling. The Rāni, her lover, and her adopted son were all seized by Haidar and transported to the fortress of Madhugiri (Tumkur District), together with even the pretender whose cause he had ostensibly espoused. They were liberated when the Mahrattas took Madhugiri. Vīrammāji died on the way to Poona, and Sōmasēkhara ended his days there unmarried. (See under *Keladi* for further information).

Merti-gudda.

Basavapatna. The founder of the Basavapatna family appears to have been Dhūma Rāja, who, coming from, it is said, Vijayanagar, formed an alliance with a Bednūr family, and established himself at the Dhūmi hill, near Holalkere. His son, Kongana Nāyak, built the fort of Basavatapna, and subdued a territory extending from Harihar and Kumsi to Tarikere and Bagur. Hanumappa-Nāyak, who succeeded, appears to have been confirmed in these possessions by the Vijayanagar sovereign, and to have founded Sante Bennur. The family were driven from their northern possessions by the Bijapur army under Ran-dulha Khān in 1636, and then established themselves at Tarikere (Kadur District).

At the beginning of the 18th century, the north-east of the District was the scene of much contest between the Chitaldrug and Bednūr troops, culminating in 1748 in the decisive battle of Mayakonda, in which, as already described, Madakeri-Nāyak, the Palegar of Chitaldrug, was slain, and Chanda Sahib, the claimant to the Nawabship of Arcot, who had espoused his cause, was captured by the Bednūr

army. The Nawab of Savanur then held it for a short time, until the whole, with Bednūr, was included in Mysore by the conquests of Haidar Alī. His successes in Sunda and Savanur led to an invasion by the Mahrattas in 1765, repeated on several occasions afterwards. From the devastation of Shimoga and the open country in 1791 by the army under Parasurām Bhao, a famine ensued.

In January 1783, when Tīpu Sultān succeeded his father, Mysore being still at war with the English, a force from Bombay, under General Mathews, landed at Kundapur, and carrying by assault the formidable defences of the Hosangadi pass—which bristled with a continuous series of batteries and breast works, headed at the top by the strong fort of Haidarghar, the whole held by about 17,000 men—occupied Bednūr or Haidarghar on the 27th, the governor having fled. But an expedition which began so well was deemed to end in disaster. The English general was deluded into a false security, and instead of making adequate preparations for defence, scattered his force in various detachments over the country. On hearing of this, the Bombay Government superseded him by another officer, but on his way the latter was captured by pirates and killed. Tīpu appeared in April with a large army, recovered Kavaledurga and Haidarghar on one side, and Anantapur on the other, and invested Bednūr. The garrison held out till the 30th, when they were forced by starvation to capitulate, which they did on condition of being sent to the coast. But, in violation of the terms, they were marched off in irons, some to Chitaldrug, but the majority to Seringapatam, where numbers were put to death with the most inhuman cruelties.

After the death of Tīpu Sultān and the restoration of the Hindu government in 1799, parts of the District were ravaged by Dhundia Wahag, a prisoner at Seringapatam, who had obtained release at the time of the capture; but he was speedily put down by Colonel Arthur Wellesley, being killed in a cavalry charge led by that illustrious warrior in person. The tranquility thus restored continued until

1830. But during the greater part of this time the principal authority had been left too much in the hands of one family. At the same time the mode of farming the revenue laid the people under burdens from which there was no redress. Matters grew to such a pitch that in 1830 the *gaudas* and ryots assembled in *kūtas* or indignation meetings at Basvapatna and Honnali. The discontent was fomented by a pretender to the Bednūr throne, named Būdī Basavappa, who formed insurgent bands; and these again were shortly joined by Rangappa-Nāyak, the head of the Tarikere family, and by numbers of Thugs, professional stranglers. The Rāja's troops failed to put down the new open revolt, and he was obliged to seek the aid of a British force. The suppression of the insurrection in 1831 was followed by an inquiry into the causes which had led to it, and as the result of that investigation, the government was placed under British Commissioners. The District has since that time not only enjoyed the blessing of peace, but has advanced in a course of prosperity which has effectually obliterated all traces of the disorders by which it was previously afflicted.

Merti-gudda.

In 1862 the Shimoga District, Kadur and Chitaldrug, were formed into the Nagar Division. In 1879 the Division was abolished. In 1882 Davangere taluk was transferred to this District, but in 1886 reverted to Chitaldrug.

B. ARCHÆOLOGY.

The inscriptions found in this District are collected in *E.C.* VII, *Part* I, *Shimoga District* and *E.C.* VIII, *Part* II, *Shimoga District* and in the *Mysore Archæological Reports.*

Antiquities of Belgāmi.

Mr. Rice describes at length in the above mentioned volumes the antiquities of the District. The most striking examples of architecture in the District are at Belgāmi and Bandalike. Belgāmi was the royal city or capital (*Rājadhāni*) of the Banavāsi Twelve Thousand. It was a place of such antiquity even in the 12th century that it was styled the *Anādi Rājadhāni*, or immemorial capital, and *Pattanangala*

Tavarmmane (the home from which a bride goes forth on becoming a wife), the mother of cities. It contained five *Mathas* and three *Puras*, besides seven *Brahmapuris*. The first were connected with temples to Vishnu, Siva, Brahma Jina and Buddha. The principal temple seems to have been that of Dakshina Kēdārēsvara, to which was attached the Kōdiya-matha. At the head of this were a very learned and distinguished line of high priests, a branch of the Kālāmukhas, forming the Sakti-parishe of the Mūvara-koneya-santati of the Parvvatāvali. The first one named is Kēdārasakti whose disciple was Srīkantha, whose disciple was Sōmēsvara (with dates 1094-1113), who had a younger brother Vidyābharana. Sōmēsvara's disciple was Gautama (dates 1129-1149), whose disciple was Vāmasakti (dates 1156-1193), whose disciple was Jannāsakti. There was also a Vāmasakti, disciple of Srīkantha, in 1215. And there was besides another line from Kēdārasakti, namely, his disciple Rudrābharana, whose disciple was Vālmīki in 1078. This *matha* was not only celebrated for learning, but was a centre for dispensing medicine to all manner of sick persons, and like the mediæval monasteries in Europe, for distribution of food to the destitute and mendicants of all classes and sects. Another principal temple was the Pancha Linga, said to have been founded by the Pāndavas. This had, attached to it, the Kālāmukha Brahmachāri-sthāna, at the head of which, in 1036, was the celebrated Lakulīsvara, founder of the Pāsupata sect, whose system of philosophy is frequently referred to as the Lakula-siddhānta and the Lakulāmanya.

Belgāmi is now an ordinary small village of 1,100 inhabitants. Several of the temples of which it formerly boasted still exist, but mostly in ruins. The Kēdārēsvara is perhaps the best preserved. It is a triple temple, originally of very ornate design in the Chālukyan style. In front of each of the pinnacles is the Hoysala crest, but this must have been added after the Banavāsi country had come into their possession, as the temple is evidently of much older date,

and there is no Hoysala inscription in support of a claim for them as the founders of it. But the erection of the Kēdārēsvara temple at Halebīd was almost certainly suggested by this one, for Abhinava-Kētala-Dēvi, who was associated with Ballāla II in its erection, was, it would seem, connected with the neighbouring city of Bandalike. (See *Shikarpur* 235). The Kēdārēsvara at Belgāmi is situated behind the embankment of the Tāvarekere or lotus tank which is frequently mentioned in the inscriptions. The Kōdiya-matha, as its name indicates, must have been situated near the *Kōdi*, or waste weir. Another temple still standing is the Panchalinga, towards the north, near the Jaddi tank. The sculpture in it must have been very fine, especially the Umāmahēsvara groups. Two *Dvārapālakas* in the Bangalore Museum were brought, Mr. Rice believes, from here. There is a Nīlakantha shrine, the *linga* in which is of green stone. North of this is the Tripurāntaka, a double temple, with rich carving in the doorways and the perforated screen between the two chapels. In the middle of the village is the Sōmēsvara temple, now a large and plain building. The Jain *basti* is represented by a massive seated Jina in the yard of a private house. There is also a colossal fallen statue of Jina to the east of the village. The Bauddhālaya was to the west of the Jiddi tank, where a large mutilated figure of Tāra Bhagavati is still lying. North-west of the village is a small island called Sīta-honda, which contained a temple of Jalasayana and a number of Vishnu shrines. The images in those temples are reported to have been removed to Shimoga.

Merti-gudda.

The most striking object standing in the village is perhaps the Bhērundēsvara pillar, now called the Garuda-kambha. It is a lofty and elegant monolith, with a figure of the Ganda-Bhērunda at the top. (Its dimensions are as follows :—the shaft, to the top of the cornice of the capital, 30 feet 6 inches high ; the Bhērundēsvara at top, about 4 feet high ; the bottom of the pillar is 1 foot 6 inches square to 8 feet from the ground ; above that it is circular, of the same

diameter, with decorative bands. The Bhērunda is a double-headed eagle, with human body). It was erected, according to the inscription on its base (*Shikarpur* 151), by Chāmunda-Rāya in 1047, and probably fixed the length of the *Bhērunda* pole used in measuring land. (See *Shikarpur* 120). Near to it is the Sula Brahma stone, representing a man about to leap from the top of the pillar, supported by celestial nymphs, with another tableau showing him fallen upon the points of a row of stakes. This act of suicide was apparently in fulfilment of a vow. (See *Shikarpur* 152).

Bandalike.

Bandalike or Bandanike, as it is called in the inscriptions, must have been a splendid city in its time, and appears to have been the *Rājadhāni* (royal city or capital) of the Nāgara-khanda Seventy. It is now entirely deserted and overgrown with teak trees. Of the ruined temples there, the Sōmēsvara had an elaborately carved screen on each side of the doorway, extending from the ground to the roof, representing on one side the *Rāmāyana* story and on the other the *Bhārata* story. The former has been much damaged by fire. The Trimūrthi temple must have been a handsome building. It has a fine *Simha-lalāta*, with the regents of the cardinal points, in front of a dome which has tumbled down. In the centre of this carving is an empty niche formerly occupied by some image. There is also a ruined Sahasralinga temple. The Jina *basti* must have been a large and important one. On the pillars are inscriptions engraved in *Bandhas* or wheels, with a key to their interpretation. (See *Shikarpur* 222 to 234, and 228 to 231.) Near the Trimūrti temple is a sculptured stone representing the acts described in *Shikarpur* 249. In the lowest tableau the queen is seen giving away her cloth to her attendants, preparatory to the last farewell. In the middle tableau, on one side are the attendants standing round the cloth, over which is held an umbrella of honour, while on the other side is seated a man in penance, surrounded by others with drawn swords preparing to cut off his head.

Tālgunda temple.

The Pranamēsvara temple at Tālgunda, of which hardly anything remains, is of special interest on account of its antiquity and associations. It professes to have been founded by Brahma, and the fine pillar inscription in front of it says that Sātakarni and other great kings performed worship there which would take us back to the 2nd century. Close by is the Brahma tīrtha, the five *lingas* at which are said to have been set up by the gods Brahma, Indra, Chandra, Yama and Agni. The tank carved with lotus, the construction of which it is the object of the pillar inscription to record, is also still there. Tālgunda moreover was the birth place of the Kadambas.

Merti-gudda.

Jain Basadis at Humcha.

The Jain *Basadis* at Humcha must have been fine buildings, especially the Pancha-basadi, described in *Nagar* 35 and other inscriptions as Urvvi-tilakam, a glory to the world. They are now in ruins. Of other buildings, the Champaka-sadasi *matha* at Anantapur must also probably have been a superior building. There still remain some fine stone elephants, and a splendid tank belonging to it, built round with steps of laterite. The plan of these institutions, of which an instance also occurs in the Basavanabyana at Nagar, is a Linga temple in the middle of a large tank or pond, surrounded by water (like the golden temple of the Sikhs at Amritsar), which is approached by a stone causeway. The best preserved of the old buildings of this part of the State is no doubt the Aghōrēsvara temple at Ikkēri, the second capital of the Keladi kings. It is a stone building of large and well proportioned dimensions, erected after the style of the Dravidian temples of Vijayanagar. The Nandi pavilion in front is a particularly handsome structure. On the floor in front of the shrine in the temple are effigies of three of the Keladi kings, doing obeisance, with the name inscribed above each. One of them, Huchcha (mad Sōma-sēkhara) is represented as manacled and fettered. (See *History* above). The distance between the central pillars was adopted as the standard measure for garden land. A rod

of this length, equal to 18 feet 6 inches, was the space called *Daya* allowed for one tree, and the *Shist* or assessment was fixed on 1,000 such *Daya* at various rates.

Mosque at Sante-Bennur.

At Sante-Bennur is an imposing mosque erected by Randulha Khān on the site of the Ranganātha temple, which was destroyed. The mosque was desecrated in revenge by the ousted chief, and has never been used. The *Honda* or reservoir in front, faced round with flights of steps, had ornamental pavilions at the angles and in the centre. These were improved with elegant additions by the Muhammadans, but are in a ruinous condition. A fountain used to play from the middle one.

Further information regarding the temples, mosques and other antiquities of this District will be found in Vol. II, Chapters V and VI of this work.

SECTION III—ECONOMIC.

General Agricultural Conditions.

The main occupation of the people of the District is agriculture, 68 per cent of the actual workers among the population being dependent on it for their subsistence and only 32 per cent following other vocations, such as industries, trade, public services and the like.

Soil.

The soil in the District is of a varied nature and widely differs from place to place. The kind of crops raised therein depends mostly on the nature of the soil coupled with other conditions. The following is a brief description of the soil in the several taluks of the District.

Shimoga Taluk.—The soil in the taluk may be classed into three broad divisions, *viz.*,—

(1) Black loamy soil which is fit for the cultivation of paddy, sugar-cane, cotton, wheat, Bengal gram and jolam;

(2) Red sandy soil which favours the growth of dry crops, such as ragi, jolam, horse-gram, and ground-nuts. This soil is also suitable for the cocoa-nut cultivation.

(3) Red laterite which is fit for the cultivation of green-gram, black-gram and *til* and for the growth of fruit trees, chiefly mangoes.

Channagiri Taluk.—The black cotton soil to the north-west from the Sulekere northwards is the richest in the District and is best suited for the cultivation of cotton, jolam and ragi. There are also some gardens. Sugar-cane cultivation is abundant along the Sulekere channels.

The sandy soil found in the north-west of the taluk is suitable for the cultivation of ground-nuts.

The southern portion of the taluk consists mostly of stony red soil. The rest of the taluk consists of red and black cotton soil where ragi, jolam, cotton, togari and horse-gram are extensively grown.

Sugar-cane, areca, cocoa-nut and rice do not thrive well in the taluk.

Honnali Taluk.—The soil in the taluk may be classified as—(1) Black cotton; (2) red soil and (3) mixture of red and black and (4) sandy soil.

The black cotton soil is very well suited for growing cotton, wheat, bile jola, mungar jola and pulses. The red soil is quite suited for growing mungar jola, ragi, sawey, doll, etc.

Shikarpur Taluk.—The soils found in the taluk are chiefly reddish-brown containing much sand, except in the low-lying grounds, where they are much duller in colour and more clayey. In the extreme north, however, and on the banks of the Choradi, dark-brown and black soil of a superior description is found on which wet crops are raised. In the east where dry crop cultivation is the most successful, the soil is less sandy and more like loam except in the high-lying wet crop land.

Sorab Taluk.—The soil of this taluk is generally of laterite and as such it does not retain moisture to a considerable time. But as there is abundant rainfall and the surface strata of the land retains so much of the properties as are

conducive to the growth of paddy and other allied crops, paddy is generally grown in this taluk. The vast extent of forest in the vicinity of paddy fields also affords leaf manure to a certain extent. Some dry crops are also raised in *maidan* parts of the taluk. But they are of meagre extent.

Sagar Taluk.—The soil is laterite and reddish throughout, excepting in garden and wet lands, which are situated in low valleys. Here the soil is somewhat soft and sandy. In other parts, it is hard and rocky and does not retain moisture and is not therefore fertile. Dry cultivation is not of much importance. Garden lands are situated in low valleys and are fit for areca, pepper and cardamom cultivation.

Nagar Taluk.—The soil here is of a poor order. It generally presents the appearance of a pulverised laterite mixed with sand. The garden soil, of course, looks superior because of the heavy and regular manuring it receives. Wet lands look just a shade richer than the dry lands.

Tirthahalli Taluk.—The soil of *malnad* is a rich red sedimentary one with forest loam in the jungle and a red laterite soil on the covered hills. The soil in the plains surrounding the hills are generally of a rich sedimentary character, suitable for garden cultivation.

Kumsi Taluk (Sub).—Major portion of the taluk is *malnad* and the soil is fit for the cultivation of paddy, sugar-cane, ragi and horse-gram.

Chief Agricultural Statistics and Principal Crops.

Classification of area.

The following statement shows the classification of the area for the five years, from 1920-21 to 1924-25 :—

Year	Area of the district	Area available for cultivation	Cultivable waste not in occupancy	Cultivable area under occupancy	Current fallows	Net area cropped
1920–21	25,01,367	8,81,501	1,27,457	7,54,044	2,03,004	5,51,045
1921–22	25,01,401	8,76,931	1,26,866	7,50,065	1,93,438	5,56,627
1922–23	25,04,207	9,03,788	1,21,298	7,82,490	2,25,344	5,56,946
1923–24	25,04,207	9,01,231	1,16,382	7,84,849	2,34,513	5,50,336
1924–25	25,04,909	8,78,783	1,14,944	7,66,839	1,91,784	5,75,055

Area of different crops.

Area of different crops raised in the district during the five years 1920-21 to 1924-25 is shown in the following statement :—

Year	Food Grains	Oil seeds	Condiments and spices	Sugarcane
1	2	3	4	5
1920–21	490,252	19,789	7,129	7,623
1921–22	502,142	14,665	10,906	5,924
1922–23	499,361	16,025	8,796	8,755
1923–24	488,687	17,043	9,932	7,072
1924–25	476,771	23,339	12,395	8,060

Year	Fibres	Drugs and Narcotics	Fodder crops	Miscellaneous crops
	6	7	8	9
1920–21	10,523	657	614	12,002
1921–22	6,204	2,360	1,570	999
1922–23	9,241	635	566	12,673
1923–24	11,512	550	1,022	13,178
1924–25	14,223	1,886	..	23,838

Number and extent of holdings.

The following table shows the number and extent of different holdings under cultivation in the district during 1920-21 to 1924-25 :—

Year	Holdings not exceeding an acre in extent		Exceeding one acre and not exceeding five acres		Exceeding five but not exceeding ten	
	No.	Extent	No.	Extent	No.	Extent
1	2	3	4	5	6	7
1920–21 ..	4,319	5,232	30,037	101,411	27,947	219,207
1921–22 ..	4,221	3,241	30,283	107,988	27,817	218,646
1922–23 ..	8,904	22,101	28,558	101,423	27,175	259,190
1923–24 ..	4,264	3,999	30,471	116,244	27,986	230,150
1924–25 ..	4,552	4,294	30,571	117,529	28,327	227,525

Year	Exceeding 10 but not exceeding 50		Exceeding 50 but not exceeding 100		Exceeding 100 but not exceeding 500		Above 500 acres	
	No.	Extent	No.	Extent	No.	Extent	No.	Extent
	8	9	10	11	12	13	14	15
1920–21	8,920	1,95,702	5,645	1,23,916	601	87,991	29	20,570
1921–22	8,884	2,10,212	5,651	1,21,407	599	89,948	28	20,839
1922–23	7,354	1,64,983	5,194	1,27,745	423	71,455	25	18,370
1923–24	9,123	1,95,971	5,740	1,17,373	622	89,870	33	24,438
1924–25	9,240	1,95,795	5,754	1,16,565	623	87,761	33	24,438

Holders according to revenue paid.

The following statement shows the number of holders classified according to the amount of revenue paid during the years 1920-21 to 1924-25 :—

Year	Holders paying assessment or jodi of Rs. 5 and under		Holders paying assessment exceeding Rs. 5 but not Rs. 25.	
	No.	Amount paid	No.	Amount paid
1	2	3	4	5
1920–21	1,04,931	3,25,516	49,674	5,43,339
1921–22	25,179	1,57,313	32,613	4,61,267
1922–23	25,455	1,45,330	33,003	4,64,267
1923–24	20,457	65,416	38,020	4,80,896
1924–25	20,722	67,010	38,331	4,84,935

Year	Holders paying Rs. 25 but not exceeding Rs. 100		Holders paying Rs. 100 but not exceeding Rs. 500		Holders paying above Rs. 500	
	No.	Amount paid	No.	Amount paid	No.	Amount paid
	6	7	8	9	10	11
1920–21 ..	8,952	2,54,092	460	1,05,283	11	9,438
1921–22 ..	17,410	5,08,657	1,211	2,11,474	70	1,13,895
1922–23 ..	17,863	5,04,052	1,271	3,00,547	41	26,210
1923–24 ..	18,279	5,57,559	1,406	2,18,283	77	1,02,245
1924–25 ..	18,493	5,62,589	1,449	2,18,392	79	1,06,854

Agricultural Loans.

Kinds of loan issued.

The following statement shows the allotments sanctioned and the amounts actually advanced on account of Takavi and other loans during the years 1922-23 to 1924-25.

Year	Amount allotted	Takavi		Land Improvement		Irrigation Wells	
		Amount sanctioned	Amount disbursed	Amount sanctioned	Amount disbursed	Amount sanctioned	Amount disbursed
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1922–23.. ..	6,000	1,000	1,000	850	1,100	..	..
1923–24.. ..	16,000	9,225	8,725	1,550	1,025	4,810	4,810
1924–25.. ..	21,500	1,500	1,500	5,125	3,950	..	..

Irrigation.

Tanks.

There are 7,797 tanks in the district of which 566 are major tanks with a revenue of more than Rs. 300 under them and the rest are minor ones. Of these, the numbers of major and minor tanks which have been restored and brought up to the standard amount to 191 and 217 respectively.

The following statement shows the number of tanks in each taluk classified according to the revenue of the lands under them :—

Name of Taluk	Number of tanks with a revenue of					Total
	Less than Rs. 300	Between Rs. 300 and Rs. 500	Between Rs. 500 and Rs. 1,000	Between Rs. 1,000 and Rs. 3,000	Above Rs. 5,000	
1. Shimoga ..	671	50	18	3	..	742
2. Channagiri ..	165	13	8	..	1	187
3. Honnali ..	88	51	1	..	..	140
4. Shikarpur ..	1,225	73	55	14	..	1,367
5. Sorab ..	1,125	81	67	17	..	1,290
6. Sagar ..	862	33	20	1	..	916
7. Nagar ..	1,191	12	1	..	..	1,204
8. Tirthahalli ..	1,194	50	..	..	..	1,244
9. Kumsi sub-taluk.	245	22	11	2	..	280

There are about 74 miles of channels in the district irrigating an area of 9,222 acres. The more important of them, as per details, are given below :— Irrigation Channels.

Name of channel	Length of channel	Taluk commanded	Area irrigated in acres	Assessment
	M. F. Y.			Rs.
Sulekere ..	22-1-22	Channagiri ..	4,116	19,170
Sogil ..	5-0-0	Honnali ..	1,688	4,361
Salur ..	13-7-10	Shikarpur ..	1,215	5,799

The subjoined statement gives the irrigated area under each of the various sources of irrigation in the district during 1922-23 :— Area irrigated under each source.

Name of Taluk	Area irrigated—in acres				Total irrigated area in acres
	Channels	Tanks	Wells	Other sources	
Shimoga ..	425	33,281	..	..	33,706
Channagiri ..	3,590	4,777	1,624	122,505	138,576
Honnali ..	1,238	956	255	100,230	102,679
Shikarpur ..	1,367	37,520	22	236	39,132
Sorab ..	..	41,546	..	14,688	56,234
Sagar ..	..	11,591	..	24,656	36,247
Nagar ..	..	14,210	..	19,907	34,117
Tirthahalli ..	..	11,135	..	28,294	39,429
Total..	6,620	155,025	1,879	316,596	480,120

The large area shown as irrigated from other sources is due to the wet and garden lands in the *malnad* taluks being mostly dependent on rain for their water-supply.

Tank Panchayets.

The particulars of tanks in respect of which tank panchayets have been constituted under the Tank Panchayet Regulation are given below :—

Sl. No.	Name of taluk	Name of tank
1	Shimoga	Nidige tank.
2	Kumsi (Sub-Taluk)	Mandarghatta tank.
3	Channagiri	Nallur tank.
4	Shikarpur	Gama tank.
5	Sorab	Mavalli tank.
6	Do	Andige tank.

FORESTS.

Besides sandalwood which grows almost all over the district, the forests yield an abundant supply of all kinds of timber, the more important of which are teak, blackwood, honne, matti, bilvara, bhogi, jambe, dindiga, hunal and nandi.

MINES AND QUARRIES.

See under Geology.

ARTS AND MANUFACTURES.

Chief industries.

The chief industries of the district are the manufacture of tiles, bangles and country carts, extraction of cinnamon oil, manufacture of coarse cotton cloths and towels, iron articles, brass and copper vessels and jaggory, carpentry, smithy and pottery. The different kinds of oil made in the district are generally gingelly, castor, ramtil, cocoanut, linseed, safflower and pundi.

Arts.

The district is noted for its beautiful carving in sandal-wood and ivory. This industry is carried on in the Sagar and Sorab Taluks by a class of people known as "Gudigars." Sorab is the principal seat of this industry.

Industries carried on in the several taluks.

A short description of the industries in each taluk in the district is given below :—

Shimoga Taluk.—Manufacture of coarse cloths, cabinet making, cart making and pottery are the chief industries in the taluk.

Channagiri Taluk.—Manufacture of coarse blankets and cloths and pottery are carried on in the taluk. As teak-wood is easily available in the taluk, manufacture of country carts is carried on on a pretty large scale by about 28 firms. There is a glass bangle factory at Nallur, a populous village in the taluk.

Honnali Taluk.—Pottery and manufacture of coarse blankets and cloths are carried on on a small scale in the taluk.

Shikarpur Taluk.—A class of Muhammadans known as 'Sikligars' make various sorts of knives, sickles and agricultural implements. There are also hand looms in some of the villages where coarse *panches* and towels are made. Carpentry is also carried on to some extent.

Sagar Taluk.—Carpentry, smithy and sandal-wood carving are carried on to some extent. Tiles are manufactured at the Varada Tile Works. Rattan baskets, boxes, etc., are prepared on a small scale by the Mahratta Kunbis who have settled down in some parts.

Nagar Taluk.—Making of rattan boxes and baskets by the Kunbis and extraction of cinnamon oil are the only industries in the taluk.

Kumsi Sub-Taluk.—Manganese mining forms the chief industry. This is worked by the Workington Iron and Steel Company. The Forest Department have established a saw mill at a short distance from Kumsi. Manufacture of country carts and of iron pans for boiling sugar-cane juice is carried on in some parts on a pretty large scale.

The following is a list of large industrial establishments in the district :—

Name of Establishment	Class or description of Industry	Average number of persons employed daily	Whether worked by Mechanical Power or Hand Power
Shimoga.			
1. M. A. T. Z. Co.'s Rice Mill	Rice Milling ..	30	Mechanical Power.
2. M. A. E. & Co.'s Rice Mill	Do ..	25	do
3. Government Saw Mills ..	Sawing ..	30	do*
Sagar.			
4. Varada Tile Works ..	Manufacture of Tiles	30	do
5. Maharaja Tile Works ..	Do ..	30	do
6. Gudigar Co-operative Society.	Sandalwood carving	25	Hand Power.
Tirthahalli.			
7. Tirthahalli Tile and Sanitary Works.	Manufacture of Tiles	30	Mechanical Power.
Bhadrāvathi.			
8. The Mysore Distillation and Iron Works.	Iron Melting ..	250	do

* Owned by Government.

EXPORTS AND IMPORTS.

The following statement furnishes particulars regarding the exports and imports of the chief articles in the district. The figures are only approximate :—

(*a*) EXPORTS.

No.	Article	Chief place of Export	Approximate quantity	Value
			Tons.	Rs.
1	Ragi ..	Vellore ..	7,402	905,000
2	Paddy ..	Vaniambadi ..	47,010	36,68,418
3	Javari (Cholam) ..	Chitaldrug ..	1,178	1,16,371
4	Horse-gram ..	Chikmagalur ..	2,676	3,21,901
5	Bengal-gram ..	Chitaldrug ..	416	54,737
6	Tuvar (Togari) ..	Vellore ..	56	6,093
7	Ballar (Avare) ..	Davangere ..	27	2,364
8	Black-gram ..	.... ..	9	784
9	Sesamum (superior)	Bombay, Vellore and Salem.	157	20,682

(*a*) EXPORTS—*concld.*

No.	Article	Chief place of Export	Approximate quantity	Value
			Tons.	Rs.
10	Sesamum (inferior)	Davangere ..	163	16,369
11	Tamarind ..	East and West coasts.	42	3,319
12	Cardamom ..	Bombay ..	4	12,725
13	Chillies ..	West Coast ..	40	13,175
14	Pepper ..	Bangalore ..	7	3,347
15	Rice (raw) ..	Dharwar ..	1,039	1,23,599
16	Rice (boiled) ..	Vaniambadi ..	143	14,674
17	Tuvar (Dhal) ..	Dharwar ..	74	6,129
18	Ballar (Avare Dhal)	Dharwar ..	26	3,208
19	Jaggory ..	Do ..	5,666	5,26,256
20	Ghee ..	Bangalore ..	39	22,048
21	Areca-nut	Bellary ..	5,099	23,74,321
22	Cotton (cleaned) ..	Byadgi ..	201	2,30,652
23	Hides ..	Madras ..	No. 65,192	3,19,097
24	Manganese Ore ..	.... ..	105,772	2,15,952

(*b*) IMPORTS.

1	Ragi ..	Davangere ..	4,101	4,11,062
2	Wheat ..	Dharwar ..	624	94,334
3	Javari (cholam) ..	Do ..	354	38,556
4	Horse-gram ..	Do ..	602	66,416
5	Bengal-gram ..	Dharwar and Bombay.	141	18,503
6	Green-gram ..	Davangere ..	65	5,414
7	Tovar (Togari) ..	Davangere and Byadgi.	125	12,476
8	Balar (Avare) ..	Bangalore ..	20	1,775
9	Black-gram ..	Do ..	34	2,856
10	Poppy seeds ..	Do ..	7	2,404
11	Castor oil seeds ..	Bangalore and Davangere.	32	15,034
12	Coffee ..	Chikmagalur ..	21	14,862
13	Chillies ..	Banavar ..	58	12,696
14	Tobacco ..	Bettadpur ..	55	56,573
15	Cocoa-nuts (fresh)..	Tiptur and West Coast.	No. 683,161	41,349
16	Cocoa-nuts (dry) ..	Tiptur and West Coasts.	Tons. 44	21,468
17	Gold ..	Bombay ..	lbs. 21	21,000
18	Silver ..	Do ..	,, 84	2,538
19	Iron ..	Madras ..	Tons 317	75,784
20	Tuvar (Dhal) ..	Tirupattur ..	765	62,432

(*b*) Imports—*concld.*

No.	Article	Chief place of Import	Approximate quantity	Value
			Tons.	Rs.
21	Ballar (avare dhal)	Tarikere ..	603	78,899
22	Salt (sea) ..	Bombay ..	3,893	2,95,876
23	Jaggory ..	Bangalore ..	620	49,862
24	Sugar (white) ..	Bombay ..	589	1,17,460
25	Sugar (brown) ..	Bangalore ..	42	3,624
26	Ghee ..	Dharwar ..	80	63,984
27	Cocoanut oil ..	West Coast ..	285	1,26,280
28	Gingelly oil (superior).	Bellary ..	41	17,109
29	Gingelly oil (inferior).	Hubli ..	129	45,519
30	Castor oil ..	Bellary ..	256	63,890
31	Areca-nut ..	Birur ..	31	15,758
32	Cotton (cleaned) ..	Hubli ..	178	57,401
33	Cotton (thread) ..	Bombay ..	65	35,399
34	Piece goods ..	Do ..	No. 24,618	1,23,206
35	Coarse cloth ..	Bellary ..	,, 28,675	90,239
36	Silk cloth ..	Benares ..	,, 6,752 Tons.	1,71,347
37	Sugar Candy ..	Bombay ..	25	24,746

Marts.

A good deal of the internal trade of the District is carried on in the weekly and other periodical markets and *santes* which are held in almost every important place in the District as also in the annual *jātras* and fairs held at some of the chief centres.

The following are the largest weekly fairs held in the District :—

Place	Taluk	Day	Number of visitors
Shimoga ..	Shimoga ..	Tuesday ..	1,500
Benkipur ..	Do ..	Monday ..	1,000
Hole-Honnur ..	Do ..	Saturday ..	1,000
Anaveri ..	Do ..	Thursday ..	1,000
Ayanur ..	Do ..	Sunday ..	1,000
Nyamti ..	Honnali ..	Friday ..	1,000
Siralkoppa ..	Shikarpur ..	Sunday ..	3,000
Shikarpur ..	Do ..	Saturday ..	1,500
Sagar ..	Sagar ..	Thursday ..	2,000

Means of Communication.

Railways.

The concluding portion of the line from Birur (Kadur District) to Shimoga lies within the District for a distance of 15 miles and contains stations at Masarhalli, Bhadrāvati, Bidare and Shimoga. This is the only line open for passenger traffic in this District. There are also portions of the Bhadrāvati-Agasanahadlu and Bhadrāvati-Kemmangundi tramways in this District used for the carriage of fuel and ore to the Iron Works at Bhadrāvati. A further extension of the metre guage line from Shimoga to Arasalu was put in hand in 1919 and was stopped in 1921 due to financial stringencies. There is, however, a prospect of resuming construction of this line in the near future.

Roads.

The length of State Fund Roads in the District is 297¾ miles, maintained at an annual cost of Rs. 55,227. District Roads cover a distance of 519 miles and cost Rs. 50,740 for upkeep. Details of each class of roads are subjoined.

Names of Roads	Length in miles	Rate	Amount
		Rs.	Rs.
State Fund Roads.			
Main.			
7. Bangalore-Honnawar Road ..	52 20	250 350	20,000
Branches.			
28. Tarikere-Mangalore Road *via* Agumbeghat.	7	225	1,575
30. Shimoga-Harihar Road ..	31	100	3,100
31. Shimoga-Mangalore Road ..	12 46½	300 250	15,225
32. Shimoga-Hyderghat Road ..	52	200	10,400
33. Avinahalli-Karur Road ..	43¼	70	3,027
34. Talguppa-Aralgode Road ..	26	50	1,300
35. Aralgode-Henneghat Road ..	6	50	300
36. Gersoppa Falls Road ..	2	150	300
Total ..	297¾	..	55,227

District Fund Roads.

District Fund Branches	Length in miles	Rate	Amount
		Rs.	Rs.
District Fund Roads.			
17. *Bangalore-Dharwar Road via Chitaldrug.*			
1. Chitaldrug-Benkipur Road or Bhadrāvati Road.	30	150	4,500
2. Channagiri-Malebennur Road ..	27	80	2,160
3. Hosur-Hadadi Road ..	8	30	400
4. Erankanave-Basavankanave Road.	3	50	150
5. Sulkere-Sasalu Railway Feeder Road.	13	70	910
6. Basavapatna-Honnali Road ..	12	70	840
Bangalore-Honnawar Road.			
7. Benkipur or Bhadrāvati-Umblebyle Road.	12	150	1,800
8. Shimoga-Narasimharājpur Road	13	150	1,950
9. Shimoga-Holehonnur Road ..	12	60	720
10. Pillangere Temple Road ..	2	50	100
11. Shimoga-Kudli Road ..	4	50	200
12. Shimoga-Sorab-Sirsi Road ..	66	150	9,900
13. Shikarpur-Masur Road ..	9	50	450
14. Sorab-Anavatti or Anavatti Jade Road.	10	50	500
15. Anavatti-Mudi Road ..	4	50	200
16. Ayanur-Honnali Road ..	21	150	3,150
17. Kumsi-Haranahalli Road ..	4	100	400
18. Anantapur-Kallurkatte Road ..	16	50	800
19. Anantapur-Tirthahalli Road ..	33	70	2,310
20. Anantapur-Shikarpur Road ..	9	70	630
21. Sagar-Bennehatti-Kollurghat ..	15	80	2,250
	7	150	
22. Gadikoppa-Kallurkatte Road ..	10	50	500
23. Sagar-Shiralkoppa Road ..	22	150	3,300
24. Ulvi-Sorab Road	8	150	2,000
	10	80	
25. Shiralkoppa-Hirekerur Road ..	9	150	1,350
26. Shiravant-Kanlay Road ..	2	25	50
27. Jog-Aralgode Road ..	5	50	250
28. Talguppa-Jog *via* Kamtegatta	8	50	400
29. Shiralkoppa-Hangal Road ..	21	100	2,100
30. Sorab-Siddapur Road ..	10	50	500
28. *Tarikere-Mangalore Road via Agumbeghat.*			
31. Koppa-Tirthahalli Road ..	10	80	800
30. *Shimoga-Harihar Road.*			
32. Honnali-Shikarpur Road ..	23	100	2,300
33. Honnali-Tumbinkatte ..	6	50	300

District Fund Roads—*concld.*

District Fund Branches	Length in miles	Rate	Amount
		Rs.	Rs.
31. *Shimoga-Mangalore Road.*			
34. Malur-Mahishi Road ..	4	40	160
35. Tirthahalli-Hulical Road ..	17	70	1,190
32. *Shimoga-Hyderghat Road.*			
36. Kalurkatte-Kollurghat Road ..	11	50	550
37. Laxmipur-Mavinkere Road ..	11	50	550
38. Nagar-Kodachādri Road ..	2	60	120
Total ..	519	..	50,740

The following is a list of Travellers' Bungalows in the District :— Travellers' Bungalows.

Taluk	I Class	II Class	III Class
Shimoga ..	(1) Shimoga	(1) Benkipur ..	(1) Holalur.
			(2) Sakrebyle.
			(3) Umblebyle.
Kumsi Sub-Taluk.	..	(2) Kumsi ..	
Channagiri ..	..	(3) Channagri ..	(4) Sulekere.
Honnali ..	..	(4) Honnali ..	(5) Sowlanga.
Shikarpur ..	..	(5) Shikarpur ..	(6) Siralkoppa.
			(7) Harokoppa.
Sorab ..	..	(6) Sorab ..	(8) Ulvi.
			(9) Anvatti.
Sagar ..	(2) Jog (Gersoppa Falls).	(7) Sagar ..	..
		(8) Anantapur ..	..
		(9) Talaguppa ..	..
Nagar ..	..	(10) Kallurkatte ..	(10) Benavally.
			(11) Kodachādri.
			(12) Nagar.
Tirthahalli ..	..	(11) Tirthahalli ..	(13) Megarvalli.
		(12) Mandagadde .	(14) Humchadakatte.
		(13) Agumbi ..	(15) Malur.

FAMINE.

As the district, which is mostly *malnad*, gets the full benefit of the south-west monsoon, it is not susceptible to the frequent vicissitudes of seasons as the *maidan* districts

of the State. Famine is therefore of rare occurrence in the district—particularly in the *malnad* and *semi-malnad* taluks. For this reason, the provisions of the Famine Code relating to the preparation of the programme of famine works are not made applicable in respect of the *malnad* taluks of the district.

EDUCATION.

Number of schools and scholars.

There were 1,057 schools during 1924-25 with a strength of 31,721 pupils. The schools are classified thus—2 High Schools for boys (1 English and 1 Kannada), 70 Middle Schools, 947 Primary Schools, 6 Special Schools and 32 Village Indigenous Schools both for boys and girls. The number of girls is distributed among the several grades of institutions as follows:—111 girls were in Middle Schools, 4,968 in Primary Schools and 44 in Village Indigenous Schools. The average number of square miles, number of villages and number of persons served by each school in the district was respectively 3·8, 1·6 and 466. The following statement shows the several grades of schools together with their strength:—

Area	4,030 Sq. Miles		
Inhabited villages ..	1,736		
Population 4,92,560	(Males .. 257,150)		
	(Females .. 235,410)		
	No.	Boys	Girls
High Schools	2	438	..
Middle Schools	70	2,487	111
Primary Schools	947	23,058	4,968
Special Schools	6	168	..
Village Indigenous Schools ..	32	447	44
Total ..	1,057	26,598	5,123
Total ..		31,721	

Inspecting Officers.

Besides the Inspectors of Primary and Secondary Education and of Science, 4 Education Inspectresses, the Assistant Inspectress of Urdu Girls' Schools and the Assistant Inspector

of Sanskrit Education who had their Head-quarters at Bangalore and visited the district for the inspection of the schools under their respective charges, there were one District Inspector, six Assistant Inspectors and one Assistant Inspectress entrusted with the inspection of the schools in the district, who had their head-quarters in the Shimoga District. The statement given below shows the grades and numbers of the several Inspecting Officers in the district.

Designation of the Inspecting Officer	Territorial jurisdiction	Head-quarter	Kinds of schools under direct control
District Inspector, Shimoga.	Revenue District of Shimoga	Shimoga ..	All Middle and Incomplete Middle Schools.
Assistant Inspector, Shimoga.	Shimoga and Kumsi.	Shimoga ..	Primary School
Assistant Inspector, Channagiri.	Channagiri ..	Channagiri	do
Assistant Inspector, Shikarpur.	Shikarpur and Honnali.	Shikarpur	do
Assistant Inspector, Sagar.	Sagar and Sorab.	Sagar ..	do
Assistant Inspector, Tirthahalli.	Tirthahalli and Nagar.	Tirthahalli	do
Assistant Inspector of Urdu Primary Schools.	Shimoga, Kadur and Chitaldrug.	Shimoga ..	Urdu Primary Schools.
Assistant Inspectress of Kannada Primary Schools for girls.	Shimoga and Chitaldrug.	Shimoga ..	Kannada Primary Schools for girls.

VACCINATION.

The establishment for the district during 1925 consisted of one Deputy Inspector and 22 Vaccinators under him including one Reserve Vaccinator. The following table shows

the total number of children vaccinated during the years 1921 to 1925 :—

Year	Number of children vaccinated		
	Males	Females	Total
1921–22	8,617	6,133	14,750
1922–23	5,468	4,778	10,246
1923–24	4,352	8,704	13,056
1924–25	4,983	7,498	12,481

The average annual number of deaths from small-pox during the previous years was 429 which works out at 0·88 per 1,000 of population.

SECTION IV.—ADMINISTRATION.

Divisions.

The District is divided into 3 sub-divisions and 9 taluks. The following table shows the names of Sub-divisions, Taluks, etc. :—

Name of Sub-Division	Name of Taluk	Number of Hoblis	Number of villages		Population in 1921	Population for square mile
			Government	Inam		
1. Shimoga ..	Shimoga ..	4	261	45	74,369	144
2. Tirthahalli	Channagiri ..	4	246	1	76,552	164
	Honnali ..	3	159	9	64,125	194
	Tirthahalli ..	5	246	1	56,574	119
	Kumsi (sub-taluk).	2	90	3	16,786	100
3. Sagar ..	Sagar ..	6	246	..	51,550	77
	Sorab ..	6	307	5	58,901	133
	Shikarpur ..	5	192	8	55,523	130
	Nagar ..	5	205	1	38,180	72
	Total ..	40	1,952	73	4,92,560	122

JUDICIAL.

Civil Courts.

There are two Munsiff's Courts, one at Shimoga and another at Sagar, besides one Sub-Court and one District and Sessions Court at Shimoga, the last exercising jurisdiction over the three districts of Shimoga, Kadur and Chitaldrug. There are 13 Village Munsiff's Courts and they are situated in the following stations :—

No.	Name of the Taluk	Name of the Court
1	Shimoga	Holehonnur.
		Bhadrāvati.
2	Honnali	Nyamti.
3	Channagiri	Channagiri.
		Santhebennur.
		Nellur.
4	Shikarpur	Shikarpur.
5	Nagar	Humcha.
		Nagar.
		Kallurkatte.
6	Sorab	Anavatti.
7	Tirthahalli	Tirthahalli.
8	Kumsi sub-taluk	Kumsi.

Criminal Courts including Bench Courts.

Consequent on the introduction of the scheme of separation of Judicial and Executive functions into this District, there is one Special First Grade Magistrate's Court at Shimoga and two Second Grade Magistrate's Courts at Shimoga and Sagar, respectively. The following is a list of Criminal Courts in the District :—

1. District Magistrate's Court, Shimoga.
2. Special I Grade Magistrate's Court, Shimoga.
3. Special II Grade Magistrate's Court, Shimoga.
4. Special II Grade Magistrate's Court, Sagar.
5. Bench Court at Shimoga.
6. Bench Court at Channagiri.
7. Bench Court at Honnali.
8. Bench Court at Shikarpur.
9. Bench Court at Sorab.
10. Bench Court at Nagar.
11. Bench Court at Kumsi.

12. The Sub-Division Officers of Sagar Sub-Division, Tirthahalli, the Treasury Assistant Commissioner in charge of Shimoga Taluk are *Ex-officio* I Class Magistrates exercising criminal powers under the preventive sections of the Criminal Procedure Code. So also, all Amildars and the Deputy Amildar of Kumsi are *Ex-officio* II Class Magistrates.

Land Revenue.

The following statement shows the demand, collection and balance of Land Revenue for the five years ending 1922-23 :—

Year	Total demand	Remissions	Net recoverable demand	Actual collections	Balance	Percentage of collections
1918–19	15,44,889	66,883	14,78,006	10,71,347	4,06,659	72·4
1919–20	18,59,497	40,898	18,18,599	16,46,317	1,72,282	91·4
1920–21	16,18,428	11,016	16,07,412	13,88,630	2,18,782	88·9
1921–22	16,55,881	13,464	16,42,417	15,20,637	1,21,780	94·6
1922–23	15,73,131	20,251	15,52,880	14,44,824	1,08,056	93·9

Miscellaneous Revenue.

The following are the statistics for the two years, 1921-22 and 1922-23 :—

Year	Total Demand	Collections	Balance
1921–22	44,233	34,887	8,513
1922–23	47,423	41,108	5,102

Local Boards and Municipalities.

Local Boards.

Besides the District Board there are nine Taluk Boards and 100 Village Panchayets in the District. The following statement shows the constitution of the District and Taluk Boards in the District :—

Name of Board	Ex-officio	Elected Non-officials	Nominated	Total	Date of constitution
District Board, Shimoga ..	7	24	5	36	2-1-1923
Shimoga Taluk Board ..	4	7	6	17	1-10-1922
Channagiri Taluk Board ..	3	9	4	16	16-11-1922
Honnali Taluk Board ..	5	8	4	17	28-5-1922
Shikarpur Taluk Board ..	3	9	4	16	1-9-1922
Sorab Taluk Board ..	3	7	5	15	16-11-1922
Sagar Taluk Board ..	4	7	4	15	1-10-1922
Nagar Taluk Board ..	3	8	5	16	22-7-1922
Tirthahalli Taluk Board ..	3	6	5	14	15-11-1922
Kumsi Taluk Board ..	3	8	5	16	1-9-1922

——	Vice-Presidents		Presidents	
	Official	Non-official	Official	Non-official
District Board ..	..	1	1	..
Taluk Boards ..	..	9	9	..

The following table shows the receipts and expenditure of the District Board during the years 1920-21 and 1921-22:—

Receipts

Heads	1920-21	1921-22
1	2	3
Local Cess	86,055	92,319
House Tax	20,093	15,581
Tolls and ferries	4,008	4,827
Fees and fines	21,660	19,997
Contributions, etc.	130	3,187
Railway Cess	29,234	27,941
Public Debt	2,898	2,542
Total	1,64,078	1,66,394

Expenditure

Heads	1920-21	1921-22	
	4	5	6
Public Works by P. W. D. ..	74,426	75,810	
Do Civil ..	7,043	1,925	
Administration and collection (including District funds, Taluk funds and Village funds).	13,269	8,462	Under the District Funds only
Public Health	47,275	25,524	
Miscellaneous	37,288	34,653	
District Board Railway Construction charges.	31,939	15,491	
Public Debt	10,199	6,111	
Total ..	2,21,439	1,67,976	

The following table furnishes particulars about the constitution of the Municipalities in the District during 1923-24— Municipalities.

Name of Municipality	Date of constitution	Area in square miles	Number of members on the last day of the year				Sanctioned strength of members
			Ex-officio	Non-officials nominated	Elected	Total	
1	2	3	4	5	6	7	8
1. Shimoga ..	1-7-1923	2.88	3	7	10	20	20
2. Bhadrāvati	1-3-1922	0.08	3	3	3	9	9
3. Channagiri..	1-7-1918	0.97	4	4	4	12	12
4. Honnali ..	1-7-1918	0.24	4	4	4	12	12
5. Nyamti ..	1-7-1918	0.10	3	5	4	12	12
6. Shikarpur	1-2-1924	0.37	4	6	10	20	20
7. Shiralkoppa	1-7-1918	0.17	3	5	4	12	12
8. Sorab ..	1-7-1919	0.15	4	4	4	12	12
9. Sagar ..	1-7-1923	0.82	4	4	4	12	12
10. Kallurkatte	1-7-1921	0.28	3	3	3	9	9
11. Tirthahalli	1-7-1918	1.26	4	4	4	12	12
12. Kumsi ..	1-7-1918	1·7	3	3	3	9	9

Name of Municipality	Number of meetings held in 1923-24				Number of attendance of each meeting		
	Ordinary	Adjourned	Special or Extraordinary	Total	Officials	Non-officials	Total
	9	10	11	12	13	14	15
1. Shimoga ..	12	7	2	21	1·71	7·05	8·76
2. Bhadrāvati ..	12	..	2	14	5·0	2·0	7·0
3. Channagiri ..	11	..	3	14	3·0	4·0	7·0
4. Honnali ..	10	..	3	13	2·0	5·0	7·0
5. Nyamti ..	7	5	1	13	1·0	4·0	5·0
6. Shikarpur ..	9	1	5	15	2·6	10·2	12·8
7. Shiralkoppa ..	8	..	1	9	2·1	5·6	7·7
8. Sorab ..	10	..	1	11	2·0	5·0	7·0
9. Sagar ..	12	2	2	16	2·4	9·84	11·88
10. Kallurkatte ..	9	3	..	12	2·33	4·58	6·91
11. Tirthahalli ..	12	2	5	19	3·0	5·0	8·0
12. Kumsi ..	5	7	5	17	1·3	4·2	5·5

The receipts and expenditure of the Municipalities during the years 1919-20 to 1922-23 are shown in the following statement.

Name of Municipality	Receipts			
	1919-20	1920-21	1921-22	1922-23
1	2	3	4	5
1. Shimoga.. ..	58,658	85,056	73,664	82,615
2. Bhadravati ..	2,375	3,632	5,395	5,650
3. Channagiri ..	3,643	3,817	4,534	4,175
4. Honnali ..	3,387	4,298	4,676	4,485
5. Nayamti ..	5,581	4,600	4,991	4,362
6. Shikarpur ..	6,613	6,216	7,855	7,708
7. Shiralkoppa ..	1,296	2,515	2,442	2,896
8. Sorab	2,158	2,741	2,296	3,226
9. Sagar	11,077	11,865	11,323	11,577
10. Kallurkatte ..	1,794	2,904	2,427	2,401
11. Tirthahalli ..	13,120	9,317	8,960	9,323
12. Kumsi ..	2,193	1,201	1,641	2,224
Total ..	1,11,885	1,38,162	1,30,204	1,40,640

Name of Municipality	Expenditure			
	1919-20	1920-21	1921-22	1922-23
	6	7	8	9
1. Shimoga.. ..	60,084	1,04,142	73,146	65,289
2. Bhadravati ..	1,615	2,282	2,853	2757
3. Channagiri ..	3757	5,831	4,037	4,327
4. Honnali ..	3,278	5,153	3,437	3,546
5. Nyamti ..	5,169	4,064	3,391	3,452
6. Shikarpur ..	6,576	9466	9,974	7,051
7. Shiralkoppa ..	1,631	2,001	2,499	2,302
8. Sorab ..	1,575	2,156	1.960	4,138
9. Sagar	9,094	10,420	11,173	13,125
10. Kallurkatte ..	1,268	2,085	1,928	2,390
11. Tirthahalli ..	9,394	18,253	9,270	9,032
12. Kumsi	2,513	1,934	1,452	1,521
Total ..	1,05,954	1,67,787	1,25,120	1,18,940

The subjoined statement shows the number of Village Panchayets in each Taluk (1923-24). Village Panchayets.

Shimoga	.. 7	Sagar	.. 6
Channagiri	.. 19	Sorab	.. 16
Honnali	.. 22	Shikarpur	.. 15
Tirthahalli	.. 7	Nagar	.. 3
Kumsi sub-taluk	.. 5		
		Total	.. 100

Police and Jails.

The Police administration of the District is conducted by the District Superintendent of Police, who is subordinate to the Deputy Commissioner of the District. The Police establishment consisted of 10 Inspectors, 14 Sub-Inspectors, 47 Sergeants, 10 Head Constables or Jamadars and 460 Constables in the year 1923-24. There were besides one Inspector, one Jamadar, five Sergeants or Daffedars and 32 Constables on temporary establishment in connection with the Special Magistrates' Courts, Sandalwood Smuggling Prevention Duty and Bhadrāvati Iron Works and Tramway Executive Engineer's Office. There were 35 Police Stations and 41 Out-Posts in the same year. Police.

The following table shows the sanctioned strength and the cost on the Police force during the year 1923-24 :—

Particulars	Inspectors	Sub-Inspectors and Jamadars	Daffedars	Constables	Head Stations	Sub-Stations	Out-Posts	Cost of Force
1. District Reserve ..	2	2	5	39	..	..	..	Rs. 1,36,320-7-2
2. Shimoga Town ..	..	1	3	31	1	..	..	
3. Shimoga Taluk ..	1	3	2	46	3	1	4	
4. Kumsi Sub-taluk ..	..	1	2	21	1	1	3	
5. Channagiri Taluk ..	1	2	4	41	2	2	4	
6. Honnali Taluk ..	1	2	4	39	2	3	2	
7. Shikarpur Taluk ..	1	2	6	51	2	2	6	
8. Sorab Taluk ..	1	2	6	51	2	1	8	
9. Sagar Taluk ..	1	3	7	53	3	1	5	

Table showing the sanctioned strength and the cost on the Police force during the year 1923-24.—*concld.*

Particulars	Inspectors	Sub-Inspectors and Jamadars	Daffedars	Constables	Head Stations	Sub-Stations	Out-Posts	Cost of Force
10. Nagar ..	1	3	4	46	3	..	6	
11. Tirthahalli Taluk ..	1	3	4	42	3	2	3	
12. Temporary Estt. ..	1	1	5	32	..	..	..	
Total ..	11	25	52	492	22	13	41	Rs. 1,36,320-7-2.

Iron Works, Bhadrāvati ..	1 Daffedar and 6 Constables.
Watch and Ward Duty, do ..	1 Jamadar and 8 Constables.
Sagar Special Magistrate's Court	1 Inspector, 1 Daffedar and 7 Constables.
Sandal Smuggling Prevention Estt.	3 Daffedars and 9 Constables.
Watch and Ward Stores, Bhadra Anicut Range.	2 Constables.

There is one District Lock-up at Shimoga under the charge of the District Medical Officer, Shimoga, while there are 8 Taluk Lock-ups in the Head-quarters of all the Taluks (other than Shimoga) and the Sub-Taluk of Kumsi in the charge of the respective Sub-Registrars.

Particulars of the persons in all the Lock-ups are given in the accompanying statement.

——	Admitted during 1923			Daily average attendance of each class		
	Males	Females	Total	Males	Females	Total
Convicts ..	148	3	151	4·90	·50	5·40
Under-trials	166	2	168	11·41	·21	11·62
Civil ..	..	..	..	..	..	..

MEDICAL.

There is a District Civil Hospital and a Female Dispensary in Shimoga Town, besides Local Fund Dispensaries in all the Head-quarter Taluks and the Sub-Taluk as well as in some of the more important stations in the District. A list of Dispensaries is given below :—

Female Dispensary, Shimoga.	Male Dispensary, Sagar.
Maternity, Shimoga.	Female Dispensary, Sagar.
Dispensary at Bhadrāvati.	Maternity, Sagar.
,, Channagiri.	Dispensary at Kallurkatte.
,, Santhebennur.	,, Nagar.
,, Honnali.	,, Mandagadde.
,, Nyamti.	,, Humchadakatte.
,, Shikarpur.	,, Tirthahalli.
,, Shiralkoppa.	,, Megaravalli.
,, Sorab.	Maternity at Tirthahalli.
,, Anantapur.	Dispensary at Kumsi.
,, Anavatti.	

In addition to these, 6 Dispensaries have been established out of Malnad Improvement Funds at Agumbe and Hulikere in the Tirthahalli Taluk, Avalgodu and Tagarthi in the Sagar Taluk, Sulegodu in Nagar Taluk and Chandragutti in the Sorab Taluk. The Wesleyan Mission also maintains a small maternity at Mandagadde in the Tirthahalli Taluk.

The total number of patients both indoor and out-door treated in all the hospitals and dispensaries during the calendar year 1925 was 273,490 and the total cost of the establishment, medicines, etc., of all the hospitals and dispensaries amounted to Rs. 73,414 during the year.

SECTION V.—GAZETTEER.

Anantapur.—A village in the Sagar taluk, 15 miles south-east of the *kasba*, on the Shimoga-Gersoppa road. In 1838 it was included in Nagar taluk, but afterwards, till 1875, was again the head-quarters of a taluk bearing its own name. Anantapur.

It is now the head-quarters of the Anantapur *hobli*. Population, 333.

The name of the town, it is stated, should be *Ānandapura*, bestowed upon it in the time of Sōmasēkhara Nāyak, of the Keladi family, on account of the *ānanda*, or pleasure, he enjoyed in the company of a mistress named Champaka Sarisi who lived here. But there are several inscriptions of the Chālukyas on the spot, dated in the 10th century, which show that it was a place of importance long before the rise of the Keladi house. From one of these it appears that the town was originally named after Andāsura, who, in the account of Humcha, it will be seen, opposed himself to Jinadatta in the 8th century, and was defeated. It was several times the subject of attack during the commotions of Haidar and Tīpu's time, and during the insurrection of 1830.

Besides the high road from Shimoga to Sagar, there are cross-roads hence to Shikarpur northwards, and to Kallurkatte and Tirthahalli southwards.

This place figures rather prominently in the annals of the 18th century warfare. Just before the close of the Second Mysore War, this place had been surrendered by Ayaz Saheb (sometimes called Hyat Saheb), Tīpu's *Chēla*, Governor of Bednūr. An English detachment was marching to take possession of the place. The garrison and the inhabitants had sent an agent to offer their submission. On hearing of this advance, Luttif Alī Beg, who had been sent by Tīpu to supersede Ayaz in the Government of Bednūr, sent a force 300 strong to occupy the place. On the approach of the British detachment, repeated signs were, it is said, made to it to withdraw and on its persisting to advance, the flag of truce was fixed at. The British, however, confident of admission, gave no quarter to the garrison on its capture by assault. These appear to be the actual facts but a writer in the *Annual Register* of the time exaggerated the affair, which is thus contradicted by Wilks in his *Historical Sketches*, (II. 57) :—

Such is the amount of fact involved in the atrocities imputed to the English on the capture of Anantapoor. The touching

tale descriptive of 400 beautiful women, "all bleeding with the wounds of the bayonet, and either already dead, or expiring in each other's arms; 'the soldiers' stripping them of their jewels and committing every outrage on their bodies while others, *rather than be torn from their relations*, threw themselves into large tanks and were drowned," has long since been traced to its author, a silly young man, whose *amende honorable* for dressing his adventures into a romantic tale, is not so generally known as the historical record of that supposed event in the respectable pages of the *Annual Register*. Of a conduct so atrocious, if true, the reprobation could not be too severe, and if unfounded, the disproof could not be too anxiously established: the author of this work has therefore not neglected the ample means within his reach of ascertaining that the tale in all its parts is destitute of every shadow of foundation in truth. Without the fort, the body of a woman was some days afterwards found, who had fallen into a well; but it was not known in what manner, or on what occasion, the accident had occurred."

It is not a little curious that the above baseless tale of "atrocity" is told in M. Michaud's work *History of Hyder-Aly and Tippoo-saib* (1899), where it is stated of Tīpu that "he took prisoners the whole of General Mathews' army, and avenged with the greatest ferocity the cruelties the English had committed in the town of Aumapore (*i.e.*, Anantapur)."

The old Fort is in ruins. The country round about is a magnificent piece of *Malnād*. Mrs. Bowring thus describes the approach to Anantapur, in a letter dated "Anantapur, December 20, 1868":—

"The road was very pretty, running through jungle, with a peep, from time to time, of the distant country. The jungle was high, beautiful and graceful clumps of bamboos meeting over our heads and forming natural arches across the road. The latter part of the drive was through a splendid avenue of Dhoopada trees for at least three miles, up to the bungalow; and so lovely was the avenue, that to see it was worth the whole journey. The Dhoopada tree is a giant, with large deep-green leaves and round foliage, with perfectly scarlet masses here and there—not of flowers, but of leaves just turning.

* * * *

I walked with L. to the old fort, to see a big gun, which had, however, been blown up. The fort is a picturesque ruin, and as we turned to leave it the scene was very striking. On one side the sun was setting in golden glory over the grass-grown walls, and at the same moment the full moon was rising in silvery beauty in a cold blue sky, reflected in a large sheet of water. Altogether it was a lovely scene." (Lewin Bowring's *Eastern Experiences*).

Āraga.

Araga.—A village in Tirthahalli taluk, a few miles north of the *kasba*. Population, 428.

In old inscriptions it is called the capital of the Male-rājya, or hill kingdom, and was in the Sāntalige Thousand. The Sāntāra kings of Hombucha ruled it under the Chālukyas. In the 14th century, and later on under Vijayanagar, it comprised 3 cities and 18 *kampanas*, and gave its name to the kingdom of Āraga, which was governed by a prince of the royal family. Thus the brother of Harihara II was ruling over Āraga in 1377; Virūpanna, son of Bukka I, in 1378; and Chikka Rāya, son of Harihara II, in 1381. Virūpanna ruled over both Āraga and Kalasa. In 1403, Vithala, grandson of Santapa, a minister of Harihara, and a Brahma-kshatri, ruled over it. His authority extended over Āraga, Gutti, Barakanur, Mangalore and the Karnātaka kingdom as far as the western ocean. (*E. C.* VI, Kadur District, Introd. 22). The Keladi chiefs next held it, until they were subverted by the conquests of Haidar Alī.

Bandalike or Banda-nike.

Bandalike *or* **Bandanike.**—A ruined and deserted village in the north of Shikarpur taluk. It was in the earliest times the capital of the Nāgarakhanda Seventy, which, an inscription informs us, was ruled by the "wise Chandragupta." It contains many ruined temples of large dimensions and wonderful sculpture. There are more than thirty important inscriptions, ranging from *Saka* 834 to 1369, and containing records of the Rāshtrakūtas, Chālukyas, Kālachūryas, Hoysalas, Yādavas and Vijayanagar kings. The place was

probably destroyed by the Muhammadans after the fall of Vijayanagar.

The Sāntinātha-basti has a front *mantapa* with a veranda all round and entrances on the three sides like the Kēdārēsvara temple at Belgāmi. The *sukhanasi* has a well-carved doorway with screens at the sides. There is no image in the *garbhagriha*, but mutilated Jina figures are found lying here and there. A parapet runs round the front *mantapa* with a broad rail, about 1½ feet wide, containing figures or flowers between double columns surmounted by an ornamental band. The Trimūrti temple is similar in plan to the Chattēsvara temple at Chatchattahalli near Halebīd. All the three cells have *sukhanasis* with ornamental doorways and niches at the sides. There are also niches at the inner sides of the outer entrance. The doorways have well-carved lintels and fine screens at the sides. The temple faces east, with *lingas* in the west and south cells and a figure of Vishnu in the north cell. The *linga* in the south cell represents Brahma. In all the lintels there is a panel of Gajalakshmi, above which we have in the main cell a standing figure of Siva flanked by these four sets of figures—female *chauri*-bearers, Brahma and Vishnu, Mahishāsuramardini and Ganēsa, and *makaras* with Varuna seated on them; in the Vishnu cell, a figure of Vishnu flanked by these five sets of figures—Garudas, consorts of Vishnu, female *chauri*-bearers, Mahishāsuramardini and Ganēsa, and *makaras* as before; and in the Brahma cell, a figure of Tāndavēsvara flanked by figures as in the main cell, but without the *chauri*-bearers. Over the cells there are three towers with projections in front without Hoysala crests, the sculptures on the towers consisting of only four figures coming one over the other on each of the faces. Only one projection, that over the main cell, shows a well executed *simha-lalāta*. The outer walls have only turrets here and there. This temple is remarkable for its elegance and symmetry. The Anekal-somaiya temple has also 3 cells with niches at the sides, but the side cells are small and have no doorways. It is similar in plan to the Sōmēsvara temple at Belgāmi. The outer doorway is beautifully carved and has at the sides large sculptured screens representing scenes from the *Rāmāyana* and the *Mahābhārata*. At the Rasabhāvi temple there is a good figure of Hanumān and a *vīragal* (*Shikarpur* 246) in front affording another illustration

of "offering the springing head." A male figure is seated, as usual, in front of an elastic rod with two figures standing at the sides with swords ready to cut off the head. The head is shown as simply cut off but not as bounding up. On a neatly executed *māstikal* near the Banasankari temple are sculptured two raised hands instead of the usual one hand with three seated figures above the arms—a male between two females, his wives. This is a double memorial, being an instance of both the wives becoming *satis* on the death of their husband.

Basvapatna.

Basvapatna.—A ruined town situated in 14° 12′ N. lat., 75° 52′ E. long., in the north-west of the Channagiri taluk, 16 miles north-north-west of the *kasaba*.

Basvapatna, properly Basavapattana, is situated in a narrow valley enclosed with hills, and was the original possession of the Basvapatna chiefs, afterwards known as the Tarikere Pālegārs. The founder of the family was Dhūma Rāja, said to have come from Vijayanagar. When hunting in the forest where Basvapatna now stands, he came upon the abode of the Bēda who grazed his cattle there, and who had a beautiful daughter. Becoming enamoured of her he proposed to marry her, but her father was unwilling to give her to a man of a different caste. Dhūma Rāja then obtained his consent by a promise that he should settle there, and that her sons should succeed him in the government. He established himself at the Dhūma hill, and had two sons, Kongana Nāyak and Rāmappa Nāyak, of whom the former succeeded his father, and built the fort of Basvapatna. During his rule he also subdued a territory extending from Anantapur to Māyakonda and from Harihar to Tarikere. He was followed at Basvapatna by Vīra Hanumappa Nāyak, he by Immadi Hanumappa Nāyak, and he by Huchchu (mad) Hanumappa Nāyak. In the time of Kongana Nāyak, the next ruler, the place was taken by the Bijapur army under Randulla Khān. This was in 1636, and the chief then retired to Tarikere, which from that time became the residence of the family. Basvapatna was subsequently taken by the Bednūr chief, who built a second or outer wall to the fort. It was next captured by the Mughals, and during the time that Dilāvar Khān was governor of Sira, seems to have enjoyed much prosperity for twenty years. Buchanan mentions a mosque near the fort

which was celebrated as being the first abode of Bābā Budan before he went south to the hill which bears his name in Kadur District. It afterwards changed hands several times, being held by the Mahrattas for seven years, and by Haidar Alī, who destroyed the fortifications. The Mahrattas under Parasu Rām Bhao ruined the town in 1791. The fort was repaired after 1799, but the place has never recovered its former prosperity.

The tank known as *Bade Sāheb's Tank* is a little to the south of this place. On a stone on the bund of this tank are two inscriptions of considerable interest. (*Channagiri* 43 and 44 both dated in 1653 A.D.). The first of these is partly in Persian and partly in Kannada. The Bijapur Governor Bāri-malik (another form of Made mallik or Bandeya Mallik as mentioned in the inscription), son of Lār Khān and grandson of Shēkh Malik, resolved to construct a tank, the breached dam of which is still in existence in the hills to the north-west of Sūlekere. When laying the foundation he heard that the Sultān was ill and vowed not to complete it till his recovery. Some well-known Sanskrit texts are quoted as to the merit to be derived from constructing a tank. What moved him to excavate the tank was to provide for the security of the region south from Basvapatna, where the Sendra country (as it appears to be called) was covered with great forest, the haunt of robbers. On travellers complaining to him of the dangers of the place, he at once said, 'I will go myself and see what there is there.' This he did, and clearing away the forest, built there a town called Mallipura (or Vallipura), and made this tank, such that the three worlds were astonished. He freely gave out the land for cultivation, and formed the most sanguine expectations as to the result. 'I will sow without limit,' he said, 'and to all travelling between Rāmēsa and Kāsi will daily supply milk from sugar-cane mills and will set up watersheds. I will continually plant cocoa-nuts, plantains and rice, with betel vines, so that all the people shall be prosperous.' *Channagiri* 44, which is all in Persian, states that the Sultān recovered from his illness, and the

governor was under the obligation of fulfilling his vow. He, therefore, completed the tank, and named it Vali Surur (joy of a friend).

Bednūr. **Bednur.**—(*See* Nagar.)

Belagāvi or Belagāmi. **Belagavi** *or* **Belagami.**—A village remarkable for its antiquities, situated in 14° 24′ N. lat., 75° 18′ E. long., in Shikarpur taluk, 14 miles north-west of the *kasba*. Population, 1,531.

Balligāve, *Balligāmve*, *Balligrāme*, *Ballipura* or *Balipura*, as its name is variously written in old inscriptions (the two last seldom) was, under the Chālukya and Kālachūrya sovereigns, the capital of the Banavāse nād, or Banavāse Twelve Thousand province. The earliest mention of the place is in *Shikarpur* 154, dated in 685 A.D. It was a place of such antiquity, even in the 12th century, as to be styled the mother of cities, the capital of ancient cities, the *anādi rajadhāni*, or immemorial capital, and is said to derive its name from the *rākshasa* Bali. On account of its religious merit, it was called the Dakshina Kēdāra, and it also had the name of Kamatha. It contained five *mathas* and three *puras*, the former belonging respectively to the votaries of Vishnu, Siva, Brahma, Jina and Buddha. An inscription dated in 1165 (Sorab 277) describes it as containing three *puras*, five *mathas*, three medical dispensaries and three Brahmapuris. About this time it was—according to this inscription—full of wealthy citizens, "numerous varied mansions" and an ornament to the Banavāse country. Its prosperity continued under Hoysala Vīra Ballāla and the Yādavas. The place abounds with inscriptions, of which there are eighty-four nearly all dated earlier than the close of the 13th century. There is little doubt that the city fell a prey to the Muhammadan armies which overturned the Yādava and Hoysala powers soon after. The ruined temples of Kēdārēsvara, Pancha Linga, Kaitabhēsvara, Somēsvara and Tripurāntakēsvara are rich with carving which is not surpassed in taste

and finish by any in Mysore, the handiwork, according to tradition, of the famous Jakanāchari. The two fine *dvārapālakas* at the entrance to the Museum at Bangalore were brought from the Pancha Linga temple.

The backyards of many of the houses here were once the sites of temples and the owners have put the temple stones to various uses. Though there is no trace of any Jaina basti now, figures of Jinas are found lying in a mutilated condition in several parts of the village. One of them, about 10 feet high and 4 feet broad, is lying on its back with broken legs near Madār Sāb's house. The villagers call this Bētāla (or goblin) and it appears that this part of the village was named Bētāla-koppalu even in official records. It is amusing to hear that when children fall ill the villagers make vows to this image and pour oil into its navel. Another, a stout seated figure, about $4\frac{1}{2}$ feet high, is seen in Yallapur Holeyappa's backyard with broken hands and a severed head. Another seated image, about 2 feet high, broken across the breast, is lying near the pond known as Badagihonda. A fourth seated figure with a canopy, about 3 feet high, is found under a mango tree in Kittadahalli Channabasappa's field. It is on this that the inscription *Shikarpur* 134 is engraved. A fifth standing image with a canopy, about $2\frac{1}{2}$ feet high, is found in the backyard of Bharangi Channabasavanna. A panel, about $3' \times 3'$, with male *chauri*-bearers at the sides, from which the central Jina figure has been removed, the *mukkode* or triple umbrella still remaining, is lying half buried in the backyard of Chaurada Basavalingappa. There is also at the same place a fine figure of a male *chauri*-bearer, about 4 feet high, buried up to the breast. The places indicated above are no doubt sites of former Jaina bastis. Among other mutilated images scattered here and there may be mentioned Tārā Bhagavati lying under a tamarind tree in Balli Kadappa's field; Dattātreya, seated with three faces and four hands, about 5 feet high with canopy, on the bund of the Jiddikere tank; Narasimha killing Hiranyakasipu, the latter standing instead of lying on the lap as usual, on the same bund; Umāmahēsvara, about 4 feet high, in front of the Isvara temple near the pond named Onakehonda; and Mahishāsuramardini, standing about 4 feet high, in Jalagara Annappa's field. These places are also apparently the sites on which once stood temples enshrining the above images.

Belgāmi has even now a large number of temples, though many of these are in a dilapidated condition. The Kēdārēsvara temple is the finest and perhaps the oldest in the place. It is a *trikūtāchala* facing east with *lingas* in the west and south cells and a figure of Vishnu in the north cell. The *linga* in the south cell is said to represent Brahma. The chief cell has a *sukhanasi* with a doorway on both sides of which there are perforated screens and niches. At some distance from the latter are two more niches facing north and south, with two more broader ones to the east of the side cells. The door-lintel of the *Sukhanasi* is well carved with a standing figure of Siva in the centre flanked by three sets of figures, *viz.*, Subrahmanya and Ganēsa, Vishnu and Brahma, and *makaras* with Varuna and his consort seated on them. The ceiling panels do not show any good work. Attached to the *navaranga* without any partition wall is a fine *mantapa* supported by elegantly executed pillars with a veranda running all round and three entrances on the three sides; but the east entrance is now converted into a dark and ugly room, with mud walls and a wooden doorway, with the Nandi inside, which unfortunately spoils the front view. Outside, there is a *jagati* or parapet, about 5½ feet high, running round the front *mantapa*, with a row of turrets and a rail containing figures, mostly female, between double columns surmounted by a small band of delicately executed scroll work with fine figures in most of the convolutions. It is worthy of note that no obscene figures are found on the rail here as in other temples. The outer walls are plain with a few turrets here and there. All the three cells have towers over them with projections in front bearing the Hoysala crests. The north crest has, however, tumbled down and is now lying near the smaller temple to the north. These crests may be later additions as the temple appears to have been in existence before the Hoysalas attained supreme power. The carving on the towers is confined to only four figures arranged one above the other on the three faces. The projections have well executed *simha-lalātas* with niches which are now empty. There are also small empty niches on the outer walls of the *garbhagriha* on the three sides. The temple has a *mahādvāra* with a tile roof and veranda on both the sides. Though inferior in workmanship when compared with the temples at Halebid and Belur, this temple has its own architectural merits, which are of a very high order; and, being perhaps the oldest specimen

of Chālukyan architecture in the State, it eminently deserves conservation. Fortunately, it is in a fair state of preservation. It is said that some years ago the villagers replaced the tile roof of the front *mantapa* by a terrace at a cost of about Rs. 500. A compound wall is urgently needed. The roof has to be made water-tight. The mud structure covering up the east entrance of the front *mantapa* ought to be removed and the tile roof of the *mahādvāra* replaced by a terrace or stone roof. The smaller temple to the north, which is called the Prabhudēva temple, though no reason is given for the name, is a plain building similar in plan to its neighbour, but with a doorway opening into the front *mantapa*. This doorway has ordinary screens at the sides and a lintel with the same figures as those in the other temple. There are also *lingas* in two cells, but, instead of a Vishnu figure in the north cell, there is a figure of Vīrabhadra with the sheep-headed Daksha standing at the right side with folded hands. The front *mantapa* resembles in a few respects the porch of the Isvara temple at Arsikere. In the compound of the Kēdārēs-vara temple stands near the *mahādvāra* an inscribed *māstikal* of the Vijayanagar period, on which, below the inscription, are sculptured a male and a female figure, husband and wife, the latter holding a lime, as usual, in the raised right hand and a *gindi* (a water vessel with a spout) in the left, which is hanging by the side. Outside the temple there is a small shrine to the left of the *māhādvāra* in which there is a naked female figure with a lotus in place of the head seated in a peculiar posture exposing the private parts. It is called Udutadiyamma or Kamalamma and is worshipped by the villagers. There is a tradition among the Lingāyets that the figure represents the daughter of the king of Udutadi and that, on her appearing before Saiva devotees in a naked condition during Basava's time, her head vanished and a lotus took its place.

The other temples in the village may now be briefly noticed. The Tripurāntakēsvara temple is a fine structure with exquisitely carved doorways and perforated screens. It is a double temple facing east with entrances on the south also, the south temple being a later addition as indicated by the eaves on the separating wall. The north temple resembles the Kappe-Chennigarāya temple at Belur in having only two cells in the north and west with entrances opposite to them but without verandas. There

is a figure of Vishnu in the north cell and the *linga* in the west with a well-carved Nandi in front. Both the cells have a *sukhanasi*, that of the Vishnu cell having no doorway. The *sukhanasi* doorway of the *linga* cell as well as the lintel over it shows marvellous workmanship. The lintel has in the centre a figure of Siva as destroyer of the three Rākshasas and their three cities. The delicacy of the sculptural work will be found referred to in Vol. II, Chapter V—*Sculpture and Painting* of this work. There are niches at the sides of the cells as also at the sides of the east entrance. The pillars of the *navaranga* are sculptured with fine figures on all the four faces in the lower portion. At the sides of the south doorway, which is also beautifully executed, come, after the *dvārapālakas*, perforated screens in two panels with fine scroll work containing pretty large dancing figures in every convolution. The south temple is only a front *mantapa* with a veranda running all round and with entrances as usual; only in place of the west entrance we have a *linga* cell with a well-carved doorway. There are no sculptures on the outer walls. But it is remarkable that the basement of the south temple has in some places a frieze in which, with intervening obscene figures, there are sculptures illustrating some of the stories of the *Panchatantra*, such as "The Swans and the Tortoise," "The Rams and the Jackal," "The Monkey and the Alligator," and so on. There is also a noteworthy sculpture representing *kōlātam* by dancing girls. An inscription newly discovered gives the information that the Tripurāntakēsvara temple was built in about A.D. 1070. The Sōmēsvara temple is a small neat building with screens at the sides of the *sukhanasi* and outer doorways. The stone used is of a reddish colour. The Kallēsvara temple is situated on high ground with pillars of a greenish colour and a well-carved doorway. The Anantasayana temple has a fine reclining figure of Ranganātha. This is the only Vishnu temple in the place. The Maleyamallēsa temple has gone to complete ruin, the only things left at the site being a large *linga* with faces on the four sides, a mutilated Nandi and three inscribed stones. This *linga* is especially worshipped on occasions of drought for getting rain. A well-known Vīrasaiva teacher of about the 14th century, who is said to have gone to Mecca and converted the Muhammadans, names himself after this *linga*. The Panchalingēsvara temple is a fine building,

loftier than all the other temples in the place, with a well-carved doorway. Outside the *garbhagriha* are seen mutilated figures of Vaikunthanārāyana, Umāmahēsvara, Subrahmanya, Mahishāsuramardini, Siva and Pārvati. The *dvārapālakas* of this temple, as stated above, are now in the Bangalore Museum. The villagers say that, soon after their removal, a fire broke out in the village resulting in the destruction of nearly 60 houses and pray for their return. The following story is told in connection with the image of Umāmahēsvara in the temple. When once Basava visited this temple, the *dvārapālakas* stopped him, as he had no *ishtalinga* with him, having given it away to Animishaiya. Thereupon Basava became enraged and numbers of *lingas* began to issue from the pores of his body. On seeing this, Siva himself came out of the shrine with Pārvati to receive his faithful devotee. This incident is mentioned in some Vīrasaiva works as having occurred in Kailāsa. But people have transferred it to this temple.

There are many evidences of the influence of the Vīrasaiva creed in the village and its surroundings. There were once 6 Lingāyat *mathas* here, *viz.*, Hosa matha, Aridre matha, Virakta matha, Kallu matha, Kāsi matha and Samayāchāra matha. Several of them are now in ruins. In the third matha is shown the *gaddige* or tomb of the well-known Vīrasaiva teacher Prabhudēva. There are places near Belgāmi known as Animishiyanakoppalu, Goggaiyanachauki and Ekāntada Rāmaiyanagudda, named after the Vīrasaiva teachers Animishiya, Goggaiya and Ekāntada Rāmaiya, who were more or less contemporaries of Basava.

A thorough inscriptional survey of the village and its environs by the Archæological Department has resulted in the discovery of a large number of new inscriptions.

Belagutti.—A village situated in 14° 12′ N. lat., 75° 35′ E. long., in the Honnali taluk, 5 miles north-west of Nyamti. Population, 2,405. Belagutti.

It was the residence of a line of chiefs, called Sindas, subject to the Chālukya and Yādava kings. The inscriptions at the place are all of the 12th and 13th centuries. From these it is ascertained that *Belagavatti* was the original form of the name. It was also known as Belagāvarti. The following chiefs are

mentioned as ruling there :—Malli Dēvarasa in 1196, Isvara Dēvarasa in 1216, Simhala Dēvarasa in 1232 and Bīra Dēvarasa in 1249. (*See* Honnāli Taluk).

Benkipur.

Benkipur.—(*See* Bhadrāvati).

Bhadra.

Bhadra.—One of the two main streams whose union forms the Tungabhadra. It rises in the Western Ghats at Gangamūla in the Varāha Parvata, on the western frontier of the Kadur District, and flowing north-east along the western base of the Bābā Budan mountains, enters this district in the south of the Shimoga taluk. Thence, running due north past Bhadrāvati and Hole Honnūr, it unites with its sister stream the Tunga at Kūdali, about 8 miles north-east of Shimoga. It is bridged at Bāle Honnūr, and at Bhadrāvati.

Bhadrāvati.

Bhadravati.—A town on the right bank of the Bhadra near the Birur-Shimoga railway line. A railway station 12 miles south by east of Shimoga. The place has become important since the location of the Mysore Iron Works here. The factory is said to be the largest of its kind (for the manufacture of charcoal pig iron) in the British Empire. It turns out the strongest and purest charcoal pig iron manufactured in India (see below).

Population in 1921	Males	Females	Total
Hindus	1,650	1,421	3,071
Muhammadans	384	291	675
Christians	11	8	19
Jains	21	3	24

A new town has been laid out by Government on an up-to-date plan for accommodating the employees of the works. It is provided with electric lights and filtered water.

The beautiful views to be obtained from here of the Bābā Budan hills and glories of the Dekhan sunset that can be

enjoyed at this spot have been described by Mrs. Bowring. She writes under date "Benkipur, December 22, 1868":—

"The bungalow is close to the Bhadra, which is a fine river, as wide as the Thames at Richmond, and spanned by a handsome bridge. As it was still cool, and the rushing of the clear waters over the rocks gave a refreshing sound, I strolled down to the bed of the river, and seeing how lovely was the view of the Bābā Budan hills, looked about for a snug corner to sketch from, when the voice of the butler above informed me there were plenty of alligators in the river. I did make a sketch, but from the safer ground near the bungalow, not desiring an encounter with a crocodile. In the evening, we walked to the bridge, from which we had a most enchanting view of the sunset, and I felt quite savage with myself for my inability to do justice to its glories on paper." (Lewin Bowring, *Eastern Experiences*).

There are here the remains of a fine triple temple of Lakshmi-Narasimha, of the early Vijayanagar period, never finished. The original name of the town is more properly *Bankiyapura* or *Vankipura*, from Sanskrit *Vanki*, a bend in a river, such as occurs here, making it a sacred spot. There is a reference to this temple in *Shimoga* 30 (*E. C.* VII), dated in 1413 A.D. It states that in that year Yere-Lakke-Nāyaka, who was then ruling the Dummi and Bānūr nāds, had a great forest near Bankiyapura cleared, and built there two villages named Narasimhapura and Lakshmipura, with a tank. He is also stated to have granted a number of taxes and transit duties of Bankiyapura, also called Vankipuri, for the God Lakshmi-Narasimha.

Bhadrāvati Iron Works.

The origin and development of the Mysore Iron Works located here can only be briefly touched on in this place. The investigation of the Mysore Geological Department had revealed the existence of important deposits of high grade iron ore in the Bābā Budan mountains in the State. Early in the year 1915, Mr. C. P. Perin, the expert adviser of the Tata Iron and Steel Company, was in India in connection with the extensions contemplated during the early stages of the War

to the plant belonging to that Company. The Government took advantage of his presence in the country and invited him to report on the Iron and Manganese resources of the State and advise them as to the commercial feasibility of starting any metallurgical industry in Mysore. After an inspection of the iron ore deposits and the *Malnad* forests in the vicinity of the ore-field, Mr. Perin submitted a report in May 1916 recommending the installation of a plant for the manufacture of charcoal pig iron providing also for the recovery of by-products in the conversion of wood into charcoal.

After a thorough investigation by experts both in and outside the State, the scheme was sanctioned by the Government of His Highness the Maharaja in 1917-18.

The Tata Iron and Steel Company, Ltd., were appointed as the Managing Agents of the concern under the control of a Board of Management and the construction was commenced in 1918 with Messrs. Perin and Marshall of New York as consulting engineers. The Tramways, Forest and Mining sections of the Works were under the direct supervision of the Mysore Government. The construction was completed at the end of the year 1922 and the Blast Furnace was blown in and the operation began in January 1923 for the first time.

In March 1923, the management of the Works was transferred to a new Board and at the request of His Highness's Government Sir M. Visvesvaraya joined the Board as Chairman and he was vested with special powers and responsibilities. In May 1924, the agreement between the Government of Mysore and the Tata Iron and Steel Company, Ltd., was by mutual consent cancelled and the latter ceased to be the Managing Agents of the undertaking.

The Works consist of Charcoal Blast Furnace with a rated daily capacity of 60 tons. The main products of the wood distillation are :—calcium acetate, alcohol and wood tar. Ore is brought from the top of the Bābā Budan Hills by a self-acting ropeway, 3 miles long, the lower terminal of which is connected with Bhadrāvati by a tramway 24 miles in length. The entire length of tramway (2 feet gauge) in the

service of the Works is 58 miles. Certain subsidiary industries such as a pipe foundry, an alcohol refining plant and a tar distillation plant started. The various products manufactured by the Works are:—

Charcoal pig iron.	Methyl Acetone.
Cast iron pipes (B.S.S.).	Black Paint.
Castings.	Iron Acetate.
Acetate of lime.	Pyrolignite of lead.
Methanol (C.P.).	Hard wood tar pitch and
Denaturing.	Mysore Wood Preservative.

The total outlay on the Works up to the end of the year 1925-26 amounted to Rs. 1,88,71,173-8-7.

The production of pig iron during the year ending 31st December 1926 rose to 19,576 tons, almost the full rated capacity of the furnace.

Bilēsvara betta or Agastya Parvata.

Bilesvara betta *or* **Agastya Parvata.**—A hill near Humcha in the Nagar taluk, from which several of the streams in the District spring: namely, the Haridrāvati, flowing north-west to the Sharāvati; the Sharmanavati, which runs in the same direction into the former; the Kumadvati, running north and falling into the Tungabhadra; and the Kushāvati, running south into the Tunga.

Chandragutti.

Chandragutti.—A high-peaked hill in the west of the Sorab taluk, formerly fortified, with a village of the same name at its base on the east. Population, 749.

The hill is said to have been originally of such a height that it obscured the moon, whence the name *Chandra-gutti*, but it was reduced to its present size by a *rākshasa* during his contest with Krishna, who hid here. The summit is 2,836 feet above the level of the sea. It was the early stronghold of the Kadamba kings of Banavāsi, and the town below was the residence of Trinētra Kadamba. In *Honnali* 71, dated in 1396, in the reign of the Vijayanagar king, Harihara II, Bāchana-Rāya, son of Vīra-Vasanta-Mādhava-Rāya, ca[illegible] Channag himself *Gori-durga-malla*, and claims to have establi[illegible]nd

himself in the Kadamba Rāja's throne and to have ruled over Chandragutti and other kingdoms. In more modern times, it was one of the first acquisitions of the Ikkēri chiefs, but was destroyed by the Pālegār of Bilgi in the time of Haidar Alī. The place was afterwards taken successively by Parasu Rām Bhao, and by Dhundia, neither of whom held it for more than a few months. On the Hill is a temple dedicated to Rēnuka, the mother of Parasu Rāma.

Channagiri.

Channagiri.—A taluk in the east. Area 565·56 square miles. Head-quarters at Channagiri. Contains the following *hoblis*, villages and population :—

Hoblis	No. of Villages	Population
1. Channagiri	80	24,665
2. Basvapatna	55	15,301
3. Sante-Bennur	64	23,392
4. Ubrani	47	13,194
Total ..	246	76,552

Principal places with population.

No.	Place	Population
1	Channagiri	3,996
2	Nallur	1,670
3	Hodigere	1,370
4	Kattalagere	1,050
5	Chiradoni	1,188
6	Thyavanigi	1,225
7	Kerekatte	1,211
8	Kerebilachi	1,096
9	Devarahalli	1,334
10	Sante-Bennur	1,727
11	Somalapura	1,019
12	Durvigere	1,045
13	Pandavamatti	1,173
14	Malahalu	1,019
15	Vaddanahalu	1,166

The south and west are crossed by lines of hills, the streams from which unite to form the great Sūlekere tank, 40 miles in circumference, and thence flow north in what is called in old inscriptions the river Haridra to the Tungabhadra at Harihar. The remaining parts of the taluk consist of an open country with very extensive grazing lands. Hence the cattle are superior to those in other parts of the District. In the north is a fertile tract containing much garden and sugar-cane cultivation. The cultivation of the black soil below, and the red soil around, the Sūlekere, so long neglected that the wild date had invaded all the neighbourhood and made it extremely unhealthy, has been in recent years promoted by clearing the jungle and other measures conducive to that end. The hills to the west of the taluk are included in the auriferous belt running north from the Bābā Budan mountains.

The Revenue Settlement was introduced into the south of the taluk in 1870 and into the north in 1871 and the Revision settlement was brought into effect from the year 1907-08. The area of each description of land according to re-survey is as follows :—

Description of land	Area in Acres.
Arable dry crop	.. 154,373
Rice or wet land	.. 8,304
Garden land	.. 1,993
Unarable land	.. 97,547
Total	.. 262,217

The Bhadrāvati-Chitaldrug road passes through Channagiri, from which place there is a road north running west of the Sūlekere, up to Male Bennūr, with one from Sūlekere east to Sante-Bennūr and the railway at Sāsalu. The Bangalore-Poona railway runs a few miles beyond the eastern border of the taluk.

Channagiri.—A town situated in 14° 1′ N. lat. and 75° 59′ E. long., 14 miles west of the Holalkere railway [illegible] and Channagiri.

33 miles north-east of Shimoga, on the Bhadrāvati-Chitaldrug road. Head-quarters of the Channagiri taluk, and a municipality.

Population in 1921	Males	Females	Total
Hindus	1,462	1,484	2,646
Muhammadans	528	491	1,019
Christians	11	10	21
Jains	9	..	9
Other classes	1	..	1
Total ..	2,011	1,985	3,996

It is the residence of several Lingāyat merchants, but derives most of its importance from being the taluk station.

Municipal Funds	1920-21	1921-22	1922-23
Income	3,819	4,534	4,175
Expenditure	5,831	4,037	4,327

From inscriptions it would appear that in early times this part of the country was in the possession of the Gangas and governed from Asandi (Kadur District). In the twelfth century it formed part of the Chālukya dominions, and was included in the Nonambavādi Thirty-two Thousand province over which the Pāndya Rāja at Uchchangi ruled. Under Vijayanagar, in the sixteenth century, it was still under the Uchchangi district, and attached to Sante-Bennūr. At the end of the seventeenth century, the town was captured by the Bednūr army, and named Channagiri after the reigning queen Channamāji, who erected the fort and granted the place as an estate to her sister. The Kallēsvara temple here appears to be an old structure in the Hoysala style. It faces south and has two cells. The cell facing south has a good figure, about 5 feet high, of Kēsava, while the cell facing east has a *linga*. The latter has an open *sukhanasi* and a pierced window in the wall opposite to it.

The *navaranga* is supported by four pillars ornamented with bead work. There are pretty niches at the sides of both the cells. There are no sculptures on the outer walls.

There is a fort built on the hillock in the south-west corner of the town. This was erected towards the end of the 17th century by Channamāji, the then reigning queen of the Keladi dynasty from whom the town derives its name. The temple of Bēte-Ranganāthasvāmi built at the top of the hill commands a beautiful scenery. The panorama of the country below is varied and interesting, especially towards the north with the magnificent lake of Sūlekere, situated at a distance of 12 miles.

Channagiri.—The image in this temple (Bēte-Rānganāthasvāmi) is a standing figure, about 3 feet high, with 4 hands, the upper ones holding a discus and a conch, and the lower ones, a bow and an arrow—flanked by consorts. Being represented as a hunter with the attributes, the bow and the arrow, the god has the word *bēte* (hunting) prefixed to his name. An inscription is to be seen on the brass-plated door of the god. In the Lingāyat *matha*, known as Kallamatha, worn out inscriptions are to be seen. The Dodda-masīdi or Big Mosque has the tomb of Mohabat Shāh Mastān Khadri and bears the date A.H. 1046 corresponding to A.D. 1636. The Khāzi possesses some *sannads* issued in favour of the mosque by Tīpu, Dewan Pūrnaiya and Krishna-Dēva-Rāja-Wodeyar III, the dates given being respectively A.D. 1791, 1808 and 1821. Channagiri.

Chikka Magadi.—At Chikka Māgadi, a former basti has been converted into the present Basavanna temple. The basement resembles that of the Chattēsvara temple. The inscription stone at the entrance, about $13\frac{1}{2}'$ by $4\frac{1}{2}'$, is the tallest one that has been found out till now. An inscribed stone in front (*Shikarpur* 201) has seated figures of a Jaina teacher and four female disciples. Several Jina images are lying about in a mutilated condition. A new inscription Chikka Māgadi.

was found behind the temple. The Kallēsvara temple is triple with *lingas* in two cells and a Vishnu figure in the third. In front of the Ammanagudi are two *māstikals* on which, instead of the mere raised hand, we have well executed female figures, about 3½ feet high, with raised hand and *gindi* and also with small figures seated above the arm. The fine Nandi pillar to the east of the village is inscribed on one.

Devarhalli.

Devarhalli.—A village in Sante-Bennūr *hobli*, Channagiri Taluk. Population, 1,334.

Has a small mud hill known as Udumaradi (or the iguana hill) on which is situated a temple dedicated to Ranganātha. Though small, the hill with the temple on it is a prominent object, being visible from a long distance. The god Ranganātha is represented by a round stone marked with the figures of a discus and a conch like the Ranganāthas on the hills at Mavinkere and Haradurpura. Behind the god is a *linga* of the shape of an arrow (*bānākāra*), and above it a small figure of Kēsava, about 1½ feet high, said to have been set up by the Vijayanagar king Krishna-Dēva-Rāya. The *utsava-vigraha* is a small metallic image, about 1 foot high, flanked by consorts. This is taken out in a car during the car festival which is celebrated on a grand scale. There is also an image of Lakshmi in a separate shrine. The *Sthala-purāna*, known as Haridrāmahātmya, is said to consist of seven *adhyāyas*. The hill is called Udumaradi because, according to the *Sthala-purāna*, an iguana (*udu*) came from a long distance and took up its abode on it. The story runs thus:—During the time of the early Vijayanagar kings, a hunting party came across an iguana at Dhupadamaradi and followed it. It became of a silver colour at Belliganudu, of a golden colour at Channapura, of a small size at Chikkuda, of a large size at Hireudu, showed fight at Kaggaduru, uttered the word 'Rama' at Rāmagondanhalli, stopped for a while at Nintapura, proceeded to Nitigere, and, after entering Devarhalli, vanished from sight. The story is evidently based on the etymology of the names of the above villages. It is believed that the iguana was the god Ranganātha himself. The god is said to have killed a demon named Ulkamukha at this village. Though the hill abounds with iguanas, no one kills and eats them.

The god is worshipped by a Smārtha Brāhman; but during the car festival a Srīvaishnava of the *Pāncharātrāgama* officiates. There is said to be a cellar containing copper-plates and other things stored in it; but it has not been possible to identify the spot where it is.

Gersoppa.—FALLS OF—(*See* Sharāvati). Gersoppa.

Govardhangiri.—A hill on the western frontier of the Sagar taluk, overlooking the old town of Gersoppa, said to have been fortified by Jinadatta, the founder of the Humcha State. Mr. Lewin Bowring writes :— Govardhangiri.

"It is in the remotest corner of Mysore, and has rarely been visited by Europeans. It stands on a promontory, the rock on all sides being precipitous, save an approach from the south-east, which is limited to a narrow neck of land on which are two causeways called *sara*, strongly fortified by outposts called *ukhads*, and with tremendous ravines on either side. A difficult path then leads down to a third causeway, above which towers up the fort on one side, while on the other a rugged and devious path, commanded for some distance by the fortress, leads down to the plain country beneath. The fort is in fair repair, but is now deserted and overgrown with jungle." (*Eastern Experiences*, 128).

An interesting Jain inscription at the deserted hill fort referred to by Mr. Bowring above gives valuable information about the local chiefs. *Sagar* 55 is also an interesting Jain inscription at this deserted hill fort. It belongs to the time of Dēva-Rāya, and gives an account of the kings of his line, and a description of Kshēmapura or Gerasoppe, after which the celebrated Gersoppa Falls are named. First is mentioned the king Bhairava, whose younger brothers were Bhairava, Amba, and Sālva-malla, who, though the last, was the greatest. His sister's son (the succession was evidently in the female line, according to the *aliyasantāna* law of the West Coast) was Dēva-Rāya, whose *guru* was Pandita-rāya. This king performed the rare and great ceremony of the head-anointing of Gummata. His sister's sons, who were his *Yuvarājas*, were Sālva-malla and Bhairava, and he was ruling the Tulu, Konkana, Haive and other countries. Then follows a long

account of a family of Srēshtis or merchants, who seem to claim royal descent from the Kadambas. One of the family, Yōjanasrēshti, built a splendid *chaityālaya* of two storeys in Kshēmapura, setting up the images of Nēmisvara in the lower and Gummata-nātha in the upper one. The former is no doubt the one so highly praised in the opening verses of the inscription,and the latter probably the one whose head-anointing was performed by Dēva-Rāya. Yōjana's grandson and his wife, on a visit to Gōvardhangiri, took a vow to erect the *māna-stambha* on which the inscription is engraved in front of the Nēmīsvara *chaityālaya* there, and had one made of polished bell-metal. Meanwhile, twin daughters were born to them, and to commemorate this event, they had a golden *kalasa* fixed at the summit of the pillar of the same height as that of the twins.

Hole-Honnur.

Hole-Honnur.—A village in the Shimoga taluk on the right bank of the Bhadra, 9 miles north-east of Shimoga. Population, 1,667.

During the time of Haidar Alī, Hole-Honnur was given in *jāgīr* to the officers of the Sowars, and a great many Mahrattas are settled there, most of whom have still one or more members of their family in the Sowar Department.

Honnali.

Honnali.—A taluk in the north-east. Area 331·01 square miles. Head-quarters, in 1869 fixed at Nyamti, were again transferred to Honnali in 1882. Contains the following *hoblis*, villages and population:—

Hoblis	Villages	Hamlets	Villages classified				Population
			Government	Sarvamanya	Jodi	Kayamgutta	
Honnali ..	51	..	48	..	2	1	20,139
Belagutti ..	54	2	53	..	1	..	19,570
Sasivehalli ..	63	1	58	1	4	..	24,416
Total ..	168	3	159	1	7	1	64,125

No.	Place	Population
1	Arabagatte	1,145
2	Soratur	1,176
3	Honnali	3,860
4	Kundur	1,368
5	Nyamti	3,209
6	Belagutti	2,405

Principal places with population.

The Kumsi hobli was made a separate sub-taluk under Shimoga in 1862, and Kundur magani was at the same time transferred to Honnali from Channagiri. The taluk is crossed from south to north by the Tungabhadra, and bounded east and west by lines of low stony hills. The northern and eastern parts consist of dry crop country of unusual fertility, good black soil being common, and cotton and jowari the leading products. The extreme west, on the other hand, may be considered a purely rice country, with sugar-cane as usual intermixed, ragi being the staple dry crop grain. The central part partakes of a mixed character between the two. Very rich black soil prevails around Nyamti and Belagutti. Much money was made in this neighbourhood during the American Civil War of 1864-5 by the growth of cotton. The Honnali gold field lies at the foot of the hills in the south-west, at which the Kalva Rangan peak (3,388 feet) is the highest point within the District.

The Revenue Settlement was introduced in 1874 and the Revision Settlement from 1912-13. The following statement exhibits the different classes of land according to the revision survey :—

Dry	86,167	96,224 Acres.
Wet	9,545	
Garden	512	
Unoccupied waste ..	17,121	

The important roads in existence are :— Communications.

1. The Honnali-Shimoga road, running south from Honnali.
2. The Honnali-Harihar road, going north-eastwards.
3. The Honnali-Ayanur road, south-westwards.

4. Two short roads connecting Kumsi with Harnahalli and Ayanur.
5. A road connecting Saulanga with Shikarpur.
6. The Honnali-Shikarpur road.
7. The Honnali-Channagiri road.
8. Part of the Honnali-Tumbinkatte road towards the north.

The road from Shimoga to Harihar passes through Honnali, where the river has been bridged.

According to inscriptions found in this taluk, it would appear that it was part of a kingdom called Sindavādi, which extended over parts of the present Shimoga, Chitaldrug, Bellary, Dharwar and Bijapur districts, and was ruled over by a line of chiefs known as the Sindas, who, during the 12th and 13th centuries, were subject to the over-lordship of the Chālukya and Yādava kings. This province of Sindavādi is mentioned as far back as 750 A.D. (*E.C.* VI, *Manjarābād* 36) or even in the 5th century (*E.C.* VI, *Kadur* 162). Their chief city was at Belagavarti or Belagavatti now Belagutti (*q.v.*). Their legendary origin is related in *Honnali* 50 and *Honnali* 20. (*E.C.* VII). These inscriptions trace the descent of the line from Siva whose union with Sindhu the river Indus resulted in the birth of Saindhava, to whom was allotted the country of Karahada (*i.e.*, modern Karahata in the Satara District of Bombay Presidency). He was entitled Nidudol or the long-armed. From Karahada, we are told, he shook and subdued his enemies and became master of the world. After him came many kings, of whom Kayavīrasa is known by name. (*E.C.* VII, *Shikarpur* 69, 1061 A.D.). Then came Chattarasa (*Shikarpur* 316, dated in 1117 A.D.) when Gōvindarasa, Minister of Chālukya Tribhuvanamalla, was governor of Banavāsi. During his time a grant was made for a temple, to Rudrasakti, disciple of Kriyāsakti, of the Kālāmukha sect. After other rulers, came Isvara Dēva, 1166-1180 A.D. *Honnali* 98 of 1166 A.D. shows him as a subordinate of the Hoysala king Narasimha I. *Honnali* 26 and 27 (1173 and 1172 A.D.) relate to his fights with Singi Dēva, the king of Sāntalige. *Honnali* 45 informs us that the Hoysala king Ballāla II had appointed Toda-pille Dannāyaka as governor of Belagavattinād in 1175 A.D. *Shikarpur* 206, dated in the next year, however, shows that the Kālachūryas were in possession of the country and that one Vikramāditya Dēva, probably a Sinda, was governor of Banavāsi.

Honnali 50 of 1180 still shows them in possession of the country, their minister's younger brother Mādēva Dannānayaka being the governor. By 1189, however, the Chālukyas were again in possession (*Honnali* 46). We have, however, a number of inscriptions (*Honnali* 37, 38, 40 and 28) which testify to the persistent attacks made in 1196 and 1197 A.D. by Umā-Dēvi, who must have been the queen of Hoysala Ballāla II. Her force is said to have been defeated on each occasion, but she seems to have obtained a lot of booty. In 1198, the Hoysalas were again in the ascendant (*Shikarpur* 315) and continued so. During the whole of this period, Malli-Dēva, otherwise Malla, should have been the Sinda king. We have dates 1187-1204 for him. In 1208 A.D., we find Todepille-Dannāyaka still in office (*Honnali* 25). In 1215 and 1216, however, the Yādavas of Dēvagiri were in possession (*Honnali* 44 and 48) and Māyi Dēva was governor of Banavāsi. During this period, Isvara Dēva II (1215-1222) was the Sinda king. In 1222, Vanka Ragrita was appointed to the post of governor of Banavāsi (*Honnali* 20). Ten years later, in 1232, when Kēsava Dēva was the Sinda chief, we find Honna Bommasetti was occupying that place. The Sindas must have had troublous times in keeping with so many changing overlords. But none are mentioned after 1232 A.D. A battle took place in 1245 at Kūdali between (?) Boppula and the Sēvuna general Srīdhara (*Honnali* 54). The Sinda king, Bīra-Dēva, called also Harabīra (1244-1247), took up his residence in Kallise. In 1247, another battle was fought at Nēmatti between Dākarasa and the ministers Mēdiraya and Srīdhara (*Honnali* 55). On this occasion, Echaya, son-in-law of the king Bīra Dēva's Patta Sāhani, Gāngēya Sāhani, made good the pledge he had taken at a council of war before the whole court that he would drive off the enemy in confusion. He was, in consequence, presented with the umbrella which was the stake. (*E.C.* VII, Introduction 34-36).

The later history of the taluk is the same as that of *Honnali town* (*q.v.*).

Honnali.—A town situate in 14° 15′ N. lat., 75° 42′ E. long., on the left bank of the Tungabhadra, 24 miles north of Shimoga, on the Shimoga-Harihar road. It is a municipality, and was till 1869 the head-quarters of the Honnali Honnāli.

taluk, which were then fixed at Nyamti, but were again transferred here in 1882.

Population in 1921	Males	Females	Total
Hindus	1,499	1,348	2,847
Muhammadans	509	473	982
Christians	8	11	19
Jains	9	2	11
Animist	1	..	1
Total ..	2,026	1,834	3,860

Honnali is said to have borne the *purānic* name of Bhāskara kshētra. By the Muhammadan government it seems to have been called Bidiri. Honnali means "gold-bearing," but the Mackenzie MSS. state that the name is derived from "Honnu" and "anala," "gold of fire," the tradition being that fire is the father of gold. An inscription, however, gives it as Suvarnnāli, which is the same as Honnali. The fort is occupied principally by Vaidīka Brāhmans, and the town by Lingāyat traders in grain. The place belonged to Vijayanagar, and after the overthrow of that power in the 16th century was seized by a chief named Mūgidora Mara Nāyak. In spite of attacks from the Tarikere chiefs, he held it till ousted by the Bijapur conquests in the 17th century. On the fall of Bijapur, Honnali was captured by the Bednūr State, with which it was connected until taken by Haidar Alī, and annexed to Mysore. It was one of the centres of the insurrection of 1830. Honnali is the residence of a Nawāb of Afghan descent. Mr. Lewin Bowring writes :—"The founder of the family was a Jamaud Afghan named Abdul Nabi Khān, an officer of the court of Delhi, who received an estate from the Emperor in Dharwar along with the Nawāb of Sāvanur. Since the death of Nawāb Kutb-ul-Mulk, during the siege of Seringapatam, the Honnali chiefs have possessed little but a barren title." (*Eastern Experiences*, 107).

Humcha.—A Jain village situated in 13° 51′ N. lat., 75° 16′ E. long., in the Nagar taluk, 12 miles east of Nagar. Population, 956. Humcha.

The correct name is *Hombucha*, also written in old inscriptions *Pomburchchha* and *Patti Pomburchchha*. It was the capital of a principality founded by Jinadatta, who is said to have come from Mathura, in Upper India. His father, Sahakāra, had a son Mardatta by a Kirata woman, at whose instigation an attempt was made to get Jinadatta out of the way in order to secure the succession for her son. Jinadatta was accordingly sent on a certain errand bearing the offering of a lime, which was to be the signal of their victim to the executioners appointed to murder him. But Mardatta, meeting him on the way, offered to relieve him of the message, and was consequently slain. Jinadatta, advised by his mother, fled, taking with him a small golden image of Padmāvati. He was pursued by a force of 1,200 men sent by his father, but on exhibiting the image of Padmāvati they were transported back to a distance of 150 miles. He continued his wanderings until he arrived at the spot where Humcha now stands. Being weary, he tied his horse to a *kari lakki* tree and fell asleep, when the goddess revealed to him that he was to be the founder of a kingdom in that place, and directed him to touch her image with his horse's bit, which, on his doing so, was instantly changed into gold. The story of the golden bit gained him the support of a local chief against the army of his pursuers, who now again appeared. They at last surrendered and entered his service, whereupon, being provided with funds by the goddess, who converted into gold all the iron brought into contact with her image, he commenced the building of the city. He also erected a temple to Padmāvati over the tree under which he had slept—the same, it is said, which is now growing out of the side of the temple. All these things being accomplished, the golden image vanished, the king being directed to one of stone, in which the goddess would reside, and which was duly set up in the temple. These events happened, according to the account of the late Humcha svāmi, Dēvēndra Tīrtha Bhattāraka, in the year 500 of the 5th *Kali yuga* (or 159 B.C.).

An inscription of the 11th century traces the descent of Jinadatta to Rāha, of the Ugravamsa, lord of the Northern

Madhura, who was a successful leader in the Bhārata war in Kurukshētra, on account of which he received a *sankha*, or conch shell, and the *vānara dhvaja*, or monkey flag, from Nārāyana. After several kings had ruled in succession to him, there came Sahakāra, who turned a cannibal. (An inscription at Harihar contains a curious allusion to a king who, possessed of an evil spirit, became a cannibal and in order to gratify his taste settled as a barber at Kālanjasa, where he was slain by Krishna, one of the earliest of the Kālachūrya kings). To him and to his wife Sriya-dēvi was born Jinadatta. Disgusted at his father's character, the latter fled to the south. On his way he slew an *asura* named Simharada, and thus obtained the *simha lanchhana*, or lion signet. He also slew Andhakāsura and founded Andhāsura, a place which still bears the same name, immediately to the east of Anantapur. Then, coming to Kanakapura, the modern Humcha, he slew Kanakāsura, and drove away Kara and Karadūshana, who were in Kundada-kote, the hill near Agumbi. Pleased at his exploits, the goddess Padmāvati entered into the *lakki* tree (still shown growing out of her temple) at Kanakapura, gave it the name of Pombuchcha, and made it the capital of his kingdom. According to another statement, he was aided in establishing his kingdom by his *guru*, named Siddhāntakīrtti. After several kings had ruled, there were Srīkēsi and Jayakēsi. The former had a son Ranakēsi. He was followed by several kings, after whom came Hiranyagarbha, who drove out the kings of Yadhivāsa and subdued the Sāntalige Thousand Nād (the present Tirthahalli taluk). He took the name of Vikrama Sāntara, and was succeeded by the following Sāntara kings:—Chāgi Sāntara, Vīra Sāntara, Kannara Sāntara, Tyagi Sāntara (who married a Kadamba princess), Nanni Sāntara, Rāya Sāntara, Chikka Vīra Sāntara, Ammana Dēva, Tailapa Dēva (who married a Ganga princess), Dīra Dēva Sāntara (who married Ganga and Nolamba princess), and his brother Barmma Dēva Sāntara, ruling in 977. This genealogy is sufficient to warrant our placing Jinadatta in the 7th or 8th century. The grants continue to the 12th century and give us the later names of Ammana, Taila, Kāma, Jagadēva and Bammarasa.

Jinadatta subdued the country as far as Kalasa (Kadur District), and fortified the hill of Gōvardhangiri on the western

frontier of the Sagar taluk. He or his descendants afterwards removed the capital first to Sisila or Sisukali and then to Karkala, both in South Kanara; establishing lieutenants in Barkur, Bangadi, Mudu Bidare and Mulki, and obtaining from the possessions a revenue of 9 lakhs above the ghats and 9 lakhs below. His successors at Karkala adopted the title of Bairarasu Wodeyar, which was taken by all the line subsequently. The Jains say that Gante Wodeyar adopted the faith of the Siva-bhaktar or Lingāyats, on which the lieutenants refused to obey him and declared their independence, and that he was the progenitor of the Keladi chiefs who afterwards subdued the territory. The grants existing at Kalasa of the Bairarasu Wodeyars of Karkala date from the end of the 12th to the 16th century, and are made under the Hoysala and Vijayanagar sovereigns.

The existing ruins of Humcha, situated at the foot of the Bilēsvara hill, said to be the source of seven streams, indicate the site of a large town. The name *Hombucha*, golden bit, is considered to confirm the story of its origin, while that of Gōvardhangiri, given to the chief's first stronghold, points to his connection with the celebrated hill so called near Mathura.

Among the temples here are the Jain temples erected by Chattala Dēvi, the grand-daughter of Rakkasa-Ganga, in association with her sister's sons. The principal of these was the Pancha-Kūta (or Panchavasadi) known also as Urvī-tilalam, glory of the world. The foundation stone for it was laid by her *Guru* Srī Vijaya Dēva. From what remains of it, it was evidently a notable building and the inscriptions connected with it are beautifully engraved on slabs in the Panchabasti (*Nagar* 35, 36 and 40, all dated in 1077). *Tirthahalli* 192 dated in 1103 A.D. records the erection of another *basadi* opposite to it. (See also Volume II, Chapter V, of this work).

Ikkeri.—A village situated in 14° 8′ N. lat., 75° 5′ E. long., in the Sagar taluk, 3 miles south of the *kasba*. Population, 208. Ikkēri.

Ikkēri (the two streets) was, from about 1560 to 1640, the capital of the Keladi chiefs, afterwards removed to Bednūr. Ikkēri continued, however, to be the nominal capital, the Rājas were called by its name, and the coins were called

Ikkēri pagodas and fanams, although, in fact, the mint was removed. Its walls were of great extent, forming three concentric enclosures. In the citadel was the palace, of mud and timber, adorned with carving and false gilding. The only vestige of its former greatness is the temple of Aghorēsvara, a large and well proportioned stone building. On the floor in front of the shrine are the effigies of three of the Keladi chiefs, doing obeisance, with the name inscribed above each. One of them, Huchha (mad) Sōmasēkhara, is represented as manacled and fettered. The distance between the central pillars was adopted as the standard measure for garden land. A rod of this length, equal to 18 feet 6 inches, was the space called *dāya* allowed for one tree, and the shist was fixed on 1,000 such *dāya* at various rates.

The Aghorēsvara temple above mentioned is a large structure, built of granite, in the Dravidian style. There are also some features of the Chālukyan and Sāracenic styles in it. The temple faces north and has a lofty roof and ornamental doorways on the west, north and east, the north doorway being the best with two elephants at the sides. The *garbhagriha*, which is built of huge stones, contains a gigantic pedestal occupying nearly three-fourths of the whole space and sculptured all round with 32 seated female figures. In the *sukhanasi* is a small translucent Nandi carved out of white spar. The temple has no *navaranga* but only a front *mantapa*. At each side of the *sukhanasi* doorway there are two niches, those to the right containing the figures of Ganēsa and Subrahmanya and those to the left figures of Mahishāsuramardini and Bhairava. The front *mantapa* is supported by well-carved pillars and has narrow high verandas at the sides of the three entrances. There is a big stone tower over the cell with a projection in front as in Chālukyan temples. On the outer walls there are at regular intervals, with intervening figures, about 20 perforated windows, $2' \times 1\frac{1}{2}'$, with ornamental arches, beginning at the sides of the north doorway and ending at the doorways on the east and west. Below the windows runs round the walls a parapet with ornamental turrets at intervals but without a sloping rail at the top. The Nandi-mantapa in front of the north entrance has 7 arched doorways, a large one on the south and two smaller ones on each

of the other sides, with a big Nandi inside. In front of the *sukhanasi* doorway in the temple three Keladi kings are represented as prostrating themselves before the god with their names Sadāsiva-Nāyaka, Bhadra-Nāyaka and Huchcha Sankanna-Nāyaka written over the heads. The temple has a metal image of Vīrabhadra with 32 hands. There is also a shrine of Pārvati to the west with a stone tower and an arched entrance. An inscription is to be seen on the north basement of the Aghorēsvara temple.

Kavaledurga.—A hill in a wild and inaccessible region, in the west of the Tirthahalli taluk. It rises to 3,058 feet above the sea. The place is said to be the Kāmyakavana in which the Pandavas lived for some time during their exile. They are related to have erected the ancient fortifications, of great size and strength, on the hill. Bhīma threw the Bhīmankatte across the Tungabhadra, so as to turn the course of the river towards their abode. But the *rishis* performing penance lower down the stream, finding the water cut off, complained to Dharma Rāya, who requested Bhīma to release the stream, which he did by making the three existing openings in the dam. The hill was in later times called Bhuvanagiri, and was a stronghold of the Bednūr chiefs. A large slab of stone in the palace, 8 feet by 7 feet, called the Rāni's Cot, and well carved, has an inscription on it bearing date in the year *Bhava*, corresponding to 1694. This cot is now in Mysore city. The present name Kavaledurga, or guarding hill-fort, was given to the hill on its capture by Haidar Alī. Kavaledurga.

The old town, formerly head-quarters of what was, till 1882, called the Kavaledurga taluk, is to the west of the Drug.

There are a number of well constructed ornamental ponds here of which the Sante-Gange pond is one. The whole place is one hill surrounded by fortifications and almost deserted except at the time of certain festivals. The *matha* of the former Lingāyat *Gurus* of the Keladi kings attracts a certain number of adherents. At the highest point of the Drug is the temple of Srīkantēsvara, a peculiar feature of which is that the only door is on the west. There is a fine view from here of the Western Ocean.

Keladi.

Keladi.—A village situated in 14° 13′ N. lat., 75° 5′ E. long., in Sagar taluk, 4 miles north of the *kasba*. Population, 1,658.

It is interesting as the place whence the Ikkēri chiefs derived their origin, which is thus related :—

Two brothers named Chavuda Gauda and Bhadra Gauda, living in the village of Hale-bayal, in the Keladi taluk of the Chandragutti *pargana*, had two servants or slaves, named Yādava and Murāri, who cultivated their masters' fields. A cow they had was discovered to shed her milk over a certain ant-hill, which, on digging into, Chavuda Gauda found, contained a *linga*, over which, therefore, he built a small temple. A little time after, the servants, when ploughing, turned up an old sword, which they put into the thatch of the house, intending to make a scythe of it. But they discovered that if a crow perched on the shed the sword leaped out in the form of a serpent and killed it. On this, Chauvda Gauda took it and, carefully cleaning it, kept in his house, giving it the name of Nāgaramuri. At another time, the ploughshare struck against the ring of a cauldron, which contained treasure. Afraid to disturb it, Chavuda Gauda covered it up again, but that night had a dream, in which he was directed to offer a human sacrifice and take the treasure. On hearing this, his two slaves volunteered to be the victims on condition that their memory was preserved. All the preparations being made, the place was dug up at night, and the slaves, after ablutions, prostrated themselves to the cauldron and were beheaded with the sword Nāgaramuri.

With this accession of wealth the Gaudas raised a small force and began to subdue the neighbouring villages. But they were seized and sent to Vijayanagar by orders from the king, and there put into custody. Hearing that a Pālegār near Balihalu was rebellious, they made an offer through the court musicians to punish him if allowed to do so. Permission being given, they went with a force and killed the Pālegār, on which they were released and confirmed in the possession of the places they had captured, receiving from the king a seal (*sikha mohoru*). The town of Keladi was then founded, together with the temple of Rāmēsvara.

One day while the Gauda was hunting, a hare turned upon his hounds, indicating heroic virtue in the soil of the place in

which this occurred. He therefore removed his town to the spot, calling it Ikkēri. His son and successor, with the sanction of Sadāsiva Rāya the Vijayanagar sovereign, took the name of Sādāsiva-Nāyak.

Two mounds, called Kalte, at the entrance to Keladi are pointed out as the scene of the human sacrifices.

The principal building in the place is the double temple of Rāmēsvara and Vīrabhadra, a large and plain structure.

Several inscriptions included in *E.C.* VI, VII and VIII (Kadur and Shimoga Districts) throw light on Keladi. These may be briefly referred to here. *Sringēri* 5 dated in 1621 and *Koppa* in 1627 are of the time of Venkatappa-Nāyak, grandson of Sadāsiva-Nāyak. The former records the re-establishment of Sringēri and the latter gives the titles of Venkatappa—Yādava Murāri, *Kōtekōlāhala* (destroyer of forts) and establisher of the pure *Vaidikādvaita Siddhānta*, one of the titles of the Sringēri *gurus*; devoted to the faith of Siva and the (*Sringēri*) *Guru*. The inscription records the grant of a *matha* to a *guru* who appears to have come from Tiruvannāmalai in the present South Arcot District. Two inscriptions (*Sringēri* 11 and *Sringēri* 13), both dated in 1652, in the time of Sivappa Nāyak, great-grandson of Sadāsiva, record the restoration of the endowments of the Sringēri mutt. In *Koppa* 60, dated in 1709, Basappa, son of Channamāji, is mentioned and records a grant to a Lingāyat *Guru*, who also seems to have come from Tiruvannāmalai. *Koppa* 46 dated in 1719 registers a grant of Sōmasēkhara II for a Virakta (or Lingāyat) mutt. *Shimoga* 2, dated in 1641, furnishes certain details of genealogy. The time begins with Sadāsiva, mentions his son Venkata; his son Bhadra; his son Vīrabhadra, who proved helpful to the Vijayanagar king Venkatādri (Venkatapati-Rāya II), being to him like a long right arm, as the inscription puts it. Sadāsiva is praised for his political wisdom; Venkata for checking the advance of the Muhammadans; Bhadra for his devout piety and faith in Siva; and Vīrabhadra, for his inexhaustible religious gifts. His minister was Rāmakrishna who was, it is stated, among other things, skilled in royal policy. Rāmakrishna's ancestors to three generations are named who apparently were ministers in their own days. Among the many gifts made by Rāmakrishna was "the white-horse gift." Besides a temple dedicated to Vīrabhadra, he built the temples

of Triyambakapura, and the Gajanur Siva in the Āraga mandala, which he donated to Brāhmans. *Shimoga* 29 dated in 1712 in the reign of Basavappa, son of Channamāji, yields further steps in the genealogy. *Shikarpur* 255 and 1155, dated in about 1544 and 1556, relate to Sadāsiva-Nāyak. *Honnali* 9 dated in 1557 belongs to the same reign. *Honnali* 83 dated in 1632 mentions Vīrabhadra-Nāyak, son of Bhadrappa and grandson of Venkatappa-Nāyak. He had a minister of his own name (*Honnali* 83, dated about 1636). His another minister Rāmakrishna has been mentioned above. *Shikarpur* 27 dated about 1664 mentions Sōmasēkhara-Nāyak I, son of Sivappa-Nāyak. It registers a grant to Bālekoppa *matha* freeing from transit duties the loads of 50 of the pack-bullocks mentioned in its service. His widow Channamāji's reign is referred to in several inscriptions (*Shikarpur* 213 of 1672, 82 of 1681, 79 of 1661 and *Shimoga* 17 of 1696). One of these—that of 1661—refers to the oppression of the Muhammadans and the steps taken by the grantee for protecting the cattle. In *Shimoga* 128, dated in 1718, we have Sōmasēkhara II. For his father-in-law, he built a dam called Basavana-vaddu on the Tunga. He also made a grant to Raghurāja-tīrtha of the Kūdali Kallumatha. Siddappa Nāyak is referred to in *Shikarpur* 209, dated in 1757. In *Shikarpur* 210 dated in 1758, we have mention made of Sōmasēkhara III. *Tirthahalli* 156, dated in 1666, furnishes a summary of the genealogy of the dynasty up to that year. In *Sagar* 123, dated in 1604 in the reign of the Vijayanagar king Venkatapati-Rāya, Venkatappa-Nāyak is mentioned in a grant made by all the leading merchants of the *nād* of the transit duties payable at 42 custom-houses above the Ghats on all loaded pack animals to the Champaka-sadasi mahathe Saivāchar (a matha) at Ānandapura, now Anantapur, to the west of Kumsi. He is referred to in *Tirthahalli* 166 dated in 1610, and is stated to be ruling from Āraga, a city which is said to be "glorious beyond description" in the "celebrated" Aranyadēsa—apparently the reference being to *malanādu*. In 1627, he granted a piece of land at Halasinhalli for a mosque (*Tirthahalli* 38). A number of inscriptions of his period (*Tirthahalli* 56 dated in 1616, *Tirthahalli* 83 dated in 1623, etc.) refer to various grants of customs duties made to Lingāyat mutts. Grants of the kind made during the time of Channamāji are also referred to in *Tirthahalli* 100 and 118, both dated in 1672.

The differences perceivable between the list of Keladi chiefs given in the section on *History* above from Mr. Mascarenhas' MS. and that derivable from the extant inscriptions are in certain cases rather difficult to reconcile. The discovery of further inscriptions may, perhaps, clear up the matter.

Kodachadri.—A lofty mountain in the west of the Nagar taluk and a conspicuous landmark. Its height is 4,411 feet above the sea. It rises more than 2,000 feet above the level of the villages below, and is clothed with splendid forests. From Nagavādi, at the head of the Kollurghat, it is 4 miles distant, and from this point the ascent is 3 miles. The first portion of the hill is very steep and difficult to ascend. Above this is a temple to the Huli-Dēva, tiger god, whose image is provided with thirty-two arms. The top of the hill, which from a distance has a bluff appearance, is in reality a narrow ridge, in many places only 12 feet across, with a precipice on either side. It commands an extensive and splendid view over the Western Ghats and Kanara. Kodachādri.

On the west, the hill descends almost perpendicularly for 4,000 feet, and the Kanara forests lie spread out below. The sea appears quite close, and on a clear day the vessels are discernible with the naked eye. The bay and town of Kundapur lie opposite. But for the very limited level space on the top, and the difficulty of access, this hill would make a most desirable sanatorium, having a beautiful climate, and so near the sea that it catches the earliest breath of the sea-breeze. There is a small bungalow at the top.

Kudali.—A sacred village in Shimoga taluk, at the confluence (*kūdali*) of the Tunga and Bhadra, where they unite to form the Tungabhadra, about 9 miles north-east of Shimoga. Population, 748. Kūdali.

It is the seat of a *matha* connected with the one at Sringēri, the original *Guru* having been appointed by the Sringēri Svāmi about 528 years ago to minister to the Smārthas of Mahratta descent. There is also a *matha* of the Mādhava

sect. Notwithstanding their being subject to the Kūdali *gurus*, the Mahrattas u der Parasurām Bhao plundered and burnt the place in 1791, and were consequently threatened with excommunication, which was averted by timely gifts. There are three old temples at Kūdali, dedicated to Brahmēsvara, Narasimha and Rāmēsvara.

Of inscriptions at the place the one with the oldest pretensions is on copper-plates at the Brahmēsvara temple, professing to be a grant by the emperor Rukmāngada ruling at Ayōdhya. The Sringēri *matha* has one, also on copper, dated *Saka* 1075, a grant by a Kadamba king named Purandara Rāya. Of those on stone, the oldest are of the Hoysala period. One records a grant to the Rāmanātha temple by Vīra-Ballāla (III) on the return of his son from Delhi, whither apparently he had been taken in the Muhammadan invasion. *Shimoga* 98, dated in 1738, a stone inscription found at Sivagondanahalli, Holatur *hobli*, records a grant by the Keladi chief Sōmasēkhara Nāyaka to Raghurāja Fista of the Kūdali Kallu matha. Later grants are by the Vijayanagar kings, and the Sringēri *matha* has copper-plate grants by the Keladi chief Sōmasēkhara Nāyaka in the 17th century.

The Chōla king Rājēndra-Dēva claims to have gained a great victory over the Chālukyas in the middle of the 11th century at Kūdali-sangam, which, as Dr. Hultzch thinks, may be this place. On the other hand, it may be one near Srīsaila.

One of these records a grant in favour of Vidyāsankara Bhārati, the Sringēri *guru*, which, it says, was confirmed by Harihara, the Vijayanagar king. Another copper-plate in the same mutt, which professes to record a grant by Kadamba Rāya in favour of the same *guru* Vidyāsankara Bhārati, is also in its possession. It is dated in a peculiar manner, the year intended being apparently equivalent to 1235 A.D. (*Shimoga* 79 and 80). *Shimoga* 81, dated in 1668, in the reign of the Keladi chief Sōmasēkhara Nāyaka records the restoration of various grants in favour of the then *guru* Narasimha Bhārati. *Shimoga* 82 dated in 1683 is a grant by Sankara Bhārati Svāmi of this *matha*.

Of the copper plate grants belonging to the Mādhva *matha* (called also *Ārya matha*), one is a grant of five villages in the Āraga country to Nārāyana Yatīndra, disciple of Raghupati Yatīndra dated in 1527 by the Vijayanagar king Krishna Rāya. (*Shimoga* 84). Another grant, dated in the same year and belonging to the same reign (*Shimoga* 85), records the grant of Gaurapura, in the Hanugal Sīme, to Vyāsa Yatīndra, disciple of Brahmanya Tīrta. This is the famous Vyāsa Rāya, the author of *Tarka Tāndava* and other well known works. (See Vol. I, Chapter VIII, *Religion*). In *Shimoga* 84, he is described as having seen the furthest point of grammar and logic and in interpreting the *Vēdas* and *Sāstras* as Brihaspati.

The following is an account of Vyāsatīrta, which is borne out by a little work called *Vyāsa-vijaya* :—

Brahmanyatīrta was the head of the Abbur *matha* near Channapatna. A woman, whose husband was dying, was preparing to become a *sati*, but being dissuaded by her friends, came to Brahmanyatīrtha for his advice. He blessed her that she should continue a wife and bear two sons, of whom, 'give me,' he said, 'the elder, and live with the younger.' On returning home, she was surprised to find her husband revived, and according to the sage's prediction she in course of time bore two sons. The elder was brought up in his *matha* by Brahmanyatīrtha, who in the seventh year consecrated him, giving him the name Vyāsatīrtha, and sent him to Mulbāgal, where he studied under Srīpādarārya for twelve years. After this he and his *gurus* went to Pānduranga and bathed in the Bhīmarathi, and he set out on a pilgrimage to the holy places in the north. On his return, he went to Srīrangam, where some dispute arose about his admission, and he fixed a space for Vaishnavas. He also had the large Vyāsasamudra tank made on the Mysore-Cuddapah border. After this he was for twelve years at Tirupati, where the *guru* of the Vyāsarāya-matha is even now entitled to certain privileges in consequence. He became the author of the following important works on the Dvaita philosophy :— *Tātparya-chandrikā*, *Nyāyāmrita* and *Tarkatāndava*. Eventually he went to Anegondi (or Vijayanagar). While there, the king was warned of an evil *muhūrta* (a period of 48 minutes)

approaching, and advised to put some one else on the throne for that time. Not knowing whom to choose, the king sent out his state elephant with a garland, which the animal presented to Vyāsatīrtha. The latter was not enamoured at the prospect, and said he was only a mendicant; it must be a mistake. But on being urged, he hid himself in a cave, and the elephant being sent out again, again took the garland to him at the cave. He could not any longer deny the divine summons, and so for the time of the evil *muhūrta* was anointed to the throne. But in order both to make manifest the danger and to escape it, instead of sitting on the throne, he threw his ascetic's robe on it, which immediately burst into flame and was burnt. The danger being thus averted, he took his seat, and in the short time left him signed grants of land to the Brāhmans who had anointed him. (Some of these grants, it is said, are still to be met with). He ended his days at Anegondi, and his *vrindāvana* or tomb is still pointed out at a spot called Nava-vrindāvana, on an island in the Tungabhadra, about half a mile from that place.

Kumadvati or Choradi.

Kumadvati *or* **Choradi.**—An affluent of the Tungabhadra. It rises in Agastya Parvata or the Bilēsvara hill near Humcha, and flowing north near Kumsi and Shikārpur, receives at the latter place a stream on the left from Anantapur. Continuing north, it forms the large Masur Madaga tank on the frontier, and turning north-east, runs into the Tungabhadra at Mudanur, some distance above Harihar.

It is stemmed by twelve *anicuts*, giving rise to channels 33 miles in total length.

Kumsi.

Kumsi.—A Sub-taluk in the south-east. Headquarters at Kumsi. Contains the following *hoblis*, villages and population :—

Hoblis	Villages	Population
Kumsi	34	5,727
Haranahalli	60	10,816

No.	Place	Population
1	Kumsi	2,128
2	Ayanur	1,159
3	Kohalli	784
4	Haranahalli	1,792

Principal places with population.

This taluk contains important manganese mines at Kumsi and Shankargudda worked by the Workington Iron & Steel Co.

The following are the important roads in the taluk :— Communications.

		Length
1.	Bangalore-Honnavar road ..	16 miles.
2.	Ayanur-Nagar road	5 ,,
3.	Ayanur-Savalanga road	9 ,,
4.	Kumsi-Haranahalli road	4 ,,
	Total ..	34 miles.

Kumsi (*Town*).—A town on the Shimoga-Gersoppa road, 14 miles north-west of Shimoga. Head-quarters of the Kumsi Sub-Taluk and a Municipality. Kumsi (Town).

Population in 1921	Males	Females	Total
Hindus	844	914	1,758
Muhammadans	185	167	352
Christians	9	5	14
Animists	1	3	4
Total ..	1,039	1,089	2,128

From inscriptions at the place it appears that its correct name is Kumbase, and that it was granted as an endowment

by Jinadatta Rāya of Pombурcha (Humcha) for the Jain temple there.

The Pakshiranganātha temple here deserves mention. In it there is a small figure of Vishnu seated on a bird with outstretched wings, like the figure in Ravivarma's picture, but without consorts at the sides.

Kuppatūr.

Kuppatur.—A place of great antiquity in the Anvatti *hobli*, Sorab Taluk.

According to tradition, Kuppatūr is the ancient Kuntalanagara, the capital of king Chandrahāsa.

The Kāli temple outside the village is said to be the one in which Chandrahāsa was ordered to be beheaded by the minister Dushtabuddhi who, being foiled in his design, put an end to his own life. A severed head in stone, lying in front of the Kāli temple, is shown as representing the wicked minister. Tradition accounts for the name of Anavatti, a village close by, by the statement that that was the place where the king's elephants and camels (*āne onte*) were once tied. Kuppatūr contains a number of temples, more or less in ruins. In the *garbhagriha* of the Jaina temple there is a seated image of Jina, about 5 feet high with canopy, flanked by *chauri*-bearers and overshadowed by a seven-hooded serpent, all in one stone. An inscription was discovered on the pedestal. Another image outside the *garbhagriha* had also an inscription on the base. The *navaranga* of the Rāmēsvara temple has a large ceiling panel 8′×8′, of *ashtadikpālakas* with a figure of Tāndavēsvara in the centre. It is curious that Kubēra and Agni have interchanged their places. In the Narasimha temple, the image of Narasimha is very peculiar, being seated without a crown and with only two hands, the right hand resting on the raised knee and the left hand on the thigh. The face too is more like that of a natural than of the conventional lion. The god is called Chintāmani Narasimha. The wooden image of the goddess Dyāmavva in the Dyāmavva temple is a terrible figure with 16 hands, riding a lion, with Mahishāsura flanked by two fowls at the feet. At the sides of the lion are two female *chauri*-bearers. The *prahbāvali* or glory is beautifully carved, the two semi-circular rows at the top containing fine figures representing

the 10 *avatāras* of Vishnu and the regents of the cardinal points. The height of the image with the *prabhāvali* is about 8 feet. The Kaitabhēsvara temple situated at some distance to the east of the village is a good specimen of the Chālukyan style and perhaps the largest of its kind. It resembles the Kēdārēsvara temple at Belgāmi in some respects. There is, however, only one cell with a large tower over it and a projection in front having neither the Hoysala crest nor a *simha-lalāta*. The doorways are lofty. There are 4 niches in the *navaranga*—2 at the sides of the *sukhanasi* doorway and 2 at a little distance from them facing north and south. The *navaranga* is blocked by a new mud wall with a wooden doorway. The front *mantapa* has, as usual, a veranda all round and entrances on the three sides. The central ceiling panel is artistically executed. The outer *jagati* or parapet running round the front *mantapa* is about 8 feet high with a rail resembling that of the Sāntinātha basti at Bandalike. There are turrets at intervals on the outer walls as also on the parapet below the rail. The tower, which is now plastered, is a lofty one with 9 tiers, though containing only a few sculptures here and there. Around the temple there are a few dilapidated small shrines with fine doorways containing the figures of Vīrabhadra, Durga, Ādisēsha and so forth. There is also a temple of Pārvati to the north. The god of the temple, though popularly called Kaitabhēsvara, is named Kōtīsvara in the inscriptions. The temple is an old one, being referred to in an inscription dated A.D. 1070.

Madagada-kere or Masur-Madaga-kere.

Madagada-kere *or* **Masur-Madaga-kere.**—A large tank in Shikarpur taluk, 7 miles north of the *kasba*, on the frontier. It is formed by embanking the waters of the Choradi or Kumadvati, at a point where it runs through a gorge in a low chain of hills. The original bund was 660 feet wide at top and 90 feet high. Mr. Lewin Bowring notes that, according to an Arabic inscription on the spot, it was at one time repaired by the Nawāb of Sāvanur. This seems unfounded, for the inscription referred to by him records the construction of a fort at this spot. (See below). The sheet of water—second only to the Sūlekere—thus formed irrigated a large extent of land in Dharwar. When the tank breached many

years ago, the bund was reconstructed on a smaller scale, in consequence of which a considerable tract of rich land, formerly included in the bed of the tank, was left bare. This was soon taken up for cultivation, and as many as thirty-five villages have sprung up around, contributing Rs. 45,000 more to the Mysore revenue than was formerly realized. Should the embankment be ever raised to its original standard, as at one time contemplated, most of these villages would be submerged. (See *Shikarpur*).

An object of interest here is a fine Arabic and Persian inscription of the time of Sultan Muhammad Adil Shāh, son of Ibrahīm Adil Shāh of Bijapur, recording the erection of the fort at this place, as an indication of victory and an attempt "to repel the wicked infidels and establish the auspicious Islam." The inscribed slab is in front of the sluice of the tank.

Malandur. **Malandur.**—A village in the Anantapur hobli, Sagar taluk. Population 475.

Here are the remains of a fine Lingāyat *matha* in a large enclosed ground. There is also a splendid tank, about 200 feet by 144 feet, built round with laterite steps. Towards the middle of one side is a Basava temple surrounded by the water and approached by a stone causeway. Some very fine stone elephants remain at the entrance to the *matha*, which is entirely in ruins.

Malvalli. **Malvalli.**—A village in the north of Shikarpur taluk, about 9 miles from Siralkoppa. Population 411.

Of interest on account of a pillar discovered there, bearing an inscription of Hāritiputra Sātakarni, probably of the second century A.D., the oldest in Mysore next to the Edicts of Asōka. From this it appears that the original name of the village was Mattapatti. (See *Tālgunda* for some further information).

Nagar. **Nagar.**—A taluk in the south-west. Area 528·52 square miles. Head-quarters, till then at Nagar, were transferred

to Kallurkatte in 1893. Contains the following *hoblis*, villages and population :—

Hoblis	Villages	Population
1. Nagar	32	9,822
2. Lakshmipura	25	6,554
3. Kallurkatte	52	6,718
4. Humcha	43	6,800
5. Kerehalli	55	8,286
Total ..	207	38,180

Principal places with population.

No.	Place	Population
1	Mudagoppa	1,141
2	Kallurkatte	1,011
3	Humcha	956

The Nagar taluk was extended in 1832-33 by amalgamating with it the Anantapur taluk, but the latter was re-established in 1857-58. In 1875, a portion of it was again added to Nagar.

This is a purely *malnad* taluk abounding in perennial streams, deep valleys, high-wooded hills and dense vegetation. Situated on the Western Ghats and forming one of the extreme westerly taluks of the Shimoga District, it is one of the most picturesque portions of the Mysore State. The taluk is enclosed on three sides by hills, the drainage of which flows north-west into the Sharāvati. But the streams in the south-west of the taluk run directly down the Ghats westward and discharge into the sea at Kundapur, forming in South Kanara the three rivers Gargita, Chakra nadi, and Mudur. The Honnar hobli in the north-west is an isolated bit of country belonging to South Kanara, and forming part of the endowments of the temple at Kollur below the Ghats. The principal mountain is the Kodachādri parvata in the north-west, to the north of which is the Kollur Ghat. The other pass to the coast is by the Haidar Ghar or Hosangadi Ghat

in the south-west. The average annual rainfall in the southern portion of the tract is 190·54 inches, while that in the northern portion is 102·14 inches. Towards the east the rainfall diminishes and averages from 70 to 80 inches. Scarcity of water is seldom felt in the tract, even the great famine of 1877-78 having left it untouched; but the soil is nowhere very rich. Owing to the purely *malnad* nature of the country, dry crops do not grow well and are therefore not much cared for and the raiyats engage themselves mostly in wet and garden cultivation. Rice cultivation is predominant, 90 per cent of the occupied lands being devoted to that crop. Supāri and other garden produce take up 6·34 per cent while ragi and other minor crops form a very insignificant portion. Among the best are pepper and cardamoms. The supāri gardens are occasionally attacked by plant diseases, the most harmful of which is the *kolerōga*.

The whole taluk is densely wooded, the southern part being composed of a perfect cluster of hills, in a basin formed by which Nagar, the capital formerly called Bednūr, is situated. The Sharāvati flows from south to north, and its valley may be said to be the most open portion of this very inaccessible country. The Rāmachandrapur Nāla is a small stream which flows very close to and almost parallel with the Sharāvati, and joins it near the boundary of the taluk. To the west of the valley in which these two streams flow the appearance of the country becomes wilder and wilder as the Ghats are approached, and these are here more precipitous than usual, and present few natural outlets. The rise towards the crest of the Ghats is very rapid, a height of 4,411 feet being attained at Kodachādri, a mountain on whose summit meet the three boundaries of South Kanara, Nagar, and Sagar taluks. To the east of the Sharāvati and to the north generally the country is more level, although the extent of jungle appears to suffer no diminution; but it changes considerably in character, the proportion of timber trees seeming to be greater than to the west, where the soil is more shallow, with much laterite.

The areca-nut is reputed to be of very fine quality. They largely belong to Brāhmans, who are dependent on labour imported from the coast for their cultivation. The forests are chiefly *kans*, there being but little deciduous forest; what there is being found chiefly to the north and east, towards Anantapur. Rice is exported to the coast, and areca-nut to Bellary and Walajapet by way of Birur. All other articles of consumption and cloths of every description are imported from the plain countries; about one-fourth by the merchants who come to buy areca-nut, and the rest by raiyats from Tirthahalli, Avinhalli and Kollur, either on bullocks or by porters.

The Revenue Settlement was introduced in 1877 and the Revision Settlement from 1914-15. The different classes of land according to the Revision Settlement were as follows :—

Dry	4,239	acres.
Wet	25,195	,,
Garden	2,094	,,
Total ..	31,528	acres.
Unoccupied waste	9,801	acres.

Communications.

Considerable attention has been paid in recent years to improving the communications of the taluk, by a system of roads radiating from Kallurkatte. There are thus roads east to Ayanur, and north to Sagar and to Anantapur; with the Ghat roads to the coast, south through Nagar and Haidarghar to the Hosangadi Ghat, and west to the Kollurghat. There is also a road from Anantapur south through Humchadakatte to Tirthahalli, and one is projected from Hulikal near Haidarghar to Tirthahalli. A branch from the Sagar road connects with the Kollurghat road.

Nagar.

Nagar.—A village situated in 13° 50′ N. lat., 75° 6′ E. long., on the Kollurkatte-Haidarghar road. Head-quarters till 1893 of the Nagar taluk, and for some time a Municipality. Until recently an important town but has declined in importance.

It was originally a small village, called, from the nature of the forest around Bidaru halli, bamboo village, and contained a temple of Nīlakantha, the property of a Brāhman named Honne Kambli Bhatta. About 1640, under the name of Bidarur or Bidanur (Bednūr), it became the capital of the Keladi chiefs, who transferred the seat of their government hither from Ikkēri. Being in the direct course of trade by the Hosangadi Ghat, it rapidly increased in size and importance, until there was a prospect of the houses reaching the number of a lakh, which would entitle it to be called a *Nagara*. The walls were 8 miles in circumference, and had ten gates, named the Dilli, Kodial, Kavaledurga, etc. The palace was on a hill in the centre, surrounded with a citadel, and the whole city was encircled by woods, hills and fortified defiles, extending a great way in circumference.

Sivappa-Nāyak, whose conquests have been elsewhere described, did much to improve and enlarge the town, and his successors ruled here undisturbed till 1763, at which time their territories extended from Sante Bennur and Holalkere in the east, over the whole of South Kanara to the western coast. In that year, Haidar Alī, having conquered all the northern parts of Mysore, advanced upon this capital. The Rāni Vīrammāji, having in vain tried to buy him off with offers of large sums of money, took to flight, ordering the palace to be fired if the treasures could not be saved. The terror-stricken inhabitants fled *en masse* to the woods. Haidar pressed on, and storming the town, extinguished the flames of the palace and gained possession of a booty estimated at twelve millions sterling in value.

In pursuance of the intention to make it a *Nagara*, he gave the place the name of Haidar-Nagar, and greatly increased its trade. He built a palace outside the fort, established in the town his principal arsenals, which employed many hands in the manufacture of arms and ammunition, and continued the mint, where coins were first struck in his name, the Haidari pagodas, and much money was coined during his reign. He gave great encouragement to merchants, and endeavoured, but with little success, to introduce the cultivation of mulberries and the rearing of silkworms.

The place suffered much during the wars with Tīpu Sultān. It was captured by the British in February 1783, under General Matthews, and surrendered at the end of April. During the

sieges the palace and the town were burnt. Tīpu rebuilt the palace, and endeavoured to restore the town, but his regulations for the protection of internal trade dealt a severe blow to its prosperity. He also appointed a *Kāzi*, who pulled down the Christian church and Hindu temples, broke to pieces numerous inscriptions on stone, and erected a mosque from the ruins. In the insurrection of 1830, Nagar, as it was called after 1789, again became the object of attack. But from the time that the court was removed the place lost its prospects, as it never obtained a footing as a mercantile town between the table-land and the coast, being merely a place of transit. Mr. Stokes, writing in 1838, says:—'Nagar and its vicinity exhibit traces of great decline in wealth and population. It has nearly lost its trade, for which, from the difficulty of access, it is not naturally well adapted.' Under the Mahārāja's government, it gave its name to the Nagar Faujdari, which included the present Districts of Shimoga and Kadur. From 1831, that name was changed to Nagar Division, and from 1863 to 1881, when Divisions were abolished, the Nagar Division was composed of the Shimoga, Kadur and Chitaldrug Districts. Nagar benefited by the opening out and improvement of the ghat-roads, but the transfer of the taluk head-quarters to Kallurkatte in 1893 wholly tended to diminish its importance.

Among interesting relics of former times at this place are the bells at some of the temples carried off by Tīpu Sultān from Christian Churches in Malabar or Kanara. One has the following inscription on it: *Fecit Amste-Londami Anno Domini* 1713, which means that it was made at Amsterdam in the year of Our Lord 1713.

Nyamti.—A town situated in 14° 9′ N. lat., 75°38′ E. long., on the Honnali-Ayanur road. Head-quarters from 1869 to 1882 of the Honnali taluk, and a Municipality. Nyamti.

Population in 1921	Males	Females	Total
Hindus	1,475	1,432	2,907
Muhammadans	154	126	280
Christians	11	4	15
Jains	7	..	7
Total ..	1,647	1,562	3,209

Nyamti is a town of very modern date, the *petta* having been established in the time of the Dewan Pūrnaiya. Being situated between the *malnad* and the *maidan* regions, a considerable trade is carried on by the merchants, who are all Lingāyāts, in exchanging the products of both tracts. The grain of the *malnad* and the jaggory of the neighbouring taluks which can be stored in this dry climate for some time without risk of damage, with areca-nut from Nagar and Koppa, are forwarded to Bellary, Dharwar, etc., in return for cloths and other articles, which are sent to the *malnad* and Kanara. During the American Civil War of 1864-5, much money was made here by the cotton trade.

Sagar.

Sagar.—A taluk in the west. Area 667·77 square miles. Head-quarters at Sagar. Contains the following *hoblis*, villages and population :—

Hoblis	No. of villages	Hamlets	Villages classified		Population
			Government	Inam	
Ananthapur ..	63	60	60	3	6,350
Sagar	58	71	58	..	17,651
Avinhalli ..	52	133	52	..	7,828
Talaguppa ..	28	70	28	..	10,458
Bharangi ..	37	294	37	..	5,929
Karur	31	281	31	..	7,500
Total ..	269	909	308	3	55,716

Principal places with population.

Twenty-three villages which formed part of Shikarpur taluk were transferred to this taluk since the 1st of October 1923 of which three are Inam villages.

No.	Place	Population
1	Keladi	1,658
2	Sagar	4,987
3	Kanle	1,321
4	Tadagalale	757
5	Thalaguppe	904
6	Nellur	958
7	Shuntikoppa	886

This taluk occupies the most westerly projection of Mysore, being at one point not more than 8 miles from the sea. The west and greater part of the north and south are bounded by the Ghats, a spur from which crosses the taluk from west to east, passing south of Ikkēri and parting the western from the northern streams. The Sharāvati runs through the middle from south to north-west, receiving near Barangi the Yenne Hole. On touching the frontier, it turns west, and descending the Ghats in the far-famed Falls of Gersoppa, flows to the sea at Honnavar. The principal stream running north is the Varada, which rises near Ikkēri. The chief heights are Dēvakonda and Gōvardhangiri.

The taluk is considered purely *malnad* but there is a considerable difference between the south-western and north-eastern portions, separated mostly by the river Sharāvati. The rice-fields in the former bear a double crop annually, but the gardens, stocked with areca palms, pepper and cardamoms are somewhat inferior. This tract presents the appearance of a rolling stretch of bare hill-tops, the sides and valleys densely wooded, the latter occupied by the gardens. The scenery is surpassingly beautiful, and the climate, in the hottest time of the year, is cool and pleasant. The people live in separate homesteads, and village communities, so far as living in some place is concerned, are unknown. The remaining portion of the taluk is comparatively level and open, but the climate is not so good as in the other part. Only one crop of rice can be raised annually, but some of the gardens are remarkably fine. The people, as a rule, live together in villages, but still there are many homesteads scattered here and there, principally to the south-west.

The forests, although on the whole extensive, are not in compact masses, nor are they very productive. Excepting the great Hinni forest, which lies to the south of the Gersoppa Falls, the remainder are chiefly *kans*, or tracts of virgin evergreen forest, in most of which pepper grows abundantly self-sown and uncared for, but little of the produce being collected owing to the depredations of monkeys. There are

also towards the south patches of evergreen forest, generally only a few acres in extent, with very sharply-defined limits. There is a thick undergrowth of a low plant called Goravi katige. Deciduous timber trees are rare. Inside one of these patches of forest the growth of trees and underwood is so dense that it is difficult to pass through; on emerging, suddenly hardly a bush will be visible for the hundreds of yards or more of grassy open which may intervene between the patches. The real cause of this alternation of bare ground and densely-wooded patches is to be found in the laterite formation. Wherever the hard bed of laterite is near the surface, wood refuses to grow. Towards the east the forest is gradually disappearing before the inroads of garden cultivators, who mercilessly strip and clear the Bayan Betta, as they are called, in order to obtain the *soppu*, or leaf manure, which is indispensable for their gardens.

In the *kans* the soil is rich and deep, but in most of the taluks the soil is hard and shallow, with much laterite. Sagar is essentially a garden taluk, and rice cultivation is also extensive. Dry crops are of no account, and are raised on the same ground only once in three or four years. The rice is largely exported by the raiyats themselves, chiefly to Gersoppa, by way of the Gōvardhangiri and Hinni ghats; but that of the southern *māganis* is often sent to Bhatkal or Baidur. Areca-nut is exported principally towards Bellary, though some goes also to Walajapet and to Birur. Cardamoms and pepper are taken to the Kanara and Dharwar markets.

At first under the Kadambas, this country subsequently was subject to the rule of the Sāntara kings of Pomburcha, as feudatory to the Chālukyas. Various governors of the Banavāsi Twelve Thousand, appointed by the Chālukyas, Hoysalas and Yādavas, held sway over it from the 12th century, until under Vijayanagar the Keladi chiefs rose to power, of whose territory it formed a part until taken by Haidar and annexed to Mysore.

The Revenue Settlement was introduced in 1874 and the Revision Settlement with effect from the year 1908-09. The land is classified as follows :—

Dry	..	8,932 acres.
Wet	..	30,527 ,,
Garden	..	3,528 ,,
Government occupied land	..	42,987 ,,
Government assessed waste	..	19,205 ,,

The high road from Shimoga to the Gersoppa Falls runs through Anantapur and Sagar. From Sagar there are roads north to Siralkoppa, with a branch to Sorab, and south to Kallurkatte, with a branch to the Kollur ghat. From Anantapur there are roads south-west to Kallurkatte and Nagar, and south to Tirthahalli. The passes to the coast are the Gerosppa, Hinni, and Gōvardhangiri to Honavar; the Hogavadi to Bhatkal; and the Karni and Kollur to Baidur. Regular roads have been constructed through the first and last of these; the others are only fit for pack bullocks, which are largely used.

Sagar.—A town on the left bank of the Varada near its source, situated in 14° 10′ N. lat., 75° 5′ E. long., 40 miles west-north-west of Shimoga, on the Shimoga-Gersoppa road. Head-quarters of the Sagar Sub-Division and of the Sagar taluk, and a Municipality. Sagar.

Population in 1921	Males	Females	Total
Hindus	2,211	1,825	4,036
Muhammadans	359	337	696
Christians	120	127	247
Jains	8	..	8
Total ..	2,698	2,289	4,987

The town is one of the chief depôts for the areca-nut trade, and contains some wealthy merchants. Pepper, sandal-wood and other products of the *malnād* are exported by them to the Madras districts east and north, and to parts of Bombay in the west, the returns being made chiefly in cloths.

The town has been recently extended to the west by a quarter named Chāmarājēndra Pēte, in memory of H. H. the late Mahārāja's visit.

Sante-Bennur.

Sante-Bennur.—A village in Channagiri taluk, on the road from Sūlekere to Sasalu railway-station. Head-quarters of the Sante-Bennur hobli. Population, 1,727.

It was called Sante-Bennur on account of the large weekly fair (*sante*) held there, and to distinguish it from Male Bennur, Rāni Bennur, and others of the name. It was founded, probably in the 16th century, by a chief of the Basavapatna family, on the spot where a hare had been observed to turn upon the hounds, which indicated heroic soil. The settlement of traders and merchants was encouraged, and a large *petta* sprung up. Hanumappa Nāyak, one of the chiefs, erected a palace at Sante-Bennur, and had a skilfully constructed *honda* or reservoir made in front of the ancient temple of Ranganātha, faced round with flights of steps, and with ornamental pavilions at the angles and in the centre. The one in the middle, called the Vasanta-mantapa, had a fountain playing from the top. After the capture of Basvapatna, the town was taken by the Mussalman forces of Bijapur, under Randulha Khān, who destroyed the temple and erected in its place a mosque of very large dimensions. Hanumappa Nāyak, who had been forced to retire to Tarikere and Kaldurga, was greatly incensed at this, and watching his opportunity planned a night attack, in which he put to death the Muhammadan governor, and desecrated the mosque with the blood of hogs, pulling out a stone from the walls of each compartment. The Tarikere chiefs eventually regained the place and held it until it was taken by Chitaldrug early in the 17th century. In 1717, it was captured by the Bednūr chiefs, who fortified it, and in spite of repeated attacks by Chitaldrug, retained it till 1761, when it fell into the hands of Haidar Alī. In common with other places in the neighbourhood it was plundered and destroyed by the Mahrattas under Parasu Rām Bhao in 1791. The mosque, never used since its desecration, and the *honda*, with its ruinous but graceful pavilions, are the only points of interest now left.

The Hanumappa Nāyak above mentioned is probably identical with the donor of lands mentioned in *Chiknayakanhalli*

19 dated in 1636 in the reign of the Vijayanagar king Vēnkatapati-Dēva. Several other inscriptions in the Chitaldrug District refer to earlier chiefs of this place. Thus Rājappa Nāyaka, son of Hanuma Nāyaka, was in power in 1572; Immadi Hanumappa in 1576 and 1581; and his son Dala Nāyaka, 1605. Some of these names recur in certain inscriptions found in the Shimoga District (*E.C.* VII). Thus *Shimoga* 108, which probably belongs to 1558, mentions Hire Rangappa Nāyaka. *Channagiri* 62, dated in 1565, mentions Hanuma Nāyaka's son Bollappa-Nāyaka and Kengappa Nāyaka. *Channagiri* 67, which might be referred to 1565, records a grant to a tumbler by Kengappa Nāyaka. *Channagiri* 42, which has been assigned to 1601, belongs to the time of Hanumappa Nāyaka III. *Honnali* 34, a copper-plate grant, corrupt in langauge, which Mr. Rice thinks may be set down to 1667, gives a confused account, in which the following succession is detailed:—Hire Hanumappa, whose son was Tula Hanumappa, whose son was Hanumappa II, whose grandson was Kengappa, whose son was Basavappa. In the present state of our knowledge, it is altogether impossible to reconcile these names and dates.

For an account of the chiefs of this place after they returned to Tarikere, see *Tarikere, Kadur District.*

Sharavati.—A river which rises at Ambūtīrtha, near Nonabar, in the Tirthahalli taluk. It takes a north-westerly course by Fattē petta, receives the Haridrāvati on the right below Pattaguppe, and the Yenne Hole on the left above Bārangi. On arriving at the frontier it bends to the west, and precipitating itself down the celebrated Falls of Gersoppa, and passing that village (properly *Geru-sappe*), which is really some 18 miles distant, discharges into the sea at Honavar in North Kanara. The name Sharāvati, arrow-born, is in allusion to its flowing from the Ambūtīrtha, which was formed by a stroke of Rāma's arrow. The stream is crossed by 70 anicuts, from which small channels are drawn having an aggregate length of 26 miles. Sharāvati.

The magnificent *Falls of Gersoppa*, or Jōg, that is, the waterfall, are unquestionably the grandest natural beauty in Mysore, rich as it is in splendid scenery. They eclipse

every other Fall in India and have few rivals in any part of the world. "While excelled in height by the Cerosoli and Evanson cascades in the Alps, and the Falls of the Arve in Savoy, the Gersoppa cataract surpasses them in volume of water precipitated; and while much inferior to Niagara in volume, it far excels those celebrated Falls of the New World in height." The height of the Cerosoli cascade is 2,400 feet; that of Evanson, 1,200 feet and the Falls of the Arve, 1,100 feet. At Niagara, a river two miles across, contracted to less than half its former breadth, is hurled over a precipice 164 feet high in two great sheets into the basin below. (*J.A.S.B.*, XIV, 421.) L. Bowring says:—"It may truly be called one of the wonders of the world, for though the volume of water is less than that of the Cauvery, the immense height of the chief fall is almost without a parallel." They are situated in 14° 14′ N. lat., and 74° 50′ E. long., on the borders of Mysore and North Kanara, 62 miles from Shimoga in the former and 30 from the port of Honavar (Honore) in the latter. Their existence appears to have been unknown at the time of Buchanan's journey in 1800. The Sharāvati, flowing over a very rocky bed about 250 yards wide, here reaches a tremendous chasm, 960 feet in depth, and "performs (as Captain Newbold has expressed it) this stupendous lover's leap from the chains of the giant Ghats into the arms of his ocean-rescued mistress—prolific Kanara." This is in allusion to the legend of the formation of the western coast by Parasu Rāma.

The water comes down in four distinct falls, presenting a scene of transcendent grandeur and sublimity, whose effect is greatly heightened by the wild and beautiful country around, covered with a wealth of luxuriant vegetation. The Rāja Fall pours in one unbroken column sheer to the depth of 830 feet. (By various visitors this has been called the Grand fall, the Main fall, and the Horse-shoe fall. The Rāja after whom it is now generally named was the Sode Rāja of Sirsi, who proposed to erect a little shrine or *mantapa* on the spot, the lines for the foundation of which may be seen

on the stone just above the Rāja's rock which projects over the chasm). Half way down it is encountered by the Roarer, another fall, which precipitates itself into a vast cup and then rushes violently downwards at an angle of forty-five degrees to meet its famous compeer. A third fall, the Rocket, shoots downwards in a series of jets; while the fourth, called the Dame Blanche, is an Undine-like cascade gliding quietly over the mountain side in a sheet of foam.

The most favourable time for visiting these glorious works of nature is in the cold season, when the river is low enough to admit of crossing to the Mysore side, whence the best views are obtained. During the monsoon the place is enveloped in a dense cloud of vapour, through which rises the thunder of the invisible mighty waters in their fearful descent. There are good bungalows on both the Mysore and the Bombay sides, immediately at the head of the falls. Close by the latter is a slab of rock projecting over the verge of the gulf, by lying down on which and peering over, the best view is obtained of the appalling abyss from above, rendered more striking by the continual flight across it of myriads of rock pigeons, which find a congenial home in the face of the cliffs.

"I lay down flat on this shelf (says a visitor in the month of August fifty years ago) and drew myself up to its edge, over which I stretched my head. A sight burst on the view which I shall never forget and can never hope to describe. I have since looked down the fuming and sulphurous craters of Etna and Vesuvius, but have never experienced the sensations which overwhelmed me in the first downward gaze into this (*hibernice*) volcano of waters; for so it looks; a chaotic scene that rivets with basilisk fascination the gaze of the spectator. It was with great reluctance and with an intense feeling of depression that I withdrew my head, drenched in spray, from the brink of the precipice. One might almost gaze for ever on this abyss in which a mighty mass of water appears eternally burying itself in a mist-shrouded grave. The clouds of spray which continually ascend heavenwards in slow and majestic wreaths appear to typify the shadowy ghosts of the entombed waters."

The Falls are seen to greatest advantage from the selected points of view which have been cleared on the Mysore bank, the most popular being Watkin's platform. From this side a descent may be made to the pool below, the water in which is 130 feet in depth. But this is a difficult undertaking and the re-ascent extremely laborious. The view looking upwards from below is generally considered far less impressive than from the other points, as regards the Falls themselves, but the grandly rugged features of the chasm and the winding gorge in which it is prolonged are more clearly seen in all their savage nakedness.

The varying effects of light and shade at different hours are extremely beautiful. A lovely rainbow spans the waters in the afternoon, rising with the declining sun, and even lunar rainbows are said to be formed in certain aspects of the moon. Rockets and blazing torches or bundles of straw, cast over on a dark night, throw out a fitful glare upon the jaws of the abyss, producing weird and solemn effects as viewed from the Rāja's Rock. No words can suffice to adequately describe the charms of a scene replete with every element of the sublime, combining in one superb panorama so many varying aspects both of terror and of beauty, all instinct with the life, the force and play of moving waters.

"The precipice over which the water falls affords a fine section of gneiss and its associated hypogene schists, which dip easterly and northerly away from the Falls at an angle of about 35.° The gneiss is composed of quartz and felspar, with both mica and hornblende, and alternates with micaceous talcose, actinolitic, chloritic and hornblende schists, imbedding (especially the latter) iron pyrites. These rocks are penetrated by veins of quartz and felspar and also of a fine grained granite, composed of small grains of white felspar, quartz and mica. The mass of hypogene rocks has evidently been worn back several hundred feet by the erosion and abrasion of the cataract; the softer talcose and micaceous schists have suffered most. Rock basins are frequent in the bed of the river, which is worn in the rock and rugged with water-worn rocky masses." (*J.A.S.B.*, XIV, 420).

Two officers of the Indian Navy, deputed by Government to measure the Falls, arrived there on the 6th of March, 1856. Their account of the feat, written in the old bungalow book, is as follows :—

Threw a light flying bridge across the chasm from the tree overhanging the Roarer, to the rock westward of that called the Raja's Rock. To this slung a cradle of light bamboo, capable of holding two people comfortably. The cradle traversed on one single and two double blocks, through which rove the four hawsers composing the bridge. We had previously placed the bridge from the Raja's Rock to the tree, but found that the lead line would not, from any single part of the bridge, plumb clear of the Roarer, or the rocks on either side ; thus proving beyond a doubt that the pool had never before been plumbed from the sides of the chasm.

In the forenoon of the 12th of March, all arrangements being completed and provision made against remote contingencies, we made the passage in the cradle from side to side, halting in the centre to pour a libation to the guardian spirits of the chasm. The arrangements being found perfectly satisfactory, we proceeded to plumb the pool. The cradle with one person was eased away to a distance of 47 feet from the tree. The lead line was lowered from the shore through a block (*vulgo*, a pulley) on the cradle, passing down through its centre. The plummet consisted of 7 lbs. of hard lead placed in the centre of an annular life-buoy slung horizontally, the whole weight being about 18 lbs. When the lead reached the pool, the life-buoy floated it, and thus the lead man in the cradle felt the loss of weight. Having during our service had a little experience in deep water, we knew that a loss of 20 lbs. from a plumb-line of upwards of 100 fathoms would be scarcely appreciable, and so we found it. But by hauling up half a fathom and letting go suddenly, the life-buoy made a discernible splash in the water. A mark was then placed on the line by the block, and the angle of its dip taken with a theodolite on the brink of the precipice near the tree, at the hypotenusal distance of 47 feet. This gave the perpendicular depression of the cradle below the instrument (on a level with the tree) as 14 feet, which, added to the line laid out, 815 feet, gave the exact depth 829 feet.

In the afternoon we descended the ravine, and with a raft of a few bamboos and three boats' breakers, paddled and sounded all round and across the pool, having previously, from above, turned off a great part of the Roarer into the Rocket. We found that 22 fathoms was the greatest depth anywhere. This sounding was taken very near the west side, about 30 yards from the head of the pool or base of the Grand Fall. We climbed the rock on which the Roarer falls, and when about 30 feet up it, the stream, which before had been mild rather, came down with great force on our devoted heads, and we had to "hold on by our eyelids" to prevent being washed off.

By measuring a base we ascertained the horizontal distance between the centres of the Kanara and Mysore bungalows to be 710 yards; between the Raja's rock and the tree that plumbs the Roarer, 74 yards. The top of the Raja's rock is 5 feet below the level of the abovementioned tree. A plumb-line lowered from this tree into the bed of the Roarer measured 315 feet.

On the 15th of March, we broke up our bridge, from which we had taken several satisfactory views of the chasm, and descended by a rope into the cup of the Roarer, where we breakfasted, and afterwards, with some little difficulty at one point, passed down by the side of the Roarer, and reached a position at the back of the Grand Fall, whence the Rocket and the Roarer were seen to the right of it. From this place only can you have a correct idea of the great depth of the cavern in front of which the Grand Fall drops. The sky clouded over and thunder pealed when we were below. The effect was grand in the extreme. At 5 P.M., reached the top of the cliff in safety.

The new Kanara bungalow is 1,670 feet above the level of the sea, the old one 1,850. The old Mysore bungalow was 30 feet lower than the last; the new one, built at what was known as Palmer's platform, is still lower. There is one special Travellers' bungalow. This place is resorted to by thousands of visitors during the months of October November, December, January and February every year

Mrs. Bowring gives a brief but graphic description of the Falls, under date "Gairsoppa, January 1, 1869." She writes:—

"The Ghat road is a zigzag like the St. Gothard pass on the Italian side, and when we reached it, the view was so beautiful

down into the valley that I was persuaded to remain in the carriage; and we walked the horses, with the horse-boys at their heads, there was no danger. Once I was obliged to get out, a bridge over a brook having been made with nothing but a few sticks, and mud plastered over them, and it was so insecure that it bent with the weight of the carriage.

We are now in the Bombay Presidency, out of L.'s jurisdiction, but the other side of the river belongs to Mysore. We found a very dirty, tumble-down bungalow, with a few tables and chairs, all ailing, the wood being so dense that it was difficult to pitch a tent.

As soon as L. came up, we proceeded to the Falls, the platform on which the bungalow stands being so high that nothing could be seen beyond the river and the wood, but a mighty roar of unseen waters prepared us for what we were to see.

After following a steep descending path through the wood, we came upon some enormous boulders of rock which, during the rainy season, are covered with water, and, scrambling over these for a few yards, found ourselves at the edge of the fearful abyss. I crawled on my hands and knees, L. holding me, and looked over a sheer drop of 820 feet! the waters rushing over to the left of where I lay. Hundreds of pigeons were flying in and out of the clefts in the rocks. It was a fearful precipice to look over, and yet there was a sort of fascination about it. There is not much water now in the river, but one can imagine what it must be in great floods. The people say that the spray is then so great that the pool at the bottom cannot be discerned. There are four Falls, all from the same level, the largest being called the Raja, the next the Roarer, the third the Rocket, and the last the Dame Blanche, but in great floods they are united in one grand stream.

After leaving the rocks, we walked through the wood to a platform, a little below the Falls, a rather rough affair made of only a few planks fastened to some trees. From this, you only see the two latter Falls, but they are certainly wonderfully beautiful in their graceful shoot from the rocks, and the height inspires you with an irresistible feeling of awe. After a few minutes spent in silent admiration, we climbed up again to the bungalow, and enjoyed our breakfast in the verandah, although it was rather a windy repast.

In the cool of the evening, we again descended to the Falls, and peeped once more over the yawning abyss, the gentlemen being very rash, and making me quite nervous by standing so near the edge. We afterwards crossed the Raja fall, a few yards above the actual descent of water, on a rough bridge made of a few logs of trees tied together with bamboos. It was giddy work, but I did not feel afraid, and we then climbed the rocks between the Raja and the Roarer Falls, and going on our hands and knees, looked over. The view looking down the ravine, with the sunset lights on the hills beyond, was perfectly beautiful, and quite repaid us for the fatigue.

* * * *

Descending through the wood the next morning, we crossed the river above the Falls, scrambling over the great boulders of slippery rocks, which even the gentlemen said was hard work. When we reached the final bridge above the Roarer, my courage gave way, and I declared I could not cross, but, after saying an 'Ave,' I took L.'s hand, and on we went together. There was no real danger, but it looked so very perilous, and the roar of the waters shook one's nerves."

Shikarpur.

Shikarpur.—A taluk in the north. Area 428·58 square miles. Head-quarters at Shikarpur. Contains the following *hoblis*, villages and population :—

Hoblis	Government		Inam		Population
	Populated	De-populated	Populated	De-populated	
Shikarpur ..	27	14	2	1	14,266
Hosur	31	7	..	..	11,386
Bellandur ..	35	10	3	..	6,931
Udagani	31	6	..	..	12,061
Tālgunda ..	32	4	2	..	10,879
Total ..	156	41	7	1	55,523

No.	Place	Population
1	Isur	1,798
2	Begur	1,052
3	Shikarpur (town)	4,366
4	Salur	1,132
5	Udagani	1,170
6	Siralkoppa	2,230
7	Belagavi	1,531

Principal places with population.

The taluk is crossed from south to north by the Choradi or Kumadvati, which forms the large Masur-Madak tank on the northern frontier. There are lines of low hills on all sides covered with jungle, which give shelter to numerous tigers, cheetas, and other wild beasts.

Being on the border where *malnad* and *maidan* meet, it partakes of the characteristics of both. Except for the Jambur hills running down into the middle from the north, the gentle undulating surface is unbroken, and where uncultivated, is covered with low scrubby jungle, which in the south and west rises into forest. The soils are chiefly reddish-brown and grey, very light and friable, and containing much sand, except in the low-lying grounds, where they are much darker in colour and more clayey. In the extreme north, however, and on the banks of the Choradi, dark-brown and black soil of a superior description is found, on which wet crops are raised. In the east, where dry crop cultivation is the most successful, the soil is less sandy and more like loam, except in the high-lying wet crop land.

The main cultivation is sugar-cane and rice, especially the former, to which crop the energies of the raiyats are chiefly directed and on the successful maturing of which the prosperity of the taluk rests. Dry crops in the west are poor, chiefly ragi, horse-gram, and castor-oil. In the east, the dry crops are much better, and cotton and jola grow well in some villages. The principal export of the taluk is jaggory, which mostly goes to Dharwar, and rice, which is sent in various directions. Siralkoppa is the chief market for grain, and Shikarpur for cloth.

The taluk is a perfect museum of antiquities, and no part of Mysore is richer in remains and records of the past. It is here that has been found evidence of the rule of the Sātavāhanas and Guptas, and the true history of the early Kadambas. Bandanike was the chief city of the Nāgarakhanda Seventy, and Belgāvi of the great Banavāse Twelve Thousand province, which was one of the chief possessions of succeeding dynasties, the Chālukyas, the Rāshtrakūtas, the Gangas, the Hoysalas, the Yādavas, and others, down to the time of Vijayanagar and the Keladi or Bednūr chiefs, overwhelmed in the conquests of Haidar Alī.

The Revenue Settlement was introduced in 1783 and the Revision Settlement with effect from the year 1909-10. The lands are classified as follows:—

Dry	.. 119,126	acres.
Wet	.. 11,957	,,
Garden	.. 778	,,
Unarable land ..	.. 104,000	,,

From Shikarpur there are roads to Shimoga, Anantapur, Honnali and Siralkoppa. From the latter there are roads to Hire Kerur and the railway at Byadgi, to Anavatti, to Sorab and to Sagar.

Shikarpur.

Shikarpur.—A town near the right bank of the Choradi or Kumadvati, situated in 14° 16′ N. lat., 75° 25′ E. long., 33 miles north-west of Shimoga, with which it is connected by road. Head-quarters of the Shikarpur taluk, and a Municipality.

Population in 1921	Males	Females	Total
Hindus	1,743	1,708	3,445
Muhammadans	433	439	872
Christians	5	4	9
Jains	24	15	39
Animist	1	..	1
Total ..	2,205	2,161	4,366

The town appears to have been founded by one Maliya, and after him originally called Maliyanhalli. The Keladi chiefs on gaining possession changed the name to Mahādanpur. During the time of either Haidar or Tīpu, it received its present name of Shikarpur or Shikaripur, hunting or hunter's town, from the abundance of game there met with during a royal hunt. The old fort at the western end is now in ruins.

Mr. Lewin Bowring thus describes the vicinity and the Masur-Madak tank which can be reached from here as well :—

"In the low jungle, not far from Shikarpur, tigers are common. On the frontier is a magnificent reservoir, called the Masur-Madak tank, the embankment of which forms the boundary between Mysore and Dharwar. It was constructed by some influential chief, who conceived the idea of storing up the accumulated waters of the Kumadvati river, which, at this point, cuts its way through a gorge in a low range of hills. An Arabic inscription records the repairs effected by the Savanur Nawāb. (See *Shikarpur*). The embankment is of immense height and strength (a female having, it is said, been immolated to ensure its stability), and the old sluice of colossal size ; but, in course of time, the river, when in flood, burst through the barrier, and carried away a portion of it. Ten years ago, the Bombay Government undertook the repair of the sluice, though at a lower level than the original design, and a considerable amount of irrigation is now afforded by the tank to the neighbouring villages of Dharwar. It is believed, however, that it would be quite feasible to restore the whole work, as originally planned, in which case an almost unlimited supply of water would be available, the old sluice being perhaps twenty feet higher than the modern one, so that the storage capacity of the tank would be vastly increased, the only obstacle being the submersion of Mysore villages, which would ensue on raising the level of the water-spread." (See *Eastern Experiences*).

Kumsi and Haranhalli *Maganis* were added to this taluk from Honnali in 1882.

The Tunga and the Bhadra, entering the taluk on the south, flow northwards and unite at Kūdali, 9 miles north-north-east of Shimoga, whence the Tungabhadra continues north with a winding course.

The ancient divisions were Gajanur-pal to the west of the Tunga, Yedatore-pal between the rivers, and Benkipura east of the Bhadra.

Shimoga.

Shimoga.—A taluk in the south-east. Area 688·41 square miles including the Kumsi sub-taluk. Head-quarters at Shimoga. Contains the following *hoblis*, villages and population :—

Hoblis	Villages	Population
1. Shimoga	85	26,669
2. Bhadrāvati	96	17,591
3. Hole-Honnur	55	13,059
4. Holalur	69	16,156
	Floating population.	894
Total ..	305	74,369

Principal places with population.

No.	Place	Population
1	Uragadur	1,047
2	Mattur	1,018
3	Shimoga (town)	14,975
4	Jannapura	1,625
5	Bhadrāvati	3,673
6	Hole-Honnur	1,667

Physical features.

Except for a few openings here and there, though the main communications with adjoining taluks are laid out, the taluk under report is surrounded on all sides by hills. These are dark in colour and for the most part devoid of anything like vigorous vegetation in the north and the east. Manganese is an important constituent of these hills. On the south-east and on the north-west, they are covered with jungle, still scrubby and uninviting; but towards the south-west and the south, they are clothed with the heavy forest of the *malnad* type; elephants, tigers and wild boar find a natural habitation here. The interior of the taluk is free from

hills. The Tunga and the Bhadra, two streams that take their origin in the Ghats in the Kadur District, collect the drainage from the hills and slopes on the east and the west of the taluk and meet at Kūdali, about 8 miles north-east of Shimoga. The never-failing supply of water to man and beast is the chief benefit that these rivers confer. A far less important use to which the rivers are put consists in their being employed, for about 4 months in the year, as a vehicle for floating down timber from the southern forests up to Harihar.

Soils.

Both good and bad soils from the agricultural standpoint are met with. The soil in a portion of the north and north-east of the taluk, occupied by the Harmagatta, Auvēri, Holalur, Hole Honnur, Kūdali and Chandankere *maganis*, and in a portion of the *Kasba māgani* is rich in productive elements. The Bhadrāvati, Hiriyur and Kalagere *māganis* would come next in order and in the rest of the taluk, it is a shade inferior still. Ragi is the staple crop in the red soils, but black soils, which are confined to the north and north-east, produce a variety of crops, including jola, cotton, and oil-seeds. The rice lands are mostly of poor quality and not specially productive. A small amount of sugar-cane is grown. The gardens produce a little areca-nut, with betel-leaf and plantains.

The Revenue Settlement was introduced in 1875 and the Revision Settlement with effect from 1913-14. The lands were classified as follows :—

		Total
Dry	49,270 ..	75,764 acres.
Wet	25,630 ..	
Garden	864 ..	
Unoccupied waste ..	..	20,998 ,,

Communications.

The rail road from Shimoga to Birur connects the taluk by rail with the Districts of Madras on the one hand and of Bombay on the other. A light railway constructed by the Manganese Company for the transit of manganese ore

commences from Chordi in the Kumsi sub-taluk and ends at Shimoga, but takes a wide sweep along the western skirts of the taluk.

The roads in existence in the taluk are :—

(1) The Shimoga-Bangalore road running through Bhadrāvati, Tarikere, Birur, etc.

(2) The Shimoga-Channagiri road running through Bhadrāvati.

(3) The Shimoga-Harihar road running through Honnali.

(4) The Shimoga-Sagar road running through Ayanur and Anantapur and leading after Sagar to Gersoppa.

(5) The Shimoga-Āgumbi road going along Tirthahalli.

(6) The road 14 miles long connecting Shimoga with Saulanga, establishing thereby a direct connection with Shikarpur, Siralkoppa, Sorab and Anavatti and furnishing also a second route to Honnali by way of Nyamti.

(7) The Shimoga-Narasimharājpur road of which about 13 miles fall within the taluk.

(8) A road 11 miles long connecting Bhadrāvati with Umblebail on the Narasimharājpur road.

(9) An eight-mile road between Shimoga and Hole-Honnur.

Shimoga.

Shimoga.—The chief town of the District, situated in 13° 55′ N. lat., 75° 38′ E. long., on the left bank of the Tunga, 171 miles north-west of Bangalore, on the Bangalore-Gersoppa road, and at the terminus of the railway from Birur.

Population in 1921	Males	Females	Total
Hindus	5,554	4,983	10,537
Muhammadans	1,908	1,628	3,596
Christians	431	387	818
Jains	78	7	85
Sikhs	3	5	8
Animists	21	25	46
Total ..	7,995	7,095	15,090

Shimoga derives its name either from *Shiva mukha*, the face of Shiva, or from *Shimoga*, sweet pot, an appellation

given to it by a *rishi* who here found the savoury herbs which he compounded for his daily meal. From inscriptions it appears that Mandali, a suburb of Shimoga to the south, was an important place in early times under the Gangas. This part of the country was, at a later period, ruled by the Chālukyas and the Hoysalas, after which it was included in the dominions of Vijayanagar. Little is known of its history but that from the 16th century it was one of the possessions of the Keladi or Ikkēri chiefs. The place was taken by Haidar in his invasion of Bednūr, and he subsequently brought a number of carpenters here from Mangalore to make lights or barges for navigating the river. But they proved to be of no use. A battle was fought in the neighbourhood of Shimoga in 1798, between the Mahrattas under Parasu Rām Bhao and Tīpu Sultān's forces under Muhammad Reza, the Benki Nawāb, when the latter was forced back on Haidarnagar (Bednūr), and Shimoga was besieged. The garrison was forced to capitulate, and the Mahrattas plundered and burnt the town. The scattered survivors of the population returned on the withdrawal of their army, but after the fall of Seringapatam, the place was again pillaged by Dhundia Wahag, who left Shimoga and the neighbouring villages a heap of ruins. Being made the head-quarters of the District and of the late Nagar Division, it has gradually risen in population and wealth.

Siralkoppa.—A mercantile town in the Shikarpur taluk, 11 miles north-west of the *kasba*, and a Municipality. Siralkoppa.

Population in 1921	Males	Females	Total
Hindus	759	717	1,476
Muhammadans	383	352	735
Christians	3	3	6
Jains	7	..	7
Animists	3	3	6
Total ..	1,156	1,075	2,230

It is of importance as forming a point of communication between Sagar, Sorab, and other parts of Mysore, and the Dharwar, Kanara and Bellary Districts. It is the principal depôt for jaggory, which is largely prepared in this taluk and exported by the merchants of Siralkoppa in exchange for piece goods, *kamblis*, etc. A large fair is held on Sunday.

Sorab.

Sorab.—A taluk in the north-west. Area 444·29 square miles. Contains the following hoblis, villages and population.

Hoblis	Villages		Hamlets	Villages classified			Population
	Populated	De-populated		Government	Sarvamanya	Jodi	
Sorab ..	51	4	18	55	.	1	12,116
Chandragutti	37	4	29	41	1	..	7,635
Ulvi ..	68	16	..	84	..	..	8,579
Kuppagadde ..	36	8	9	44	..	..	7,520
Jade ..	27	10	4	37	..	..	6,326
Anavatti ..	40	6	12	46	..	2	16,725
Total ..	279	48	72	307	1	3	58,901

Principal places with population.

No.	Place	Population
1	Uddari	1,557
2	Sorab (town)	1,482
3	Kuppagadde	1,197
4	Jade	912
5	Anavatti	1,057
6	Tuttur	1,067
7	Mudi	1,691

The Varada runs along the western side, forming in some places the boundary, and at one point, near Banavāsi, leaving and re-entering the taluk. The minor streams unite in the Dandāvati, which, rising near Sorab, flows north and west

into the Varada near Jade. The principal hill is Chandragutti in the west, rising to 2,794 feet above the level of the sea.

Except Chandragutti *māgani*, the taluk is gently undulating, the bottoms of the valleys being occupied by rice-fields and gardens. Above the wet lands are stretches of open dry crop fields, called *haklal*, and on the highest ground are the *kans*. The woodland scenery of the taluk is unique, on account of these patches of forest. These are composed of some of the finest forest to be found in the south of India, detached in small portions, with clearly demarcated lines. This arrangement is due to the position of the laterite which forms the substratum of the whole taluk. Outside the forest, on the higher ground, the soil is only about 4 inches in depth ; while within, 15 feet from the edge, it is deep and rich enough to support the largest forest trees. These *kans* are full of the wild pepper vine, the produce of which used to be largely gathered ; but the most valuable product now is the juice of the *bagani* palm, which is extracted for toddy by the Halē-paikas.

Rice, jaggory and areca-nut are the chief products of the taluk. The areca palm gardens are larger and more numerous in the south and west than in the other parts, and often contain cardamoms. On the areca trees attaining a certain size, betel and pepper vines are trained up the stem. Rice and sugar-cane cultivation are universal, and the crops, good and certain. When the rice has been cut and stacked, the ground while still damp is ploughed up and left fallow till the early rain in May, no Vaisakh crop being raised.

The Revenue Settlement was introduced into 19 northern villages in 1868 and into the remainder of the taluk in 1871. The Revision Settlement was introduced with effect from 1908-09.

The land was classified as follows :—

Dry	51,453	Total
Wet	51,072	.. 104,072 acres.
Garden	1,547	
Unoccupied waste		.. 18,123 ,,

Communications.

There is a road through Sorab from Siralkoppa to Siddapur; one south from Sorab to Sagar, with a branch from Ulavi to Siralkoppa; and one north to Banavāsi. A road from Siralkoppa runs through Anavatti towards Hanagal.

Sorab.

Sorab.—A town situated on the right bank of the Dandāvati, in 14° 23′ N. lat., 75° 10′ E. long., at the junction of roads from Sagar and Siralkoppa, 54 miles north-west of Shimoga by road. Head-quarters of the Sorab taluk, and a Municipality.

Population in 1921	Males	Females	Total
Hindus	598	603	1,201
Muhammadans	139	119	258
Christians	11	2	13
Jains	7	3	10
Total ..	755	727	1,482

Sorab derives its name from Surabhi, the cow of plenty, which—together with Nanda, Bhadra, Susilya and Sumana, four other celestial cows—used daily to shed milk over the image of Ranganātha on the bank of the Dandāvati. It is the principal residence of the *gudigārs* or sandalwood carvers, whose delicate and elaborate workmanship is generally well known. The articles of their manufacture chiefly in demand are boxes, caskets, and cabinets. These are completely covered with minute and complicated designs of vegetation and scroll work, interspersed with figures from the Hindu pantheon; the general effect of the profuse detail being extremely rich. The carving of Sorab is considered superior to that of Bombay or Canton, and being a very tedious process, requiring great care, is expensive. The *gudigārs* will imitate admirably any designs that may be furnished them. Boards for album-covers, the plates from Jorrocks' Hung, and cabinets surrounded with figures in high relief of knights in mediæval armour, have thus been produced for European gentlemen with great success.

The temple of Ranganātha and Purāna-matha contain inscriptions. The *vīragals* at the Kallēsvara temple in the Mavali village are very fine specimens of the kind. The Siddhēsvara temple at Kodakani is a fine building with one cell. The pillars in the *navaranga*, which are of a reddish colour, are well executed. There are two niches at the sides of the *sukhanai* doorway containing figures of Mahishāsuramardini and Ganēsa. There are also *Saptamātrika* figures in the *navaranga*. It is worthy of note that the stone near the ruined Nārāyana temple, which contains an inscription (*Sorab* 15) of the time of the Chālukya king Vinayāditya, has at the top a boar with two fishes placed one over the other in front, its snout touching the upper fish. This is perhaps to be taken as symbolising the overthrow of the Pāndyas, whose ensign was the fish, by the Chālukyas.

Sulekere.—Sūlekere, the largest tank or artificial reservoir in Mysore, is situated in the middle of the Channagiri taluk. Its margin is said to be 40 miles round, and next to the Kambham tank in Cuddapah, is probably the finest reservoir in Southern India. Sūlekere.

Its name is derived from *sūle*, courtesan, and *kere*, tank. "The local legend asserts that this woman was a king's daughter, who, having formed a connection with some divinity, built, as an expiatory act, the tank, which submerged the town of her father, who cursed her as a prostitute. The work is a very fine one, and the reservoir receives the drainage of twenty square miles, all of which pours into the gorge where it is built, (the main stream bearing the name of Haridra or Haridrāvati). The embankment is of no great length, the defile between the adjacent hills being narrow; but it is of stupendous width, height and strength, though not quite straight. It has resisted successfully the floods of centuries, but, owing to the great pressure of the volume of the water in the tank, the difficulty of properly working with rude plugs the enormous sluices was immense, and the latter in course of time became much injured, and could not be utilized. (The old wooden plugs have now been replaced by iron ones). Of the two sluices, that to the north was called the Sidda, and that to the south the Basava, and both were in bad order. During the drought which prevailed some years ago, advantage was taken of the circumstance to

repair the sluices, which a man could pass through with ease, although the first adventurer was encountered by a cobra on entering the northern one. The channels had also fallen into disrepair, and the great extent of land immediately below the tank (reputed to be more than 20,000 acres) was covered by a dense date jungle ; so that the vast supply of water afforded by this magnificent reservoir flowed uselessly away to the river Tungabhadra, near Harihar. (The channels have now been fully repaired, and hundreds of acres of sugar-cane are grown under them. The feverish jungle, formerly so dreaded by cultivators, has given place to smiling gardens). It is a remarkable fact that notwithstanding the damaged state of the sluices and the great force of the water when escaping through them, the embankment has always remained firm and uninjured, a satisfactory proof of the solidity of the structure."

The construction of the tank is assigned to the 11th or 12th century, and remains are pointed out, said to have belonged to Svargavati, the city which was submerged. Its king was Vikrama Rāya, who, having no children, adopted the son of the Gauda of Billahalli. This youth received the name of Rāgi Rāya. But a daughter was subsequently born to the king in reward for his devotion to Siva. She was called Sāntava, and was the heroine of the story. At the east end of the embankment is a temple of Siddēsvara in front of which are some defaced inscriptions. One appears to be a Vijayanagar grant of the 16th century. There is said to be a stone, dated Saka 1311, in the tank. A large festival is held at the temple at the time of Sivarātri.

Tālgunda.

Talgunda.—A village in Shikarpur taluk, about 2 miles north-east of Belgāmi. Population, 724.

The original village was an *agrahāra* called Sthānagundur, and was the place in which the Kadamba king Mukanna or Trinētra established the Brāhmans he had brought from Ahichchatra. According to some accounts, there were 12,000 Brāhmans of thirty-two families, and according to other accounts, 32,000. The place is rich in ancient inscriptions, the most important of which is on a pillar discovered by Mr. Rice in front of a ruined temple. It is of about the 5th

century, beautifully engraved in what are called box-headed characters, and contains in high-flown Sanskrit verses the only apparently authentic account that has been found of the origin and rise of the Kadamba dynasty.

The Pranavēsvara temple in this village is a small plain building, now in ruins, consisting of a *garbhagriha* and a *sukhanasi*. The *linga* is about 6 feet high with the pedestal and about 5 feet in circumference at the bottom. Two important records of the Kadamba period were discovered on the jambs of the doorway of the *garbhagriha*. They are engraved in the same box-headed characters as the pillar inscription (*Shikarpur* 176) in front of the temple and belong to the same period. The tank whose construction by Kākusthavarma is recorded in the pillar inscription is even now known as Pranamanakere after the name of the god of the temple. And as we learn from the same inscription that Sātakarni and other kings worshipped the god, the period of the temple is carried back to about the 2nd century A.D. It is thus one of the oldest temples, if not the oldest, in the State. The inscribed pillar stands in front of the temple at a distance of about 20 yards. The Gangādharēsvara and Vīrabhadra temples have lithic records which have been copied by the Archæological Department. To the east of the village is the Virakta-matha with the *gaddige* or tomb of Prabhudēva. It is said that it was here that Prabhudēva died and not at Belgāmi. There is a hill to the east called Donanagudda where, according to tradition, Bhīma killed Dona (Bakāsura). The hill is said to represent the Ekachakranagara of the *Mahābhārata*. At Malavalli, is the pillar containing the Sātakarni and Kadamba Prākrit inscriptions (*Shikarpur* 263-64). These have been copied. (See *Malavalli*). It is octagonal like the Tālgunda pillar but has only six of its faces inscribed. It stands at a distance of about 6 yards in front of the Kallēsvara temple, a mud structure with a tile roof facing south. The lines read from the top downwards unlike those of the Tālgunda pillar, which read from the bottom upwards. As the bottom of the pillar was broken off, the masonry newly built around it unfortunately conceals about 6 inches of the inscribed portion so that 7 or 8 letters at the end of the lines cannot now be read. In the Māstigudi of the village the *māstikal* that is worshipped has sculptures similar to those on the stone

at Belgāmi, but the male figure is armed with bow and arrow. Another *māstikal* in one Kariyappa Basappa's backyard, which is neatly executed, represents the male as a drummer with a number of necklaces and a turban resembling in some respects that of a Madras police constable. A third stone to the left of the Kallēsvara temple has only a female figure seated above the projecting arm instead of, as in others of the kind, a male and a female figure, husband and wife. To the west of the village is a fine mud buttress, a relic of a former fort, about 30 feet high and 20 feet in diameter, with rectangular holes in rows all round.

Talaguppe.

Talaguppe.—A village in the Talaguppe *hobli*, Sagar taluk. Population, 904.

A description of the view from this place has been given by Mrs. Bowring. Writing under date, "Talguppa, December 31, 1868," she says :—

> The view from the new bungalow at Talguppa is very picturesque. It stands on the top of a rocky hill, looking over a large sheet of water, a deep blue lake in the morning light, on which floated quantities of large white and scarlet water-lilies, with their large green leaves; the red earth of the road, the grey rocks, and the varied shades of green in the dense woods beyond forming an effective contrast; while, in the far distance, the hill ranges near the Gairsoppa Falls peeped out in hazy indistinctness.

Tirthahalli.

Tirthahalli.—A taluk in the south-west, till 1882 called Kavaledurga. Area, 476·02 square miles. Head-quarters at Tirthahalli. Contains the following *hoblis*, villages and population :—

Hoblis	Villages	Population
1. Tirthahalli	56	16,654
2. Agrahāra	56	9,401
3. Āgumbi	29	12,679
4. Muttur	42	9,304
5. Mandagadde	64	8,536
Total ..	247	56,574

Principal places with population.

No.	Place	Population
1	Tirthahalli (town)	3,336
2	Mulabāgalu	1,052
3	Konandur	1,131
4	Thallur	1,188
5	Megaravalli	1,255

The Tunga enters the taluk in the south and takes a northerly course to a point west of Tirthahalli, where it is joined by the Begarhalla from Sringēri. It then runs east, forming for some distance the boundary between the Shimoga and Kadur Districts. All the minor streams, said to number seventy-five, run into the Tunga, except a few in the north-west which flow into the Sharāvati. The taluk is essentially *malnad* in its nature, hills, forests, areca-nut gardens and running streams being the prevailing characteristics. The whole taluk is hilly, especially the west, which touches the Ghats and is covered with splendid forest. The chief heights are Kavaledurga, Kabbinadagudda and Kundadagudda, the latter, which is near Āgumbi, being a very conspicuous point. Iron stone of a superior quality is obtained at Kabbinadagudda (iron hill), the iron made from which the Indians hold to be as good as steel.

The east and south of the taluk is heavily wooded. The undulating country in the centre and north is more open, the unculturable portions being usually covered with grass and bushes. Heavy forest prevails in the west, the tops of the hills only being bare. Open patches often occur in the forest, owing to laterite cropping up near the surface, allowing only of the growth of a little poor white grass. In the vicinity of large stretches of garden the forest has often almost disappeared, owing to reckless cutting of trees to provide leaf manure for the areca gardens.

The principal productions are areca-nut, pepper, cardamoms and rice, with a little coffee. Sugar-cane is grown for local consumption only. The areca-nut is considered as of better quality than that of Nagar, and only a little inferior to that

of Kalasa and Sagar. The whole of it is exported to Wallaja by way of Birur, and to Bellary and Channagiri taluks. The pepper is exported to Kanara, and cardamoms to Haveri in Dharwar. A small quantity of cardamoms is produced spontaneously in the jungles about Āgumbi, but this is not so good as what is produced under the shade of areca gardens. The rice grown is mostly of the coarser varieties. In the high-lying rice lands, called Makki, a little ragi or other dry crop is raised. Coffee cultivation was introduced in 1897, but there are no European coffee gardens, and the native gardens are few and carelessly tended. The *kans* contain less pepper than those of Sorab and Sagar, but they are valued for the toddy extracted from the *bagani* palms. Much of the cultivation of the taluk is in the holding of Brāhmans and Namdāri Gaudas, who, in addition to their own field hands, formerly slaves, and even now in the wilder parts fed, clothed, housed, and married by their masters, are dependent on labour from below the Ghats. These below-ghat coolies can always be recognized by the peculiar cap, made out of the spathe of the areca palm, which both men and women are accustomed to wear.

Large vessels of *balapam* or potstone are made at Kavaledurga, and silver cups at Tirthahalli.

This part of the country formed the Sāntalige Thousand which is mentioned in many old inscriptions. Under the Chālukyas the Sāntara kings of Hombucha held possession. At a later period, and during the time of the Vijayanagar sovereignty, it was called the Aragada-rājya or Āraga kingdom. Eventually the Keladi chiefs acquired it, and Kavaledurga was their principal stronghold. This was captured by Haidar Alī, and the country annexed to Mysore.

The Revenue Settlement was introduced in 1878 and the Revision Settlement with effect from 1915-16.

The land was classified as follows :—

Dry	}	Total
Wet		41,735 acres.
Garden		
Unoccupied waste ..		7,643 „

The main road from Shimoga to the Āgumbi Ghat passes through Tirthahalli, and is met at Āgumbi by the Tarikere and Koppa road. From Tirthahalli there is a road north to Anantapur, and roads are proposed south to Koppa and west to Hulikal on the Hosangadi Ghat. From Mandagadde, with the river between, there is a road to Narasimharājpur.

Tirthahalli.—A town situated in 13° 41′ N. lat., 75° 17′ E. long., on the left bank of the Tunga, 35 miles south-west of Shimoga, on the Shimoga-Āgumbi road. Head-quarters of the Tirthahalli taluk, and a Municipality. Tirthahalli.

Population in 1921	Males	Females	Total
Hindus	1,421	1,219	2,640
Muhammadans	294	148	444
Christians	118	106	224
Jains	17	11	28
Total ..	1,852	1,484	3,336

The town derives its name from the number of *tīrthas* or sacred bathing-places in the Tunga at or near this spot. A pool at one of the cylindrical hollows scooped out by the water in the rocky bed is a favourite spot for cleansing away sin by ablution. The formation of the hole is ascribed to Parasu Rāma, who made it with his axe. At the Rāmēsvara festival, held for three days in Mārgasira, thousands of people pass through the hole. At that season the river can be crossed by stepping over the great boulders in the bed, the difficult places where there is a rush of water being temporarily bridged over by the Brāhmans.

It is the principal centre of trade for the Nagar and Koppa taluks, valued at five to six lakhs a year, one-half of which results from transactions at the Rāmēsvara festival. Cocoa-nuts and cocoa-nut oil are imported from Kanara by the Āgumbi and Hulikal ghats, and various kinds of pulse, piece-goods, cattle, etc., from the *maidan* taluks.

There are two *maths*, the Havika math on the town side, and the Putiki (or Puttige) math on the opposite side. To this

place all the people of the Mālava caste resort from Kanara and Nagar to be branded with a religious stamp, *mudrā-dhārana*, by their priest the Koppada Dasaiya, who comes here from Koppa. Three miles up the river is the Mulbāgal matha and a mile higher, the Bhīmankatte matha, which claims a fabulous antiquity.

Tunga.

Tunga.—This river rises in the Western Ghats, at Gangamūla in the Varāha *parvata* (Kadur District), close to the twin stream of the Bhadra. Its course is at first north-east past Sringēri to Baggunji, where it turns north-west and continues in that direction to near Tirthahalli. Thence, bending round for some distance to the east, it eventually flows north-east past Shimoga to Kūdali where it unites with the Bhadra. Near Mandagadde it branches for a short distance into seven streams, hence called Yelukalu shilu, which prevent the passage of rafts of bamboos and timber during the dry season when the water is low. Its banks are not so steep as those of the Bhadra, and it is generally esteemed a more healthy stream, its current being more rapid and the banks less shut in by dense forest. A project was formed some years ago by the Madras Irrigation Company for damming the river either at Tirthahalli or at Mallur, and constructing an immense reservoir, all the requisite surveys for which were made.

Tungabhadra.

Tungabhadra.—This famous river, the chief tributary of the Krishna, is formed at Kūdali, 9 miles north-north-east of Shimoga, by the confluence of the twin streams, the Tunga and Bhadra.

From this point its general direction is north, but it winds so as to form three loops before reaching Honnali. Thence with a more direct course it runs north, and receiving the Choradi or Kumadvati on the left, bends to the north-east, following the Mysore frontier to Harihara, where it is joined by the Haridra from the Sūlekere on the right. Running again north along the boundary, it quits this State and, continuing north-west and north, separates the Madras and Bombay Presidencies. From the point where the Varada

enters it on the left, the river turns north-east, and flowing past the village of Hampe, between the sites of the celebrated cities of Kishkindha, Ānegundi or Hastināvati, and Vidyānagara or Vijayanagara, forms the common boundary of Bellary and the Nizām's Dominions, receiving on the right the Hagari or Vēdāvati. Soon after this its course is directly east, along much of the Karnul and Haidarabad frontier. Passing Karnul it enters the Krishna a few miles beyond, at Kūdali Sangam or Srīsaila.

The river is never dry, but the channel being full of rocks, will not admit of floats in the hot season when the water is low. In the rainy season it swells prodigiously and forms an extremely rapid and muddy stream, ten or more feet higher than the rocks. It is easily fordable in the dry season; at other times ferry-boats are used for crossing at favourable spots, where the banks approach one another and the water is deep. Alligators abound in it. The maximum flood discharge determined for the Harihara bridge was 207,843 cubic feet per second, the ordinary monsoon discharge being roughly calculated at 30,000.

The river is crossed at Harihara by a fine bridge of stone and brick, consisting of 14 elliptical arches of 60 feet span each. It was completed in 1868, at a cost of 3½ lakhs of rupees. There is another magnificent bridge of 52 piers at Rampur, in Bellary, where the north-west line of the Madras Railway crosses the river.

The ancient and *purānic* name of the river is the Pampa, by which it is mentioned in the *Rāmāyana*, and which still survives in the name of the village Hampe, at the Pampa Kshētra, the site of the celebrated ancient and modern capital cities previously mentioned. The name Tungabhadra occurs in the *Bhāgavata Purāna*. The mythological origin of the river, as given in the *Tungabhadra Mahātmya* of the *Brahmānda Purāna*, is to the following effect:—Hiranyāksha, son of Kāsyapa Rishi by Diti Dēvi, seized the earth and bore it down to the lower world. The Brāhmans, having no ground to stand upon, discontinued their usual rites and sacrifices. The demi-gods, being thus deprived of their usual offerings, complained to Vishnu, who,

assuming the form of a *varāha* or boar, plunged into the ocean, entered the lower world, destroyed the demon, and brought up the earth again. The perspiration arising from this exertion of the boar trickled down its tusks as it rested on the Varāha *parvata* and formed two streams, that from the left tusk being the Tunga and that from the right tusk, the Bhadra. A third stream, the Nētrāvati, is supposed to have its origin in the same place from the *nētra*, or eyes of the boar.

Varada.

Varada.—A tributary of the Tungabhadra. It rises at Varadamūla, near Ikkēri, and running north past Chandragutti and Banavāsi, turns to the north-east, which direction it keeps till it leaves the Mysore territory. Entering Dharwar, it flows north, and bending round gradually to the north-east some distance south of Bankapur and Sāvanur, runs with an easterly course into the Tungabhadra at Gulnātha, below Havanur.

It is stemmed by 51 small anicuts in Sagar and Sorab, giving rise to channels having a total length of 36 miles.

The *Varada* (boon giving) river originated, according to legend, in the Bhagīrathi water poured from his conch by Nārāyana (Vishnu) on the head of Siva at Varada mūla, the hermitage of Sringa muni in order to subdue the flame of austerities which threatened to consume the gods; performed by Siva to atone for his sin in pulling off one of Brahma's five heads.

CHITALDRUG DISTRICT.

SECTION I—DESCRIPTIVE.

Situation, Area and Boundaries.

Situation.

A district in the north. Its situation, taking the extreme limits, is between 13° 35′ and 15° 2′ north latitude, 75° 38′ and 77° 2′ east longitude ; but, owing to a long and narrow projection into Bellary northwards, the main part of the District does not extend beyond 14° 40′ north latitude. Its greatest length from north to south is about 88 miles, the greatest breadth from east to west, about 100 miles. The arm jutting north into Bellary is 32 miles long by from 5 to 12 miles wide.

Area.

The area is 4,160 square miles, of which 1,700 square miles are cultivated and 1,540 square miles are unculturable.

Boundaries.

It is bounded on the north by the Bellary District, and on the east by the Anantapur District, both of Madras ; on the south-east by Tumkur District, south-west by Kadur District, and west by the Shimoga District, all of Mysore ; while on the north-west it is bounded by the Dharwar District of Bombay.

Physical Aspects.

The whole of this comparatively arid District is included in the valley of the Vēdāvati or Haggari, with the Tungabhadra running for a few miles along the north-western boundary. The Vēdāvati enters the District in the south-west and flows in a north-east direction to a few miles beyond Hiriyur. From this point, where the stream begins to take

the name of Haggari, it runs north, within a few miles of the main eastern boundary, and leaves the District near the eastern base of the Molakalmuru projection. During the hot months it is for the most part dry, but supplies a number of wells sunk in the sandy bed.

The District is crossed from south-south-east to north-north-west by a belt, about 20 miles broad, of intermittent parallel chains of low hills, mostly bare and stony, through which are several *kanives*, or passes. The eastern line runs from the west of Hiriyur up to Chitaldrug (3,229 feet), and thence, with a break for some distance, continues from Kankuppa hill (2,721 feet) to the frontier. The summit of Jogi Maradi to the south of Chitaldrug, one of the highest points in this range, is 3,803 feet above sea level. The western parallel commences at Hosdurga (3,226 feet), and passes by Mayakonda to Anaji. Around Molakalmuru in the north are some detached clusters of rocky hills. Of these, Nunke Bhairava hill is 3,022 feet, Jatinga Rāmēsvara hill 3,469, and Santigudda 2,595. This part of Mysore, says Mr. Bruce Foote, is "occupied by a tract of country of singular beauty. The bold, rocky hills which rise out of it in every direction are divided from each other by equally picturesque valleys full of fine trees, amongst which tamarind trees, pre-eminent for their love of granitic soil, abound. The road from the travellers' bungalow at Hangal (on the Bangalore-Bellary high road), which skirts the south side of the line of hills for the first five miles, and for the next four passes right through them, takes one through scenery not easily frogotten for its striking beauty in grand rocks and rich vegetation."

Except in the region of the hilly belt, the whole extent of the District north and east is an open and level plain, entirely destitute of picturesque features, but presenting at certain seasons in favourable spots a vast expanse of verdant cultivation. Though there are no trees, there is abundance of excellent pasture, while the black and dreary-looking soil seems only to require the contact of water to

develop its productiveness. To the north and west of Chitaldrug the surface of the country is undulating and covered with thick and rich grass. Trees are few in number.

The general level of the District is about 2,000 feet above the sea. At Chitaldrug, it is 2,383, but at Hiriyur, it is 1,965, while at Harihar, probably the lowest point in Mysore, it is only 1,830.

Geology.

Rocks.

The Chiknayakanhalli band of schists of the Tumkur District continuing in a N.-N.-Westerly direction constitutes the chief belt of schists in this District, where it has been split up into two divisions, *viz.*, the lower or the Javanhalli belt consisting of the dark hornblendic schists with some bands of quartzites and ferruginous quartzites, and the upper or the Chitaldrug belt consisting mostly of chloritic schists and green stones with also a few bands of ferruginous quartzite. These chloritic schists are overlaid by a series of grits, clays and ochreous schists which have of late been shown to be the altered phases of the fine grained acidic members of the Champion gnesis series. Intrusive into these chloritic schists are a class of greyish green hornblendic traps typically developed near Jogimaradi. These differ from the dark hornblendic schists in their paler colour and also in containing the remnant crystals of pyroxene.

Intrusive into these schists and being subsequent in age are a number of exposures of granitic gneisses and granites. This complex granitic gneissic region is found to consist of the earlier Champion gneisses (Pitlale granite) and also the subsequent Peninsular gneiss series.

Bordering the western side of the Chitaldrug schist belt and intrusive into it is an exposure of coarse grey and pink porphyritic granite. This as also the band extending from Holalkere through Hosdurga to near Hardankere were regarded as of Closepet series; but these masses are now thought to be the older Champion gneissic granites.

Of the dyke rocks, dolerites make a conspicuous feature and they cut across all the rocks previously mentioned.

Mines and Minerals.

Indications of asbestos have been found near Budihal (Hosdurga Taluk) and Mayakonda (Davangere Taluk). These are not in large quantities and the deposits have not been worked.

Copper.

Blue sulphate of copper and the carbonate-malachite are found as encrustations near Ingladhal in reefs in the altered traps. Malachite has been found in tufts of slender acicular prisms in a thin vein in quartzite near Kaidal (Davangere Taluk). At both these places, the ore appears to be of very limited extent.

Cervantite and Stibnite.

These ores of antimony are found near Chikkannanhalli, Chitaldrug Taluk, distributed to the extent of one to two per cent in the rock. The ores obtained have been smelted locally, the resultant product being sold as antimony regulus and star antimony.

Galena.

The sulphide of lead containing silver to the extent of 130 ozs. to the ton is found near Kurubarmardikere. The clean ore assays 70 to 72 per cent lead. The area has been worked to a small extent, but good payable lodes have not been located in larger quantities.

Gold.

Old workings exist near Honnemardi, Kote-mardi, Gonur, Bodimardi, Anesidri and other places.

Iron.

Iron ores are found in the form of haematite quartzites running as bands in the schists. Formerly, the ores used to be smelted near Dodkittadhalli and were also being converted into steel at Gattihoshalli. A brief account of this industry will be found in the *Records of the Mysore Geological Department, Vol. III.*

Limestone.

Bands of limestone exist at various points in the schist belt, the chief of which being the Javagondanhalli band. In the vicinity of Marikanve also are found a number of such bands.

Manganese.

Pyrolusite and psilomelane exist as pockets in the acidic gritty schists of the Champion gneiss series. Manganese ores have been worked near the following areas :—

Huli-katte in the Davangere Taluk, Kandavadi, Chikkandavadi, Sadarhalli, Mahadevapur, Shivagange, Karekalgudda, Kenkere and Madadkere.

The total quantity of ores extracted in this District from 1905 to 1924 is 29,681 tons, of which 17,228 tons have been exported.

Ochres.

Red and yellow ochres are found to some extent in the clayey and argillitic schists near Guddad-Rangavanahalli and also near Lakkihalli (Marikanve area).

Bauxite.

Bauxite is found in patches in lateritic region near Shivganga and Bhimasandra (Holalkere Taluk).

Earth Soda.

Earth Soda has been noticed to occur in the Hiriyur, Challakere and Jagalur Taluks.

Soils.

The black cotton soil prevails throughout the taluks north and west of Chitaldrug, interspersed with sandy and gravelly tracts. In the west a red and loamy soil occupies the valleys. In the south the soil contains much common salt and on that account is favourable to the growth of cocoanut trees, of which there are large plantations. The eastern taluks have a light sandy soil abounding in springs. These *talparges* or spring heads may be tapped at short distances from each other.

Botany.

Vegetation.

The District is almost throughout a "dry and thirsty land" having no forest. Great undulating plains covered frequently with nothing but stones and the dwarf species of mimosa (Hotte Jali) are dotted at wide intervals, with villages lying in the hollows, having sometimes a few trees round them. These are the characteristics of fully one-third

of the district. The whole taluk of Challakere answers generally to this description, but where there is any water in the soil there are some fine cocoanut gardens. The pastures, too, during the cooler months of the year, are good and the Amrut Mahal has extensive grazing grounds in the Challakere, Holalkere, Hosdurga, and other parts of the district.

To the south and south-east, along the Hiriyur Hills, there are jungles of karachi (*hardwickia binata*). Again between Bommagondankere and Hangal and in the extreme north-west of the Molakalmuru taluk, there are tracts of country, covered with the karachi. In the same taluk, to the east of the *kasba* town, and on the borders of the Bellary District, is a small fuel jungle among the hills.

The quantity of timber for building purposes is, as may be supposed, very limited ; and the large towns draw their supplies chiefly from more favoured districts. Mr. Bowring remarks :—

" It is not improbable that this portion of Mysore may have been less sterile formerly, as on many of the hills traces are to be seen of forests cut down long ago. In fact, old records mention the existence of fine timber where such has wholly disappeared, owing, no doubt, to the reckless way in which the cultivators have cut down whatever they required for agricultural implements, regardless of the destruction caused to young trees and saplings. No one ever thought of planting new trees to replace those that had been felled, and so, as population increased and agriculture spread, the few remaining forests rapidly disappeared. The denudation of trees under which the district suffers has probably had much to do with the prevailing drought, there being scarcely any vegetation to arrest the passage of the monsoon clouds, which float onwards without depositing their valuable contents."

The State Forest covers an area of about 358 square miles and plantations, 1 square mile.

Kagli, Udi, Dindiga and Karachi are some of the species met with in the forests. Some bamboos and small teak grow on the Jogimatti hills. There are extensive grazing

grounds in Challakere, Holalkere, Hosdurga and other parts of the district. Tangadi bark is produced in large quantities.

Arboriculture.

Avenue trees have been planted along the public roads as in the other districts. But owing to the scanty rainfall the trees are kept alive with much difficulty. The most popular trees appear to be Margosa and Tamarind. According to the latest returns, there were about 12,500 trees.

Date groves

There are about 2,393 *vanams* or Survey numbers in the district with a total area of 108,321 acres.

Crops.

Chitaldrug, Hiriyur, Mayakonda, Davangere and Bilchod produce cotton which is also grown, though in smaller quantities, in Anaji, Kankuppa, Molakalmuru and Challakere. Flax for the manufacture of linseed oil is raised in Davangere, Kankuppa and Bilchod. All the northern taluks produce wheat, jola, navane, sugar-cane and chenna. Rice is less abundant. Cummin seed is grown in the north-east. In the south, about Mattod, are extensive groves of cocoanut trees, growing, as in the neighbouring parts of Tumkur, in the dry lands without irrigation. The cultivation in the south-west consists of the ordinary dry crops raised on red soil. All along the east, the *kapile* wells are largely used in raising crops by irrigation, including ragi, which on the Bellary border is cultivated in no other way.

The following are the principal crops cultivated in the District :—

Kannada name	Botanical name	English name
Cereals.		
Baragu	Panicum milaceum ..	
Bhatta	Oryza sativa	Rice
Godhi	Triticum aristatum ..	Wheat
Haraka	Panicum semiverticillatum. ..	
Jola	Holcus sorghum ..	Great millet

The following are the principal crops cultivated, etc.

Kannada name	Botanical name	English name
Cereals.		
Navane	Panicum italicum ..	Italian millet
Ragi	Eleusine corocana ..	Ragi
Sajje	Holcus spicatus ..	Spiked millet
Same	Panicum fremuntaceum. ..	Little millet
Pulses.		
Avare	Doliches lablab ..	Cow gram
Hesaru	Phaseolus mungo ..	Green gram
Hurali	Dolichos uniflorus ..	Horse gram
Kadale	Cicer arietinum ..	Bengal gram
Korasani ..	..	Panic seed
Tadagani ..	Dolichos catiang ..	..
Togari	Cajanus indicus ..	Pigeon pea, doll
Uddu	Phaseolus minimus ..	Black gram
Oil Seeds.		
Haralu	Ricinus communis ..	Castor oil
Huchchellu ..	Guizotea oleifera ..	Wild gingelli
Wollellu	Sesamum orientale ..	Gingelli
Vegetables (Native).		
Bellulli	Allium sativum ..	Garlic
Jīrigē	Cuminum cyminum ..	Cummin seed
Kottambari ..	..	Coriander
Mensina kāyi ..	Capsicum annuum ..	Chilly
Mentya	Trigonella foenum groecum.	Fenugreek
Nīrulli	Allium cepa	Onion
Saute kāyi ..	Cucumis sativus ..	Cucumber
Miscellaneous.		
Adike	Areca catechu ..	Areca-nut
Arale	Gossypium indicum ..	Cotton
Bālē	Musa sapientum ..	Plantain
Hoge-soppu ..	Nicotiana tabaccum ..	Tobacco
Hunse	Tamarindus indica ..	Tamarind
Kabbu	Saccharum officinale ..	Sugar-cane
Sanabu	Crotolarea junceae ..	Country-hemp
Tengina kāyi ..	Cocos nucifere ..	Cocoa-nut
Viledele	Piper betle	Betel vine

After the construction of Vāni Vilāsa Sāgara in the Hiriyur taluk, Ranikere, Chikkamaddure, Thippaiyanakote and Rāmasāgara tanks in the Challakere and the opening of a large channel from the Janigihalla, called the Rakalgere project, paddy is grown to a large extent in the Hiriyur and Challakere taluks.

The following table shows the principal crops in the district, their distribution according to taluks and crops peculiar to each taluk:— Principal crops.

Taluk	Name and area of crop cropped during the year 1924-25.			
	Paddy	Ragi	Horse-gram	Cholum
1	2	3	4	5
	Acres	Acres	Acres	Acres
Chitaldrug	2,307	21,500	10,797	39,379
Challakere	6,016	10,268	16,000	8,600
Hiriyur	6,636	9,643	6,146	22,316
Holalkere	2,622	36,452	6,730	24,556
Davangere including Harihar. ..	3,150	29,220	15,268	87,220
Molakalmuru ..	3,137	5,130	5,586	11,525
Jagalur	1,180	9,250	5,346	31,286
Hosdurga	450	23,250	9,425	15,468
Total ..	25,498	1,44,713	75,208	2,40,150

Taluk	Sugar-cane	Cotton	Names of the crops which are peculiar to the Taluk
	6	7	8
	Acres	Acres	
Chitaldrug ..	402	11,700	Cholum, sugar-cane and cotton.
Challakere ..	..	14,882	Paddy, ragi, and horse-gram.
Hiriyur ..	165	18,372	Sugar-cane, cotton and paddy.
Holalkere ..	23	4,457	Ragi, horse-gram and cholum.
Davangere including Harihar. ..	158	25,432	Ragi, cholum and cotton
Molakalmuru ..	107	6,860	Paddy, ragi and horse-gram.
Jagalur ..	6	9,547	Cholum, cotton and ragi
Hosdurga ..	8	300	Ragi and horse-gram
Total ..	869	91,650	

Garden produce.

The particulars of the approximate area under fruits and vegetables grown in the district during the year 1922-23 are given in the statement appended below :—

Taluk	Mangoes	Areca-nut	Cocoa-nut	Others
	Acres	Acres	Acres	Acres
Chitaldrug	196	1,430	956	1,020
Challakere	28	430	76	61
Hiriyur	32	242	607	468
Holalkere	320	750	460	50
Davangere	122	28	212	..
Molakalmuru ..	9	..	23	128
Jagalur	20	120	190	35
Hosdurga	..	226	7,936	34
Total ..	727	3,226	10,460	1,796

FAUNA.

Wild animals.

The panther, bear, hyæna and wild hog infest the hilly and wooded tracts. Deer are found in the Hiriyur, Challakere, Holalkere and Hosdurga taluks and pea fowls in the jungles of Molakalmuru.

Birds.

All kinds of wild fowl are very numerous in the secluded tanks in the south of the district. Pelicans may be seen about Mattod.

Domestic animals.

The breed of cattle in this district has acquired a distinctive name and is known as the Chitaldrug breed. This breed belongs to the class of "Doddadana," the latter term embracing cattle of Amrut Mahal, Hallikar, Chitaldrug, Mahadesvar Betta and other kindred breeds. Cattle of the Chitaldrug breed are found all over the district and those parts of the neighbouring districts which adjoin it. The chief breeding centres in the district are the taluks of Challakere, Hiriyur, Chitaldrug and Holalkere.

The ordinary run of the cattle employed by the raiyats, both for domestic and agricultural purposes, is of small

size and stature. Buffaloes are finest in the neighbourhood of Chitaldrug.

Sheep. The best sheep, and those which yield the finest wool, are bred in the north-western parts of the district. In the south and west, they are slightly inferior while those of Hiriyur are considered still less valuable.

Climate and Rainfall.

Climate. This is the hottest and driest district in the State; the mean annual rainfall is about 23 inches while the mean annual temperature is 77° ·3. The relative humidity ranges from 50 per cent in March to 83 per cent in July and August.

The following tables give the mean and extreme values of the various weather elements obtained at the Chitaldrug Observatory since 1893.

Months	Pressure in inches at 8 A.M. read to 32° F.	Temperature in degrees Fahrenheit				Humidity at 8 A. M.	
		Maximum	Minimum	Mean	Range	Aqueous vapour pressure in inches	Relative humidity per cent
1	2	3	4	5	6	7	8
January ..	27·624	84·5	62·1	73·3	22·4	·445	61
February ..	27·596	89·4	65·7	77·5	23·7	·433	53
March ..	27·565	94·7	76·1	82·4	24·6	·476	50
April ..	27·516	97·0	72·5	84·7	24·5	·608	61
May ..	27·482	94·2	71·4	82·8	22·8	·658	70
June ..	27·414	86·7	69·7	78·2	17·0	·665	79
July ..	27·417	82·1	68·1	75·3	13·6	·656	83
August ..	27·452	82·4	68·1	75·3	14·3	·648	83
September ..	27·493	83·9	67·7	75·8	16·2	·641	82
October ..	27·540	85·0	67·8	76·4	17·t	·629	76
November ..	27·587	82·7	64·5	73·6	18·2	·549	68
December ..	27·619	82·1	61·3	71·7	20·8	·473	67
Total ..	27·526	87·1	67·4	77·3	19·7	·574	69

Months	Wind		Rain		
	Velocity in miles per day	Direction	Rainfall in inches	No. of rainy days	Cloud per cent at 8 A.M.
	9	10	11	12	13
January ..	102	S 69 E	0·30	..	22
February ..	92	S 23 E	0·09	..	17
March ..	91	S 58 W	0·28	1	13
April ..	90	S 71 W	0·91	2	27
May ..	142	S 79 W	3·00	4	47
June ..	171	S 75 W	3·03	6	76
July ..	184	S 75 W	3·20	9	87
August ..	168	S 78 W	2·78	7	82
September ..	138	S 82 W	4·25	7	76
October ..	84	S 43 W	4·21	6	55
November ..	91	S 83 E	2·56	4	43
December ..	110	S 81 E	0·31	1	30
Year ..	122		24·92	47	48

Months	Pressure in inches read to 32° F		Temperature in degrees Fahrenheit		Relative Humidity per cent lowest
	Maximum	Minimum	Maximum	Minimum	
1	2	3	4	5	6
January	27·797	27·383	93·0	52·0	10
February	27·742	27·321	97·0	56·3	7
March	27·724	27·324	101·0	61·2	5
April	27·690	27·255	103·0	59·3	12
May	27·597	27·234	102·8	59·3	12
June	27·544	27·177	100·2	62·8	14
July	27·588	27·195	92·3	62·5	41
August	27·573	27·209	91·0	64·7	35
September	27·627	27·277	95·1	63·8	27
October	27·684	27·297	95·9	59·9	21
November	27·720	27·289	91·1	51·8	19
December	27·823	27·391	90·1	51·2	14
Year ..	27·823	27·177	103·0	51·2	5

Months	Wind velocity in miles per day		Heaviest rainfall Inches	Number of days overcast at 10 and 16 hours.	Number of days cloudless at 10 and 16 hours
	Highest	Lowest			
	7	8	9	10	11
January	263	14	4·10	..	13
February	261	15	0·90	..	13
March	253	21	0·86	..	14
April	229	23	1·99	..	4
May	306	20	3·55	..	3
June	291	37	3·96	6	1
July	317	40	4·52	11	..
August	296	32	2·90	6	..
September	249	17	2·82	4	..
October	230	1	3·59	3	2
November..	248	5	3·26	2	6
December	240	10	2·29	1	10
Year ..	317	1	4·52	33	66

The mean maximum temperature for the warmest month, *viz.*, April, is 97°·0 and the highest temperature on record is 103°·0 registered on the 15th April 1901 and 17th April 1903. The temperature will generally be 100° or a little over during a few days in summer, especially in the absence of summer showers. December is the coldest month of the year with a mean minimum temperature of 61°·3. Since 1893, the temperature has not fallen below 50° during any winter night, the lowest temperature on record being 51°·2 recorded on the 11th December 1895. The diurnal range of temperature varies from 24°·6 in March to 13°·6 in July. The highest monthly and annual ranges on record are 41°·2 and 50°·7 respectively.

Rainfall.

The mean annual rainfall for the district is the lowest for the State being only 21·95 inches spread over 41 days. September and October are the rainiest months of the year and a fall of 8·37 inches can be expected during these months in a normal year. As in other districts, very little rain falls

from December to March, the total for this period being only 0·72 inch. The rainfall over the district decreases from south-west to north-east. The average annual rainfall approaches 25 inches only in parts of Chitaldrug, Holalkere and Hosdurga taluks while it is only a little over 15 inches in parts of the Challakere, Hiriyur and Molakalmuru taluks. During years of drought, the annual aggregate will be less than 10 inches in parts of the district; in 1923, as many as 6 out of 23 stations gauged less than 10 inches of rain. Since 1893, the deficiency in rainfall exceeded 30 per cent of the normal in one year and the deficit was over 15 per cent in 8 years. The heaviest fall for a single day was 7·30 inches recorded at Davangere on the 30th November 1918.

The following table gives the mean monthly and annual rainfall at the various rain-gauge stations in the Chitaldrug District :—

Station	No. of years	Jan.	Feb.	Mar.	Apr.	May	June
1	2	3	4	5	6	7	8
Chitaldrug Taluk.							
1. Chitaldrug ..	51	0·24	0·06	0·28	1·10	3·18	2·60
2. Vijayapur ..	28	0·03	0·21	0·04	0·81	2·10	2·45
3. Turuvanur ..	19	0·26	0·22	0·07	0·42	2·28	1·80
Challakere Taluk.							
4. Challakere ..	34	0·02	0·19	0·22	1·03	2·27	1·83
5. Talak ..	28	0·01	0·17	0·08	0·65	1·90	1·84
6. Nayakanhatti	28	0·07	0·21	0·12	0·62	2·10	1·42
7. Parasuram-pur.	11	0·00	0·22	0·31	0·39	2·73	1·28
Hiriyur Taluk.							
8. Hiriyur ..	48	0·08	0·10	0·20	0·97	3·01	2·04
9. Yeraballi ..	27	0·03	0·19	0·27	0·93	2·30	1·60
10. Marikanive ..	19	0·06	0·21	0·19	0·89	3·66	2·11
11. Dharmapur ..	10	0·00	0·29	0·21	0·38	1·85	1·36
Holalkere Taluk.							
12. Holalkere ..	35	0·07	0·15	0·23	1·28	2·37	2·93
13. Ramagiri ..	28	0·02	0·12	0·28	1·02	2·64	2·15
Davangere Taluk.							
14. Davangere ..	47	0·03	0·09	0·12	0·85	2·46	2·82
Molakalmuru Taluk.							
15. Molakalmuru .	30	0·06	0·14	0·16	0·70	2·20	2·45
16. Bomma-gondankere.	22	0·04	0·16	0·08	0·58	1·93	1·60
17. Rampur ..	28	0·07	0·17	0·16	0·87	2·15	1·05
Jagalur Taluk.							
18. Jagalur ..	34	0·12	0·17	0·08	0·89	2·57	2·21
Hosdurga Taluk.							
19. Hosdurga ..	47	0·05	0·09	0·20	1·18	3·31	2·49
20. Bagur ..	21	0·11	0·04	0·35	0·55	2·35	1·39
21. Budihal ..	28	0·12	0·10	0·25	1·23	3·39	2·00
Harihar Taluk.							
22. Harihar ..	28	0·13	0·10	0·10	0·90	2·26	2·56
23. Malebennur ..	22	0·02	0·23	0·15	1·04	2·53	2·35

The table of mean monthly and annual rainfall at the various rain-gauge stations in the Chitaldrug District—*concld.*

Station	Jul.	Aug.	Sep.	Oct.	Nov.	Dec.	Annual
	9	10	11	12	13	14	15
Chitaldrug Taluk.							
1. Chitaldrug ..	2·89	2·94	4·20	4·61	2·23	0·37	24·70
2. Vijayapur ..	2·76	2·43	4·16	3·33	1·47	0·31	20·10
3. Turuvanur ..	1·74	2·28	3·68	3·38	1·25	0·26	17·64
Challakere Taluk.							
4. Challakere ..	1·61	1·72	4·04	3·00	1·50	0·20	17·63
5. Talak ..	1·65	1·76	4·28	2·95	1·25	0·21	16·75
6. Nayakanhatti	1·36	1·45	4·10	2·84	1·21	0·07	15·57
7. Parasurampur	2·45	2·05	4·64	2·82	1·22	0·00	18·11
Hiriyur Taluk.							
8. Hiriyur ..	1·86	1·56	4·05	3·59	1·80	0·28	19·54
9. Yeraballi ..	1·58	1·68	4·76	3·53	1·39	0·13	18·39
10. Marikanive ..	2·89	2·50	4·51	4·46	2·73	0·41	24·62
11. Dharmapur ..	2·21	1·49	4·41	1·91	1·58	0·01	15·70
Holalkere Taluk.							
12. Holalkere ..	3·49	2·85	4·41	4·46	2·02	0·40	24·66
13. Ramagiri ..	2·49	2·05	3·68	3·90	1·91	0·42	20·68
Davangere Taluk.							
14. Davangere ..	3·23	2·67	4·49	4·17	1·47	0·28	22·68
Molakalmuru Taluk.							
15. Molakalmuru	2·06	2·63	6·39	4·15	1·82	0·15	22·91
16. Bommagondankere.	1·47	1·84	4·19	2·39	1·17	0·12	15·57
17. Rampur ..	1·62	1·93	5·82	3·07	1·42	0·04	18·37
Jagalur Taluk.							
18. Jagalur ..	2·47	2·55	4·46	3·63	1·65	0·25	21·05
Hosdurga Taluk.							
19. Hosdurga ..	2·84	1·86	3·55	4·63	2·64	0·48	23·32
20. Bagur ..	1·97	1·68	3·01	4·00	2·10	0·40	17·95
21. Budihal ..	1·95	1·67	4·04	4·26	2·23	0·36	21·60
Harihar Taluk.							
22. Harihar ..	2·73	2·57	3·81	3·63	1·54	0·53	20·86
23. Malebennur ..	2·68	2·24	2·79	3·72	1·35	0·63	19·73

Even in the wettest year on record, *viz.*, 1889, the precipitation was only 44·93 inches and the rainfall was over 35 inches in 5 out of 55 years. The annual total fell short of the normal in 27 years and it was less than 20 inches during 13 years. The worst year on record is 1876 when only 9·96 inches were gauged ; during recent years, the total was very low in 1908, being only 15·40 inches. Rainfall at Chitaldrug.

The actual rainfall at Chitaldrug since 1870 is given in the following table :—

Year	Inches	Year	Inches
1870	25·26	1898	30·55
1871	26·14	1899	15·65
1872	27·89	1900	15·14
1873	31·18	1901	21·15
1874	35·15	1902	30·24
1875	12·21	1903	38·61
1876	9·98	1904	23·01
1877	29·95	1905	16·26
1878	26·02	1906	30·47
1879	24·90	1907	22·35
1880	38·61	1908	15·40
1881	16·41	1909	25·37
1882	26·13	1910	35·17
1883	30·36	1911	18·87
1884	18·12	1912	31·00
1885	26·38	1913	16·17
1886	22·35	1914	17·34
1887	34·64	1915	24·35
1888	30·02	1916	27·17
1889	44·93	1917	31·32
1890	29·94	1918	24·37
1891	32·80	1919	31·36
1892	32·56	1920	18·38
1893	29·78	1921	24·36
1894	22·24	1922	25·40
1895	32·99	1923	16·82
1896	20·48	1924	20·39
1897	31·85		

The People.

The population of the district as per Census of 1921 consists of 5,74,179 of which 2,94,955 are males and 2,79,224 females. Population.

Density.

The number of persons per square mile is 138, a comparatively low rate, though better when compared with that for 1891—due to the extent of the district and the barrenness of a considerable portion of it. The Davangere taluk in which is included the Harihar sub-taluk is the most thickly populated, the ratio being 206 persons per square mile, followed by Chitaldrug taluk with 185 and Holalkere and Jagalur taluks, with 150 and 138, respectively. The scantiest population was in Hosdurga taluk, with only 99 per square mile, while Challakere, Hiriyur and Molakalmuru have 107, 110 and 124, respectively.

By Religion.

According to religion, the population is distributed as follows :—

Religion	Above 15		Under 15		Total	Per cent
	Males	Females	Males	Females		
Hindus ..	1,66,308	1,51,640	1,05,270	1,06,160	5,29,378	92·19
Muhammadans. ..	9,450	8,049	6,649	6,575	30,723	5·35
Jains ..	440	277	167	125	1,009	0·18
Christians ..	100	102	62	63	327	0·05
Animists ..	3,567	3,290	2,931	2,938	12,726	2·21
Total ..	1,79,865	1,63,358	1,15,079	1,15,861	5,74,163	

Inter-Censal variations.

The following figures compare the population in the different census periods from 1871 to 1921 :—

Taluks	1871	1881	1891	1901	1911	1921
Challakere ..	57,187	45,747	60,711	74,035	80,240	85,556
Chitaldrug ..	75,442	50,834	66,546	83,205	93,251	98,259
Davangere ..	56,889	44,425	58,462	70,202	76,385	76,501
Harihar ..	37,117	28,324	36,103	38,919	39,962	38,418
Hiriyur ..	50,607	34,142	45,974	56,782	63,180	69,960
Holalkere ..	50,096	31,139	43,520	53,284	62,194	61,133
Jagalur ..	40,311	28,437	38,229	47,196	53,574	51,445
Molakalmuru. ..	28,405	25,332	32,560	37,744	39,231	36,483
Hosdurga ..	56,424	56,226	49,695	42,172	29,712	50,356
Total ..	4,46,410	3,18,092	4,24,277	5,11,062	5,64,243	5,74,179

The great famine of 1877-78 fell with severity upon Chitaldrug, and the population went down 28·7 per cent by 1881. It again rose to 33·38 per cent in the 10 years to 1891, indicating considerable elasticity in the population. The percentage of increase from 1891 to 1901 was 20·4 while that from 1901 to 1911 was 10·4 per cent. The increase during the last decade ending with 1921 was comparatively very low being only 1·7 per cent.

Occupation.

Classified according to occupation, the population is composed of the following :—

Occupation	Number
Agriculture	4,56,297
Industry	55,628
Commerce	27,382
Professions	5,679
Other occupations	29,193

Means of livelihood.

With reference to means of livelihood, the population may be classed as follows :—

Exploitation of earth	113,714
Extraction of minerals	253
Industrial occupation	16,133
Transport	1,018
Trade	7,587
Public force	1,114
Public administration	3,257
Professions and liberal arts	2,067
Persons living on their income	167
Domestic service	1,792
Insufficiently described occupation ..	129
Unproductive	7,417

Towns and Villages.

Towns.

The district contains 12 towns with a population of 55,307 composed of 43,550 Hindus, 10,237 Muhammadans, 260 Christians, 626 Jains, 16 Parsis and 618 Animists.

The following are the Municipal towns with the population of each :—

Towns	Population
Davangere	16,971
Chitaldrug town	8,520
Harihar	5,904
Molakalmuru	3,359
Holalkere	3,184
Nayakanhatti	2,704
Jagalur	2,668
Hiriyur	2,616
Hosdurga	2,594
Challakere	2,529
Malebennur	2,177
Mayakonda	2,081

Villages.

The following table gives details of villages by taluks in two different ways :—

Taluk	Villages			Villages Classified				
	Populated	Depopulated	Total	Government	Sarvamanya	Jodi	Kayamgutta	Total
Chitaldrug.	167	21	188	179	2	6	1	188
Challakere. ..	158	33	191	188	1	1	1	191
Molakalmuru. ..	81	16	97	92	1	4	..	97
Jagalur ..	136	35	171	170	..	1	..	171
Davangere	156	20	176	171	3	..	2	176
Harihar subtaluk.	77	9	86	84	1	..	1	86
Holalkere ..	155	39	194	193	1	..	..	194
Hosdurga ..	188	44	232	226	..	6	..	232
Hiriyur ..	135	21	156	152	1	2	1	156
Total ..	1,253	238	1,491	1,455	10	20	6	1,491

Stock and Dwellings.

Stock.

The following table shows the details of agricultural stock in the District as per census of 1921 :—

Names of Taluks	Oxen			Buffaloes		
	Bulls	Bullocks	Cows	Young stock	Male buffaloes	Cow buffaloes
1	2	3	4	5	6	7
Chitaldrug ..	5,647	23,964	18,948	13,617	2,288	15,416
Challakere ..	6,158	25,203	22,733	15,203	3,636	9,681
Hiriyur ..	5,044	18,407	12,863	9,996	2,397	8,873
Holalkere ..	3,525	17,270	17,445	11,016	1,405	14,035
Davangere ..	2,946	16,334	12,888	10,308	1,496	12,241
Jagalur ..	2,679	14,239	8,303	5,161	1,444	8,671
Molakalmuru. ..	2,727	9,188	7,562	4,782	1,774	4,181
Hosdurga ..	4,295	19,968	16,663	10,350	1,916	11,535
Harihar sub-taluk. ..	1,200	8,323	4,119	3,612	516	6,027
Total ..	34,221	1,52,896	1,21,524	84,045	16,872	90,660

Names of Taluks	Buffaloes	Sheep	Goats	Pigs	Horses and Ponies			Mules
	Young stock				Horses	Mares	Young stock	
	8	9	10	11	12	13	14	15
Chitaldrug. ..	10,416	28,997	13,336	230	255	257	41	..
Challakere. ..	7,793	85,346	33,150	598	167	282	38	..
Hiriyur ..	6,811	83,136	22,181	786	267	272	11	..
Holalkere. ..	8,557	20,046	10,517	60	79	116	10	..
Davangere.	8,359	13,235	8,777	367	172	106	8	..
Jagalur ..	6,072	18,985	6,838	30	94	149	15	..
Molakalmuru.	2,979	23,131	11,315	146	45	62	1	..
Hosdurga. ..	6,613	51,437	14,503	263	107	150	3	..
Harihar sub-taluk ..	3,835	7,122	4,305	55	55	62	24	1
Total ..	61,997	3,31,435	1,24,922	2,535	1,241	1,456	151	1

Table showing the details of agricultural stock in the District as per census of 1921—*concld.*

Names of Taluks	Donkeys	Camels	Ploughs			Carts
			Old Pattern	New Pattern	Total	
	16	17	18	19	20	21
Chitaldrug ..	947	6	11,968	206	12,174	4,599
Challakere ..	1,384	..	12,460	64	12,524	2,889
Hiriyur ..	1,152	..	91,362	203	9,565	3,029
Holalkere ..	235	..	8,530	199	8,729	3,330
Davangere ..	423	..	8,098	165	8,263	4,474
Jagalur ..	409	..	7,273	70	7,343	2,964
Molakalmuru ..	393	..	4,383	75	4,463	1,156
Hosdurga ..	552	..	10,029	29	10,058	2,574
Harihar sub-taluk.	144	..	4,333	133	4,466	2,204
Total ..	5,639	6	76,446	1,144	77,590	27,223

There were thus 3,08,641 cows and bullocks, 1,07,532 buffaloes, 2,697 horses and ponies, 3,31,435 sheep, 1,24,922 goats, 2,535 pigs, 5,639 donkeys, 77,590 ploughs and 27,223 carts.

Dwellings.

As per census of 1921, there were 1,15,033 occupied houses in the district, of which 14,607 were in towns and 1,00,426 in villages accommodating a population of 5,74,179. The best houses are most numerous in Davangere Taluk. Hiriyur and Chitaldrug follow next in order.

Festivals, etc.

Important Festivals and Jātras.

The following table gives particulars of important festivals or *jātras* in the District :—

Name of place	Name of Jātra	Time	Attendance at the Jātra
1. *Challakere Taluk.*			
Naikanahatti ..	Thippērudra-svāmi. ..	Phālguna (March) 3 days.	15,000
Goursamudra ..	Māremma ..	Bhādrapada 4 days.	3,000
2. *Jagalur Taluk.*			
Koligudda ..	Vīrabhamēsvara ..	Phāl-guna (March) 3 days. ..	8,000
Kalledvarapura	Car festival ..	April ..	6,000
Gurusiddapura..	Chowdēsvari ..	March ..	3,500
3. *Hiriyur Taluk.*			
Bēvinahalli ..	Ammana Jātra ..	Chaitra .. 7 days.	6,000
Hiriyur ..	Tēru Mallēsvara ..	Do .. Māgha.	5,000
Marikanve ..	Māramma's Jātra ..	Vaisākha.. 5 days.	2,500
Yaraballi ..	Do ..	Do .	3,000
4. *Chitaldrug Taluk.*			
Murgimut ..	Murigimut Festival	11th day . of Asvīja.	4,000
5. *Hosdurga Taluk.*			
Devapura ..	Kereyagalamma's .. Jātra.	Pushya .. 5 days.	2,000
6. *Davangere Taluk.*			
Davangere. ..	Durgamma's .. Jātra.	Once in .. 2 years in Phālguna.	8,000
Avaragola ..	Eswara Jātra ..	Māgha ..	2,000
7. *Harihar Taluk.*			
Harihar ..	Sangamēswara ..	March ..	15,000 (People and Cattle)
8. *Molakalmuru Taluk.*			
NunkeBhairana-gudda.	Nunke-Bhairava ..	Vaisākha	3,000
Bommagatta. ..	Rāmadēvaru ..	March .. 3 days.	3,000
Do ..	Kani-pile Dēvara Jātra.	Māgha .. 3 days.	2,000

Fairs.

Weekly *santes* (fairs) are held in all the Taluk head-quarters. The largest *sante* is that of Challakere where business to the extent of about Rs. 10,000 is transacted. The *santes* at Chitaldrug, Davangere, Holalkere are next in importance. The following is a list of the more important *santes* :—

1. Challakere
2. Chitaldrug
3. Davangere
4. Holalkere
5. Harihar
6. Hosdurga.
7. Aimangala (Hiriyur Taluk).
8. Devasamudra (Molakalmuru Taluk).
9. Hireguntanur (Chitaldrug Taluk).
10. Jagalur.
11. Budihal (Hosdurga Taluk).

Cattle Shows.

Since 1909, a cattle show is held at Harihar in the month of March in connection with the Sangamēsvara Jātra and it is growing in importance. The grand open *maidan* to keep the cattle and the Tungabhadra river adjoining the ground afford great facilities for the cattle owners who come not only from the neighbouring taluks of the Chitaldrug and Shimoga Districts but from the British taluks of the Bombay and Madras Presidencies. The District Board had supervision in conducting the show till 1920 when the Harihar Municipality undertook to manage the affairs.

Vital statistics. Diseases.

The total number of births and deaths in the District during the year 1924-25 was 12,414 and 12,440 respectively. Of the deaths, 3 were of plague, 47 of cholera and the rest of other causes.

Castes and Occupation.

Castes.

The following are the largest castes or classes which number over 10,000, in order of strength. These account for 492,532 or 85·78 per cent of the population.

1. Lingāyet ..	122,171	7. Muhammadans ..	30,723
2. Bēda ..	98,174	8. Mādiga ..	29,189
3. Golla ..	45,123	9. Vodda ..	28,368
4. Vakkaliga ..	42,769	10. Uppāra ..	13,013
5. Kuruba ..	37,141	11. Lambāni ..	10,501
6. Holeya ..	35,359		

Occupation and means of livelihood.

According to occupation and means of livelihood, the population of the District may be classified as follows :—

Exploitation of earth	113,714
Extraction of minerals	253
Industrial occupation	16,133
Transport	1,018
Trade	7,587
Public Force	1,114
Public Administration	3,257
Professions and liberal arts	2,067
Persons living on their income	167
Domestic service	1,792
Insufficiently described occupation.. ..	129
Unproductive	7,417

Christian Missions.

The Roman Catholic Mission.

The Roman Catholic Mission carries on evangelistic and educational work in several places in the District, the important ones among them being Holalkere, Davangere and Harihar.

The Wesleyan Mission.

The Wesleyan Mission maintains a Girls' School at Davangere and evangelists are also stationed at this place.

SECTION II—HISTORY AND ARCHÆOLOGY.

A. History.

Legendary History.

The plates existing in Shimoga District, which profess to record grants made at Harihar by the emperor Janamējaya in 3066 and 3022 B.C., have been referred to under that District, and in the general chapter on *History* in Vol. II.

Mauryas.

But the oldest authentic inscriptions found in Mysore, and indeed in Southern India, are the Edicts of Asōka

discovered by Mr. Rice in 1892 in Molakalmuru taluk. This discovery carried back the history of Mysore to the 3rd century B.C., and threw a new light on the condition of the Peninsula at that period. The accounts of Bhadrabāhu and Chandragupta at Sravana-Belgola (Hassan District) had connected Mysore with the Mauryas, but the Edicts of Asōka made it clear that the north of the country, probably the province long afterwards known as Kuntala, was a component part of the Maurya empire.

Sātavāhanas.

The next link in the chain of evidence for the early history of the District was the find of Buddhist lead coins on the site of the ancient city of Chandravalli, immediately to the west of Chitaldrug. One at least of the coins bore the name of the Sātavāhana king Pulomāyi, and in conjunction with the inscriptions of Hāritiputra Sātakarni, discovered by Mr. Rice in Shikarpur taluk (Shimoga District), left little doubt that the Sātavāhanas held sway over the north of Mysore in the 2nd century A.D. (See Vol. II, Chap. IV).

Kadambas.

The Kadambas succeeded the Sātavāhanas, and there is probably a trace of them in an old inscription at Anaji, which may be of the 4th century and which mentions a great battle between a Pallava king named Nanakkāsa and a king named Krishnavarma, doubtless a Kadamba. The latter suffered so complete a defeat that the prince Sivanandavarma retired in consequence from the world. Banavāsi was the chief Kadamba capital, but Uchchasringi is also mentioned as an important seat of their government and this corresponds either with Uchchangi-durga near Davangere, or with a hill of the same name, but also called Hire-Āryara-durga, near Molakalmuru, some Kadamba inscriptions being found here. A rock inscription of Chandiyammarasa, to the south-west of Chitaldrug, is also probably Kadamba.

The *Chālukyas* in the 6th century reduced the Kadambas to the condition of feudatories, and soon extended their dominion over this District in their contests against the

Pallavas. But in the 8th century the *Rāshtrakūtas* became supreme, and so remained for two hundred years. Under them part of the District seems to have been attached to the Kadambalige nād.

Nolambas.

But the distinctive ruling race in the District at this time was the Nolambas or Nonambas, a branch of the Pallavas, and their territory was the Nolambavādi or Nonambavādi Thirty-two Thousand, called in an inscription, a girdle for her loins (*katinūpura*) to the Lady Earth. They had a capital at Penjeru or Henjeru, now Hemavati, close to the eastern point of Hiriyur taluk but they also had a city, Nolamba-pattana, of which only the name remains, to the east of Chitaldrug, near Aymangala, properly Ayyapamangala, so named after a Nolamba king, as also was Nannivala.

Chālukyas.

The *Chālukya* power was revived at the end of the 10th century, and their government of Nolambavādi was at one time under the prince Vishnuvardhana Vijayāditya, who had his capital at Kampili (on the Tungabhadra in Bellary District) and then under the prince Jayasingha Nolamba Pallava, who also ruled over Banavāsi. From about the middle of the 11th to the end of the 12th century, the government was hereditary in a family of Pāndyas, of whom Tribhuvana Malla Pāndya Dēva, Vijaya Pāndya Dēva, Vīra Pāndya Dēva, and another Vijaya Pāndya Dēva are mentioned; whence the region, or some portion of it, was also called the Pāndya rājya and the Pāndya mandala. Its capital at this time was at Uchchangidurga (near Davangere). In the latter part of the period, though subordinate to the Kālachūrya kings who supplanted the Chālukyas, these Pāndyas appear to have affected some degree of independence. They claim to be of the Yādava race and lords of Kānchipura. The latter title seems to be assumed because of the defeat their name-sake of Madura had inflicted on the Chōlas. Further information on this branch of the Pāndyas will be found in Mr. Rice's *E. C.* XI, Introduction 16-18.

Hoysalas.

At the close of the 12th century, the District was absorbed in the kingdom of the Hoysalas, whose capital was at Dōrasamudra (Halebīd, Hassan District). Nolambavādi and Nirgunda were both provinces of the Hoysala dominions, and descendants of the Ganga kings appear to have continued to rule over the latter as subordinate governors. The north-east, as far as Nidugal, was subdued by Vishnuvardhana, and Molakalmuru by Vīra Ballāla.

For about 15 years from 1270, the *Yādava* kings of Dēvagiri (Daulatabād) gained some advantage over the north-western parts of the District, and the seat of the provincial government was apparently established by them at Betūr near Davangere, which, however, is also described as having long before been the capital of some local chieftain.

In 1287, the Hoysalas had recovered their possessions in this part of Mysore, but the seat of government seems to have been transferred to Bemmattana-kallu, the present Chitaldrug. Before long, both Dēvagiri and Dōrasamudra were taken and sacked by the Muhammadans, and the two royal lines were brought to an end.

Vijayanagar.

From the middle of the 14th century, under the Vijayanagar sovereigns, who next became paramount, Bemmattana-kallu continued the chief town of the District. But subordinate to this sovereignty, in the course of the 15th century, arose the various *pālegārs* who held tracts of country on feudal tenure. The most considerable of these were the chiefs of Chitaldrug and Nidugal.

(*i*) Chitaldrug.

The Chitaldrug family were of the Bēda or Bōya caste, corresponding with the Kirātas of Sanskrit writers. Hunters and mountaineers, as the names indicate, they belonged to one of the hill tribes who subsisted by hunting and tending cattle. The accounts of their origin are somewhat confused, but it appears that three families emigrated from Jadikal-durga, in the neighbourhood of the shrine of Tirupati, and settled at Nirutadi near Bharamasāgar about 1475. The son and grandson of one of the leaders, named respectively Hire Hanumappa Nāyak and

Timmana Nāyak, afterwards took up their residence at Matti in Hadadi hobli, Davangere taluk. The latter, called Kāmagēti Timmana Nāyak, was appointed in 1508, by the Vijayanagar king, as Nāyak of Holalkere, and afterwards to the same office in Hiriyur and eventually in Chitaldrug. The hill at this place he fortified, and so conducted himself that a force was sent against him. According to another account, Timmana Nāyak came with a small body of armed men from a place called Madakeri below the Ghāts, 10 *gau* distant from Tirupati, and entered the service of the *pālegār* of Basvapatna. Some quarrel arose about a mistress that Timmana Nāyak kept at Matti, and he took refuge at Māyakonda, whence, on being pursued, he escaped to the jungle at Guntur. Collecting a band, he commenced plundering on every side, and erected a small fort called Rangapatna near Haleyūr. The neighbouring *pālegārs* of Harpanhalli, Nidugal, and Basvapatna, being much annoyed by his depredations, united against him and with the aid of some troops from Vijayanagar marched upon Rangapatna. Timmana Nāyak was then forced to retire to Chitaldurg, where he was closely besieged, when the incident related below occurred and led to his formal recognition as one of the chiefs dependent on Vijayanagar.

On this occasion, Timmana Nāyak distinguished himself as the hero of a most extraordinary adventure. Stealing into the camp at night with the intention of carrying off the horse of Sāluva Narasinga Rāya, the prince who commanded, he accidentally roused the groom. Hastily hiding among the latter, he lay quiet to escape observation, when the groom, driving in afresh the peg for the heel ropes, as luck would have it, sent it right through the hand of the concealed chief. The latter bore the pain without moving, and when all was again still, releasing himself by cutting off the hand which was pinned to the ground, he succeeded in carrying off the horse in triumph. The unexampled proof of fortitude, while it attached to him more closely his immediate followers, showed the besieging army that no intimidation would be effectual with such an opponent. A peace was, therefore, it is said, concluded, and Timmana Nāyak invited to Vijayanagar, the sovereign of which expressed the greatest admiration of his courageous exploit. After successfully aiding the royal troops in an expedition against

Kulburga, he visited the capital and was rewarded with many honours. At a later period, he incurred the royal displeasure and was imprisoned at Vijayanagar, where he died.

His son, Obana Nāyak, was in the next reign appointed Nāyak of Chitaldrug. He took the name of Madakeri Nāyak, and, on the fall of Vijayanagar in 1564, assumed independence. In 1602, he was succeeded by his son Kastūri Rangappa Nāyak, during whose warlike reign the possession of Māyakonda, Sante-Bennur, Holalkere, Anaji, Jagalur and other places was contested in several battles with the Basvapatna *pālegār*, and they remained as parts of the Chitaldrug territory. At the chief's death in 1652, his possessions yielded a revenue of 65,000 Durgi pagodas. Madakeri Nāyak, his son, was next installed, and ruled till 1674. He extended the dominions, principally eastwards, until they yielded 100,000 Durgi pagodas.

An adopted son named Obana Nāyak next succeeded, but after a few months was put to death by the *dalavāyis*, who were dissatisfied with his management. His son Sūrakanta Rangappa then took the government but, on refusing to the troops the customary gratuities on the accession of a new master, they mutineed and killed him. Chikkanna Nāyak, a younger brother of Madakeri Nāyak, was next invited to the throne and installed in 1676. After forcing the Harpanhalli chief to raise the siege of Anaji, he was under the necessity of defending Harihar against the Muhammadans. This he effected by the following stratagem. Causing, on the approach of night, lights to be fixed to the branches of the trees and horns of the cattle at his encampment near the Bati hill, and the musicians to play as usual on their instruments as if the army were still there, he marched with nearly the whole force by a circuitous route and threw himself into the fort from the west, and thus drove off the besiegers. He formed alliances by marriage with the Rāyadurga and Basvapatna chiefs, and died in 1686. His brother Madakeri Nāyak succeeded, but was imprisoned by the *dalavāyis*, who set up Rangappa.

But in 1689, Kumāra Barmappa Nāyak assumed the government and reigned till 1721. He was principally remarkable for the extent of his benefactions and the number of his children. It was during this period that the Mughals overran the Karnātic possessions of Bijapur and established their government at Sīra, of which province Basvapatna and Budihal were made

parganas, and to which Chitaldrug and the other neighbouring estates of *pālegārs* became tributary.

His son Madakeri Nāyak, who came next, was engaged in continual hostilities against Harapanhalli, Savanur, Bednūr, and the Mahrattas under Siddōji or Hindu Rao, the father of Morāri Rao. He was generally successful in his engagements and annexed a large tract of country on the north-east, extending beyond Molakalmuru, conquered from Rāyadurga. In 1748, he secured the alliance of Chanda Sāhib, who, released from prison at Sattara through the designs of Mons. Dupleix, was marching south. But in the battle of Māyakonda, the Chitaldrug army encountered with disastrous result that of Bednūr, which was assisted by the confederate forces of Rāyadurga, Harpanhalli and Savanur. Madakeri Nāyak was slain, in single combat on elephants, by Sōmasēkhara Nāyak, the Harapanhalli chief; Chanda Sāhib's son fell at his side, and he himself was taken prisoner by the Bednūr troops. But having made known his hopes and designs regarding the Nawābship of the Karnātic to the Mussalman officers of the latter, they released him and joined his standard.

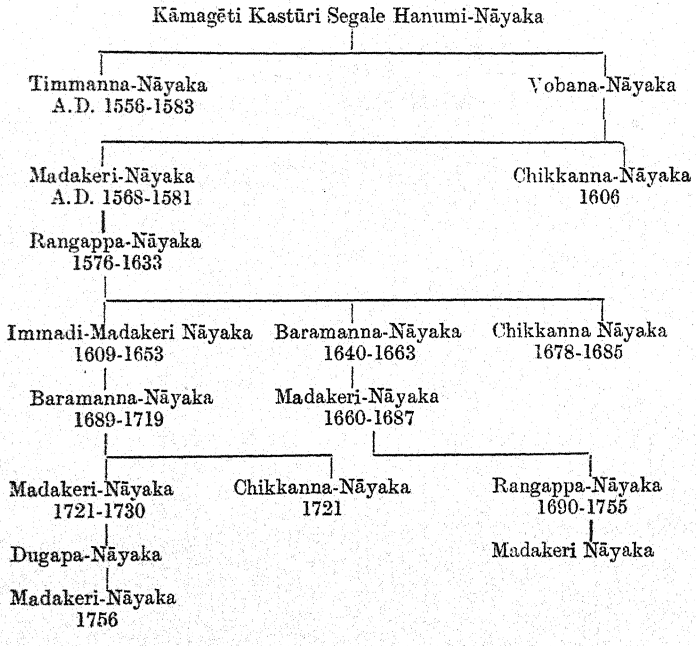
Kastūri Ranagppa Nāyak, son of Madakeri Nāyak, succeeded, and with the aid of Morāri Rao retook Māyakonda. He made various expeditions to the north and south, in the latter of which he gained some possessions in the Budihal country. He at the same time kept up a friendship with the Subadār of Sīra, who, it is said, invested him with the titles of Tallāri and Nādguda of Sīra. He died in 1754 without issue, and Madakeri Nāyak, the son of Barmappa Nāyak, was acknowledged as his successor.

Placed between the Mahrattas on one side and Haidar Alī on the other, this chief occupied a perilous position. In 1762, he was summoned by the latter, to whom the *pālegārs* of Rāyadurga and Harpanhalli had submitted. Madakeri Nāyak procrastinated on which Haidar overran the whole country with his cavalry, and the chief was forced to compromise by paying a fine of two lakhs of rupees and an annual tribute. At this time, a pretender to the throne of Bednūr, announcing himself as Channa Basavaiya, who it was supposed had been murdered, had sought protection and assistance from Chitaldurg. Haidar Alī soon saw the use that could be made of him, and

in 1763 the united armies of Mysore and Chitaldrug invaded the Bednūr country with the ostensible object of restoring the rightful king. The result of the expedition has been related in the history of the Shimoga District. Haidar, having accomplished his purpose, sent the pretender, called in joke the Ghaib (or resurrection) Rāja, to Madhugiri (Tumkur District) as a prisoner, along with the Bednūr Rāni.

In 1777, when Haidar Alī was threatened with a formidable invasion by the allied armies of the Mahrattas and of Nizām Alī, the Chitaldrug *pālegār* having received information which led him to consider that Haidar's fortune would shortly be reversed, held back from sending the usual contingent of troops to his assistance. Haidar, posted in a strong position at Gooty, found means to avert the danger, and immediately marched upon Chitaldrug to punish it, rejecting the offers of the chief to pay a large fine. The siege was maintained for some months without success, when an arrangement was entered into and a fine of thirteen lakhs of pagodas levied on the chief. But the advance of the Mahrattas forced Haidar to destroy the seige works and hasten to the north-west before the whole was paid, and the *pālegār*, still doubting to which side fortune might incline, evaded the order to accompany the army with his troops. The Mahratta campaign failed, from the mutual jealousy of the leaders and other causes, and Haidar, after a successful career of conquest over all the country between the Tungabhadra and the Krishna, once more sat down indignant before Chitaldrug. But only by the treachery of the Muhammadan officers in the *pālegār's* service was the place at last taken in 1779. Madakeri Nāyak, on finding himself betrayed, threw himself on Haidar's mercy. He and his family were sent as prisoners to Seringapatam ; while to break up the Bēdar population, whose blind devotion to their chief had so prolonged the contest, he removed 20,000 inhabitants to people the island of Seringapatam, and of all the boys of proper age formed regular battalions of captive converts of Chelas, who in following were of great service to him. From the inscriptions found in the District, a few more facts about the Bēdar chiefs of Chitaldrug may be noted. They are described as Bēdas by caste, of the Kāmagētta *vamsa* and of the Vālmīki *gōtra*. They were styled Mahā-nāyaka-chārya and had the distinctive preface of Kāmagēti Kastūri. So many

of them bore the same name Madakeri, that there is considerable difficulty in determining their separate periods. Mr. Rice has worked out the following table of genealogy from the extant inscriptions (*E. C.* XI, Introduction 29).



The Vijayanagar king Tirumala (Rāma Rāja's brother) granted the Holalkere-sīme to Madakeri Nāyaka in 1568 A.D. as *amara-māgani*. He restored the temple of Gōpāla Krishna at Holalkere (*Holalkere* 6 and 7). In 1698, Baramanna Nāyaka restored the Ahōbala Narasimha temple at Niratadi which had been destroyed by Aurangazīb's army (*Davangere* 164). He was the donor of the grant in *Davangere* 147 dated in 1716 to Raghunāthatīrtha Srīpāda, the *Svāmi* of the Sosale Vyāsarāya Mutt.

(*ii*) **Nidugal.**

The founder of the Nidugal family appears to have come from the neighbourhood of Bijapur, and claimed to be a

Kshatriya. According to tradition, he was born of a girl of that caste, whose family had settled at Dodderi, Harti, and Sarvād in the Bijapur country. At the age of seven she conceived by the Sun, and her father Timma Rāja, to avert disgrace, exposed the infant to which she gave birth on a *tippe* or dung-hill. The child was found by a cowherd named Kamma, who brought him up as his own. After a time the cowherd removed to Kāmalāpūrā near Vijayanagar, where there was an enclosure for the exhibition of tiger fights. On one occasion when the king Krishna-Rāya was present, a tiger got loose and ran among the cattle on which the boy killed it with his axe. The king made inquiry regarding a youth of such bold spirit, and on hearing his story took him away from the cowherd, alleging that as a foundling he belonged to the State. At the same time, from the fact of his having been found on a *tippe*, he gave him the name of Tippana Nāyak.

Some time after, he defeated a noted champion athlete, who had prevailed against all other opponents at the Court, and put him to death ; for which exploit he was granted a tract of country in the east of the Chitaldrug District, to be cleared of jungle and formed into an estate. Settling at Machisamudra, Gosikere and Challakere, he built Dodderi and Harti, naming them after the towns of his ancestors ; and took possession of the country extending from Chitaldrug to Pavugada, and from Molakalmuru to Sira. At his death, which must have happened in the latter half of the 16th century, he divided his territory among his seven sons.

On the invasion of the country by the Bijapur army, the descendants of these were driven from their respective possessions, and Timmanna Nāyak, who had lost Dodderi, retired to the hill of Nidugal, which he fortified ; and there the family long remained, paying to Sīra a tribute of 3,000 pagodas. On the capture of Sīra by Haidar Alī in 1761, the Nidugal Chief, also called Timmanna Nāyak, submitted to the conqueror, who imposed on him a tribute of 7,000 pagodas and the supply of 300 men. Subsequently, while accompanying Tīpu Sultān in the expedition against Mangalore, he fell ill ; and when at the point of death, was compelled to sign a letter relinquishing his territory and ordering his son Hottanna Nāyak to deliver it up to the Governor of Chitaldrug. Possession was at once taken and

Hottanna Nāyak, with his brother, were sent as prisoners to Chitaldrug and thence to Seringapatam, where they were put to death when the British army ascended the Ghats.

Mysore Rāja.

On the overthrow of the Muhammadan government and the formation of the present kingdom of Mysore, the Chitaldrug country was included in it, and formed the Chitrakal Rāyada, Subayana or Faujdāri. The west and south suffered during the insurrection of 1830. Under the subsequent British management, the Chitaldrug division included the Chitaldrug and Tumkur Districts, with head-quarters at Tumkur. In 1863, that Division was broken up, by joining the Chitaldrug District to the Nagar Division, and the Tumkur District to the Nundidrug Division. In 1879, the Divisions were abolished, and in 1882 Chitaldrug was reduced to a Sub-Division under Tumkur District. In 1886, the Chitaldrug District was re-established, but Pavugada taluk remained a part of Tumkur District.

B. Archæology.

The inscriptions found in the District will be found collected in *E. C.* XI, *Chitaldrug District* and the *Mysore Archæological Reports*, 1901-1926.

There are to be seen in this District some pre-historic monuments of note, which as elsewhere in south India are called *Moriyaramane*, houses of the Moryas or Mauryas. There are groups of stone circles at Hayakal and Chikka-Madhure. These are called *Morya dinne* or mounds of the Mauryas. Mr. Rice remarks of them that they may be sites of Bēda encampments. Nothing has been found in them on excavation.

Among the most noteworthy monuments found in the District are the Edicts of Asōka found in Molakalmuru. These and other antiquities will be found referred to at some length in Vol. II, *Historical, vide* especially Chapters V, VI and XI.

The curious long series of subterranean chambers to the west of Chitaldrug now forming part of the Ankli *matha* are also deserving of notice. They are approached by a good stair-case, which leads down to rooms of various sizes at different levels. In these are shrines, *lingas*, baths and pedestals, the last apparently for *yōgāsana*. The caves may be old, though the structures referred to may date only from about the 15th to 17th centuries. At the Panchalinga cave is an inscription (*Chitaldrug* 32) of 1286. It says that the *tīrtha* of five *lingas* was established by the Pāndavas.

Architecturally, the most important building in the District is the temple of Hariharēsvara at Harihar built in 1224, by Pōlālva, minister and general of Hoysala Narasimha II. Sōma, minister and general of Hoysala Narasimha III, who built the famous Sōmanāthpur temple, erected the *gōpura* of five storeys over the eastern gateway of this temple in 1268 (*Davangere* 36). In 1280, Sāluva Tikkama, the general of the Sēvuna (Yāduva) king Mahādēva, completed a temple of Lakshmi-Nārāyana within its precincts, in the name of the king and in commemoration of his successful expedition into the Hoysala territories (*Davangere* 59). At Anekonda, north-east of Davangere, is a ruined Īsvara temple, the ceilings and pillars of which are finely carved and of special design. The temple at Nandigudi, on the right bank of Nandagudi, to the north-west of Male-Bennur, is a highly ornamental one. Near to it is a *vīrakal* dated in 930 A.D. (this is the one mentioned in *Davangere* 119). A little to the north of this is Vāsana, the Osana-tīrtha mentioned in inscriptions (*Davangere* 113 and 114). To the north-east of Male Bennur, at Nanditavare, is a ruined temple of the Hoysala period (13th century) which is well carved. (See *Davangere* 69).

The Ranganātha temple at Niratadi, which, as mentioned above, was destroyed by the army of Aurangzīb, was rebuilt by the Chitaldrug Chief Barmana Nāyaka. The design is good though the execution is inferior. At Yelakote

on the Tungabhadra, is a fine and well built Vīrasaiva *matha*, with simple but good ornamentation.

The extensive fortifications of the upper fort of Chitaldrug are good specimens of the military buildings of the latter part of the 18th century, erected in the time of Haidar Alī and Tīpu Sultān with the assistance probably of French Engineers. They contain immense granaries and pits for storing oil and ghee. Also, a number of temples of much older date. The *mahal* or palace erected by Tīpu Sultān in the inner fort below is used as a *cutcherry*. The quadruple mill in the arsenal was probably intended for preparing gunpowder.

At the beginning of the flight of steps leading to Jatingarāmēsvara hill, in Chitaldrug District, is a Ganēsa temple, which is noteworthy for its Ganēsa, which has only two hands which is considered to be a speciality. According to text-writers, an image of Ganēsa may have four, six, eight, ten or sixteen arms. In the majority of cases, however, the image has only four arms, one with two arms being a rarity. (*Vide* T. A. Gopinatha Rao, *E.H.I.* I. 35).

SECTION III.—ECONOMIC.

General Agricultural Conditions.

Soils.

A description of the soil of the District has been given in Section I *Descriptive*. In some taluks, especially in the Challakere taluk, the soil is very inferior and so the lands lose their fertility after they yield crop for a year or two. The raiyats therefore relinquish the lands after a year or two and apply for fresh ones. The number of *Darkhasts* for lands and their relinquishments are consequently very large in this Taluk.

CHIEF AGRICULTURAL STATISTICS.

Net area cropped.

The following table gives particulars of the area available for cultivation in the District and the net area cropped, during the years 1920-21 to 1924-25 :—

Year	Area of the District	Area available for cultivation	Cultivable waste not in occupancy
1	2	3	4
1920–21	26,21,480	15,88,383	93,812
1921–22	26,21,513	15,86,160	96,209
1922–23	26,21,472	15,85,824	97,781
1923–24	26,21,472	15,84,781	97,287
1924–25	26,21,474	15,97,660	97,296

Year	Cultivable area under occupancy	Current fallows	Net area cropped
	5	6	7
1920–21	14,90,326	4,32,599	10,57,727
1921–22	14,89,851	4,50,958	10,38,893
1922–23	14,88,043	4,37,569	10,50,474
1923–24	14,87,494	4,77,205	10,10,289
1924–25	15,00,364	3,55,872	11,44,492

Area of crops raised.

Area of different crops that were raised during the years 1920-21 to 1924-25 is given in the following table :—

Year	Food grains and pulses	Oil seeds	Condiments and spices	Sugar	Fibre
1	2	3	4	5	6
1920–21 ..	8,84,892	72,271	17,018	1,445	89,479
1921–22 ..	8,99,714	83,583	16,305	1,542	46,526
1922–23 ..	9,06,656	76,117	15,751	2,243	68,872
1923–24 ..	8,15,857	97,653	18,470	1,178	69,922
1924–25 ..	9,06,495	1,17,488	18,963	869	92,677

Statement showing the area of different crops that were raised during the years 1920-21 to 1924-25, etc.—*concld.*

Year	Dyes and Narcotics	Fodder crops	Fruits and vegetables	Miscellaneous	Total
	7	8	9	10	11
1920-21 ..	3763	28	1,008	6,461	10,76,365
1921-22 ..	4815	62	6,095	3,439	10,62,081
1922-23 ..	4450	69	5,749	3,486	10,83,393
1923-24 ..	4585	20	3,734	3,568	10,17,416
1924-25 ..	5218	2,164	3,418	4,205	11,54,392

A table showing the number and extent of different holdings under cultivation in the District during the years 1920-21 to 1924-25 is given below:— Holdings.

Year	Holdings not exceeding one acre in extent		Holdings exceeding one acre but not exceeding five acres		Holdings exceeding five acres but not exceeding ten acres	
	No.	Extent	No.	Extent	No.	Extent
1	2	3	4	5	6	7
1920-21 ..	1,244	1,247	12,913	46,833	19,059	1,54,103
1921-22 ..	1,247	1,247	12,888	18,802	1,51,376	1,51,376
1922-23 ..	1,287	1,315	12,964	18,802	18,860	1,53,451
1923-24 ..	1,213	1,122	12,973	47,835	19,125	1,55,994
1924-25 ..	1,178	1,105	13,210	53,480	19,068	1,37,089

Year	Holdings exceeding 10 acres but not exceeding 50 acres		Holdings exceeding 50 acres but not exceeding 100 acres		Above 100 acres but not exceeding 500 acres		Above 500 acres	
	No.	Extent	No.	Extent	No.	Extent	No.	Extent
	8	9	10	11	12	13	14	15
1920-21	32,172	7,72,001	4,863	3,52,595	966	1,54,937	11	8,584
1921-22	32,207	7,74,064	4,769	3,52,563	958	1,55,194	11	8,584
1922-23	32,069	7,72,225	4,744	3,51,449	938	1,53,710	11	8,584
1923-24	32,212	7,72,186	4,731	3,50,094	923	1,54,108	8	6,615
1924-25	32,111	7,62,024	4,715	3,46,800	905	1,93,716	6	6,150

Holders.

A statement showing the number of holders classified according to the amount of revenue paid during 1920-21, to 1924-25 is given below :—

Year	Holders paying assessment or jodi of Rs. 5 and below		Holders paying Rs. 5 but not exceeding Rs. 25	
	No.	Amount paid	No.	Amount paid
1	2	3	4	5
1920–21	18,843	58,640	40,584	3,81,462
1921–22	18,838	58,802	40,552	3,73,247
1922–23	18,847	58,861	40,429	3,71,272
1923–24	18,860	58,913	40,567	3,71,803
1924–25	18,231	56,316	41,439	3,78,525

Year	Holders paying Rs. 25 but not exceeding Rs. 100		Holders paying Rs. 100 but not exceeding Rs. 500		Holders paying above Rs. 500	
	No.	Amount paid	No	Amount paid	No.	Amount paid
	6	7	8	9	10	11
1920–21 ..	11,225	3,65,791	567	79,458	9	6,202
1921–22 ..	10,975	3,64,521	506	82,408	11	6,583
1922–23 ..	11,027	3,64,778	497	82,214	10	5,855
1923–24 ..	10,951	10,40,790	493	86,517	4	2,480
1924–25 ..	11,028	3,63,440	491	87,398	4	2,482

Agricultural Loans.

Agricultural loans.

The following is a statement showing the different kinds of loans sanctioned and the amounts actually advanced during the years 1920-21 to 1924-25 :—

Year	Takavi		Land Improvement		Irrigation Wells		Remarks
	Amount sanctioned	Amount disbursed	Amount sanctioned	Amount disbursed	Amount sanctioned	Amount disbursed	
1920-21	7,220	7,075	4,325	4,325	2,050	2,050	
1921-22	9,900	10,000	4,775	5,150	..	..	Included under Land improvement.
1922-23	5,875	5,875	3,900	3,400	..	..	..
1923-24	3,575	3,575	3,125	2,325	9,345	7,800	
1924-25	400	500	100	200	400	325	A sum of Rs. 6,950 was disbursed for flood relief.

Irrigation.

Tanks.

There are 169 major and 180 minor tanks in the District, of which 152 major and 107 minor tanks are restored. There are no private enterprise tanks in the District.

The following table shows the distribution of major and minor tanks according to taluks :—

Taluk	Number of Major tanks			Number of Minor tanks		
	Restored	Un-restored	Total	Restored	Un-restored	Total
1. Chitaldrug	22	..	22	14	7	21
2. Challakere	49	8	57	10	5	15
3. Hiriyur	20	2	22	15	10	25
4. Molakalmuru ..	10	..	10	7	2	9
5. Davangere	13	1	14	15	10	25
6. Holalkere	14	..	14	11	26	37
7. Jagalur	5	..	5	18	1	19
8. Hosdurga	17	6	23	13	12	25
9. Harihar	2	..	2	4	..	4
Total ..	152	17	169	107	73	180

Oil engines.

There are four oil engines installed for lifting water for agricultural purposes, three at Harihar and one at Muttagadur in the Holalkere taluk. Three more engines have been set up during the recent years at Pandarahally and Chikkandanahally in the Chitaldrug taluk and Obalapur in the Challakere taluk.

FORESTS.

Area.

The State Forests cover an area of 358 square miles and plantations, one square mile.

Forest produce.

Kagli, Udi, Dindiga and Karachi are some of the species met with in the forests. Some bamboos and small teak grow on the Jogimatti hills. There are extensive grazing grounds in Challakere, Holalkere, Hosdurga and other parts of the District. Tangadi bark is produced in large quantities. Sandal is also extracted but only in very small quantities.

Mines and Quarries.

See under *Geology*.

Arts and Manufacture.

The chief arts and manufactures of the District are :— Chief Arts and manufactures of the District.

1. Cotton Ginning and Pressing.
2. Weaving of Kamblies.
3. Weaving cotton.
4. Weaving Silk Fabrics.
5. Others such as shoe-making, manufacture of glass jewels, etc.

The following statement shows the description and number of industrial concerns using power or employing more than ten persons in the District :—

(1) Rice Mills	3
(2) Oil Expellers	1
(3) Disintegrators	2
(4) Decorticators	2
(5) Sugar-cane Plant	1
(6) Flour Mills	2
(7) Pumping Plants	10
(8) Ginning Factories	16
(9) Cotton Presses	8
(10) Workshops	6
(11) Furniture Factory	1
(12) Weaving Factories	2
(13) Printing Machines	1
(14) Boot and Shoe Factories	2
(15) Other Miscellaneous Industries ..	6
Total ..	63

Davangere is the only place in the whole of the State where cotton is ginned with the help of the machinery on a large scale. Ginning and Pressing.

Weaving of Kamblies.

The weaving of kamblies is carried on all over the District but those made at Yemmachatti and Hampapur in the Chitaldrug Taluk, Davangere and a few surrounding villages, Halekal in the Jagalur taluk and Haralahalli and Halivana in the Harihar sub-taluk are very fine and have more than a local reputation.

Weaving of Cotton cloths.

The weaving of cotton cloths is carried on in all the taluks. The weavers use only hand-looms. Coarse cloths are made by the Ādi-Drāvidas. At Chitaldrug, Hosdurga, Molakalmuru and Harihar, fine articles such as towels, *punches*, bedsheets and sashes are made. Checks are also made in Hosdurga, Chitaldrug and Molakalmuru towns.

Silk weaving.

The weaving of pure silk cloth is mostly confined to Molakalmuru. The weaving industry of Molakalmuru has a Provincial reputation and nearly half the population of the town is engaged in it. The chief articles produced are Vastrams, Women's cloths (Sadies and Kuppasas) and Magatams.

At Hosdurga, Harihar and other places, cloths prepared out of what is locally known as *Vude Reshme* (mercerised cotton) are made. They are not so valuable as those made of pure silk and soon lose colour. Cloths of very good designs are made and are readily sold.

The following is a list of Large Industrial Establishments in the District :—

Name of Establishment	Class or Description of Industry	Average number of persons employed daily	Whether worked by Mechanical Power or Hand Power
Chitaldrug.			
1. Laxminarayana Ginning Factory.	Ginning	40	Mechanical Power.
2. Wests' Patent Ginning and Pressing Factory.	Ginning and Pressing	50	do

List of Large Industrial Establishments in the District.—*concld.*

Name of Establishment	Class or Description of Industry	Average number of persons employed daily	Whether worked by Mechanical Power or Hand Power
Chitaldrug—concld.			
3. Nooroji's Ginning and Pressing Factory.	Ginning and Pressing	50	Mechanical Power.
Davangere.			
4. Hassanmia & Co.'s Ginning Factory.	Do	50	do
5. Mr. H. Subba Rao's Ginning Factory.	Do	40	do
6. Raghunatha Ginning Factory.	Do	25	do
7. Basavannappa's Ginning Factory.	Do	25	do
8. Mahalakshmi Ginning Factory of Messrs. Brahmappa Thavanappanavaru.	Do	60	do
9. Hiralal Mohanlal's Ginning Factory.	Do	25	do
10. Balappa Bondaday's Ginning Factory.	Do	25	do
11. R. Hanumantha and Shadaksharappa's Ginning and Pressing Factory.	Do ..	60	do
12. Tadapatri Cotton Press.	Pressing	40	do
13. Gamodia Press	Do	60	do
14. Swadeshi Mills Ginning Factory.	Ginning	40	do
15. Herjibhoy's Ginning Factory.	Do	40	do
16. B. S. Athni & Co.'s Ginning Factory.	Do	40	do
17. Messrs. Brahmappa Thavanappanavar's Oil Mills.	Oil Extraction ..	30	do

Rural industries.

Small industries which are practised in almost all the villages are carpentry, iron-smithy, pottery, shoe-making. Manufacture of glass bangles is carried on at Molakalmuru.

Commerce and trade.

The chief centre of trade in the District is Davangere where a large volume of business is carried on in cotton, oil-seeds, wool, piece-goods, grain, etc. Next in importance is the town

of Chitaldrug where trade is almost confined to grain, cotton and piece-goods.

Imports and Exports.

The chief articles that are exported from the District are :—Ragi, Jolam, Cotton, Oil-seeds, Sugar and the principal articles imported are Rice, Sugar and Jaggery.

EXPORTS AND IMPORTS.

The following is a return of Exports and Imports carried by Railway expressed in Railway Maunds :—

Stations	Ragi		Paddy	
	Export	Import	Export	Import
1	2	3	4	5
Chitaldrug District.	Mds. Srs.	Mds.	Mds.	Mds.
Hosdurga ..	30 15	..	..	..
Ramagiri ..	15,547 0	..	..	..
Holalkere ..	44,752 0	..	..	..
Chikjajur ..	18,036 0	..	..	..
Sasalu ..	45,486 0	..	..	..
Mayakonda ..	31,652 0	47	4	8
Kodaganur ..	30,800 0	41	8	6
Tolahunse ..	..	..	..	2
Davangere ..	19,800 0	2,402	..	..
Harihar ..	..	..	..	..
Total ..	384,303 15	2,490	12	16

Stations	Rice		Jolum	
	Export	Import	Export	Import
	6	7	8	9
	Mds.	Mds.	Mds.	Mds.
Hosdurga ..	..	15	227	..
Ramagiri ..	..	150	31,126	..
Holalkere ..	381	..	89,704	..
Chickjajur ..	..	..	36,908	..
Sasalu ..	..	..	6,498	..
Mayakonda ..	6	11	1,886	..
Kodaganur ..	..	90	1,100	..
Tolahunse ..	..	6	52	..
Davangere ..	140	14,635	198,000	1,875
Harihar ..	..	120	17,611	..
Total ..	527	15,027	383,112	1,875

EXPORTS AND IMPORTS—*concld.*

Stations	Cotton		Oil-seeds	
	Export	Import	Export	Import
	10	11	12	13
	Mds.	Mds.	Mds.	Mds. Srs.
Hosdurga ..	..	..	772	13 30
Ramagiri ..	412	..	3,717	..
Holalkere ..	3,400	..	36,06	..
Chickjajur ..	241	..	..	..
Sasalu ..	378	..	..	..
Mayakonda ..	11	..	1,534	..
Kodaganur ..	15	..	1,069	..
Tolahunse ..	..	..	..	..
Davangere ..	2,10,257	23,000	55,504	10,911 0
Harihar ..	..	..	..	..
Total ..	2,14,714	23,000	66,202	10,924 30

Stations	Sugar		Jaggery	
	Export	Import	Export	Import
	14	15	16	17
	Mds.	Mds.	Mds,	Mds. Srs.
Hosdurga ..	..	380	..	56 10
Ramagiri ..	..	..	..	175 0
Holalkere ..	..	25	..	431 0
Chickjajur ..	..	..	..	5 0
Sasalu ..	..	..	..	..
Mayakonda ..	24	296	..	..
Kodaganur ..	..	50	250	..
Tolahunse ..	..	..	45	..
Davangere ..	13,298	27,902	..	..
Harihar ..	..	..	..	1,216 0
Total ..	13,322	28,653	295	1,883 10

Marts.

The largest weekly fairs are the following :—

Place	Taluk	Day	Number of visitors
Davangere ..	Davangere ..	Sunday ..	2,000
Chitaldrug ..	Chitaldrug ..	Monday ..	1,000
Harihar ..	Davangere ..	Tuesday ..	2,000
Jagalur ..	Jagalur ..	Saturday ..	2,000

MEANS OF COMMUNICATION.

Railways.

The Madras and Southern Mahratta Railway from Bangalore to Poona runs through the west of the District, from south to north-west for about 52 miles, not far from the boundary. There are stations at Hosdurga Road, Ramagiri, Holalkere, Chickjajur, Sasalu, Mayakonda, Kodaganur, Tolahunse, Davangere and Harihar.

From Chikjajur station, a Mysore Government branch line has been opened by the Mysore State, connecting it with Chitaldrug town. The total distance is 21 miles. There are two intermediate stations at Amritapur and Haliyur.

Roads.

The State Fund roads in the District have a total length of 220 miles and cost for up-keep Rs. 33,825 yearly. The District Fund roads cover 295½ miles and are maintained at an annual expense of Rs. 30,000. Particulars are given below of the length and cost of each :—

State Fund Roads.

No.	Name of road	Miles	Cost
			Rs.
1	Salem-Bellary Road	89	15,575
2	Bangalore-Dharwar Road *via* Chitaldrug	74	11,500
3	Chitaldrug-Bhadrāvathi Road ..	29	4,350
4	Shimoga-Harihar Road	17	1,700
5	Hiriyur-Vanivilasapura Road ..	11	1,100
	Total ..	200	33,825

District Fund Roads.

No.	Name of road	Miles	Cost
			Rs.
1	Hiriyur-Huliyar Road	23½	2,350
2	Challakere-Pavagada Road	28	2,100
3	Challakere-Naikanhatti-Jagalur Road	29	2,900
4	Hongal-Royadurga Road	6	750
5	Hongal-Uluvasankanahalli Road ..	5	375
6	Chitaldrug-Challakere Road	18	3,600
7	Vizapur-Oojani Road	31	3,100
8	Davangere-Hadady Road	15	1,500
9	Davangere-Anaji-Jagalur Road ..	31	4,650
10	Anaji-Hutchangidurga Road ..	2	80
11	Harihar-Harapanhalli Road	7	700
12	Anegodu-Kodaganur Railway Feeder Road. ..	5	350
13	Bharmagiri-Hosdurga Road ..	20¼	2,025
14	Road from Vani Vilas Sagara to Bharmageri-Hosdurga Road.	3	150
15	Holalkere-Huliyar Road	39	3,060
16	Biderkere-Hosdurga Road	6	600
17	Chennagiri-Malebennur Road ..	2½	250
18	Sūlekere-Solalu Road	5	500
19	Tarikere-Hosdurga Road	10	750
20	Road leading to Ranikere	2	100
21	Kachavar lake Road	7	110
	Total ..	295¼	30,000

Accommodation for Travellers.

Europeans travelling in the District find accommodation in the Dak Baunglows built at the stations named below. All have vegetarian and non-vegetarian kitchens attached thereto. The following are the different classes of bungalows, etc., in the District :—

Taluk	Travellers' Bungalows				Rest Houses
	1st class	2nd class	3rd class	Musafir-khanas	
1. Chitaldrug.	Chitaldrug.	..	Bharmasagara.	Chitaldrug Bharmasagara.	Kallahalli
			Vijapura.	Vijapura ..	
2. Challakere.	..	Challakere.	Tallak ..	Tallak.	
			Naikanahatti.	Challakere.	
			Parasurampur.	Hirehally.	

List of the different classes of bungalows, etc.—*concld.*

Taluk	Travellers' Bungalows				Rest Houses
	1st class	2nd class	3rd class	Musafir-khanas	
3. Hiriyur.	Hiriyur	..	Aimangala. Yaraballi Javanagondanahalli.	Hiriyur .. Yelladakere Javanagondanahalli. Imangala. Marikanve Yaraballi.	Dharmapura.
4. Holalkere.	..	..	Chikjajur. Holalkere	Holalkere .. Arehallihatti.	Baujagoudanahalli. Kotgi Sesha chatram Chikjajur.
5. Davangere.	Davangere.	..	Anagodu	Davangere Kodaganur	Anaji.
6. Harihar Sub-Taluk.	Harihar	..	Malebennur.	Musafirkhana.	
7. Hosdurga.	..	..	Hosdurga Road near Mallappanahalli. Hosdurga.	Hosdurga Road near Mallappanahalli. Hosdurga. Budihal.	
8. Molkalmuru.	..	..	Molkalmuru. Hangal. Rampura. Bhamgiri Buildings. Bommagondanakere.	Molkalmuru Hangal .. Bommagondanakere. Rampura. Devasamudra.	Amakundi Thammenahalli. Hangal Rayadurga Road.
9. Jagalur.	..	..	Jagalur	Jagalur. Bilichodu. Bidarkere. Godimakunti.	

Famines.

There was no famine in any part of the District during the past 40 years. A somewhat severe distress prevailed in it during 1908-09. Relief measures were adopted extensively to alleviate the same. Chitaldrug District.

SECTION IV—ADMINISTRATIVE.

Divisions.

The Chitaldrug District is divided into 8 taluks and one sub-taluk. The following statement gives details regarding area, population, number of villages, etc :— Taluks and Sub-Taluk.

Taluk	Area in Square miles	No. of Hoblis	Number of villages and towns		Population in 1921	Population per square mile
			Government	Inam		
1. Chitaldrug ..	530·42	4	179	9	98,259	185
2. Challakere ..	796·36	4	188	3	85,556	107
3. Hiriyur ..	635·21	4	152	4	69,960	110
4. Holalkere ..	406·75	4	193	1	61,133	150
5. Davangere ..		4	171	5	76,501	206
6. Harihar Sub-Taluk.	556·72	2	84	2	38,418	
7. Molakalmuru	294·00	2	92	5	36,483	124
8. Jagalur ..	372·67	3	170	1	51,445	138
9. Hosdurga ..	567·49	4	226	6	56,424	99

There are two Revenue Sub-Divisions, (1) Chitaldrug Sub-Division, comprising the taluks of Chitaldrug, Challakere Sub-Divisions.

and Molakalmuru with a total area of 1,620·77 square miles, and (2) Davangere Sub-Division, comprising Davangere, Jagalur, Holalkere and Hosdurga and the Sub-Taluk of Harihar with an area of 1,903·63 square miles.

Hiriyur taluk with an area of 635·21 square miles is under the direct charge of the Deputy Commissioner.

JUDICIAL.

Civil Courts.

There are two Munsiffs' courts in the District :—

(*i*) Munsiff's Court at Chitaldrug exercising jurisdiction over the taluks of Chitaldrug, Challakere, Hiriyur and Molkalmuru.

(*ii*) Munsiff's Court at Davangere exercising jurisdiction over the taluks of Davangere, Hosdurga, Holalkere and Jagalur and the Sub-Taluk of Harihar.

Criminal Courts.

There are fifteen Ciriminal Courts as follows :—

(1) The Court of the District Magistrate, Chitaldrug.
(2) The Court of the Assistant Commissioner and 1st Class Magistrate, Chitaldrug.
(3) The Court of the Assistant Commissioner and 1st Class Magistrate, Davangere.
(4) The Treasury Assistant Commissioner and 1st Class Magistrate, Chitaldrug.
(5) The Court of the Amildar Magistrate, Chitaldrug.
(6) The Court of the Amildar Magistrate, Hiriyur.
(7) The Court of the Amildar Magistrate, Challakere.
(8) The Court of the Amildar Magistrate, Molkalmuru.
(9) The Court of the Amildar Magistrate, Jagalur.
(10) The Court of the Amildar Magistrate, Davangere.
(11) The Court of the Amildar Magistrate, Holalkere.
(12) The Court of the Amildar Magistrate, Hosdurga.
(13) The Court of the Deputy Amildar Magistrate, Harihar.
(14) The Bench Court at Chitaldrug.
(15) The Bench Court at Davangere.

Village Courts.

There are 24 Village Courts.

Land Revenue.

The following statement shows the demand, collection and balance under Land Revenue in the District for the 5 years commencing from 1920-21 :—

Year	Total demand	Remission	Net recoverable demand
1	2	3	4
	Rs. a. p.	Rs. a. p.	Rs. a. p.
1920–21 ..	9,46,208 13 10	1,542 6 8	9,44,766 7 2
1921–22 ..	9,52,616 4 1	1,175 10 9	9,51,440 9 4
1922–23 ..	9,56,173 11 6	1,379 12 5	9,54,793 15 1
1923–24 ..	9,58,023 0 0	1,356 0 0	9,56,647 0 0
1924–25 ..	9,67,026 0 0	1,387 0 0	9,65,639 0 0

Year	Actual collections	Balance	Percentage of collections
	5	6	7
	Rs. a. p.	Rs. a. p.	
1920–21 ..	9,26,035 13 1	18,630 10 1	97·7
1921–22 ..	9,30,794 1 9	20,646 7 7	98·1
1922–23 ..	9,32,035 7 10	22,758 7 3	94·7
1923–24 ..	9,97,200 0 0	29,447 0 0	97·0
1924–25 ..	9,35,740 0 0	29,899 0 0	96·0

Miscellaneous Revenue.

The following statement shows the demand, collection and balance under Miscellaneous Revenue in the District for the 5 years commencing from 1920-21 :—

Year	Total demand	Collections including remissions	Balance
	Rs. a. p.	Rs. a. p.	Rs. a. p.
1920–21	58,624 0 5	56,582 5 0	2,041 11 5
1921–22	63,285 2 7	61,399 0 5	1,886 2 2
1922–23	142,865 7 0	140,381 6 2	2,484 0 10
1923–24	206,423 0 0	172,492 0 0	33,931 0 0
1924–25	169,654 0 0	152,792 0 0	61,862 0 0

LOCAL AND MUNICIPAL BOARDS.

Local Boards.

The administration of Local Funds is controlled by three bodies, *viz.*, (1) the District Board, (2) the Taluk Boards and (3) the Union Panchayets.

The District Board which is the controlling authority is composed of 35 members of whom 6 are *ex-officio*, 4 non-officials nominated by Government and 25 non-officials elected by the Taluk Boards as well as by certain Municipalities and recognised Associations.

The Deputy Commissioner is the President *Ex-officio*, while the Vice-President is elected from among the non-official members of the District Board.

There are 9 Taluk Boards corresponding to each of the Taluks and Sub-Taluk in the District, with the respective Amildars and the Deputy Amildar as their Presidents, and composed of members as follows :—

Ex-officio	*Non-official nominated.*	*Non-official elected.*
3	4 to 6	7 to 9

There are 78 Union Panchayets in the District.

Receipts and Expenditure of the above three Local Bodies are given in the annexed statement.

Receipts			
No.	Items	1921-22	1922-23
1	2	3	4
		Rs.	Rs.
1	Allotment from Local Cess	69,736	88,769
2	Railway Cess	48,806	54,086
3	Education Cess	..	57,160
4	House Tax and Mohatarfa	63,431	71,650
5	Tools and Ferries	1,941	1,667
6	Fees, Fines and Miscellaneous ..	14,909	14,381
7	Contributions	5,221	62,327
8	Public Department	18,391	14,239

Statement showing the expenditure of the above Local Bodies, etc.—*contd.*

Expenditure			
No.	Items	1921-22	1922-23
	5	6	7
1	Public Works carried out by the Public Works Department	Rs. 48,789	Rs. 38,764
2	Public works carried out in the Civil Department	18,981	18,029
3	Administration and Collection ..	15,103	18,573
4	Public health, safety and convenience ..	34,356	106,398
5	Miscellaneous	10,979	9,493
6	Public Department	17,263	24,439

Municipal Boards.

At the end of the year 1923-24, there were 12 Municipalities in the District, 3 of which being Town Municipalities and the rest minor ones. Nine Municipalities were taluk head-quarter places and the remaining three were either the Head-quarters of *hoblis* or places having a population exceeding 1,000.

The following statement shows the constitution of the several Town and Minor Municipal Councils in the District :—

Name	Regulation under which constituted	Date of constitution	Number of members in the Council		
			Nominated		
			Ex-officio	Officials	Non-Officials
1	2	3	4	5	6
Town Municipal Councils.					
1. Chitaldrug	The Municipal Regulation VIII of 1906 as amended by Regulation V of 1918.	1-11-08	4	..	7
2. Davangere		Do	3	..	6
3. Harihar		Do	4	..	4
Minor Municipal Councils.					
1. Challakere		1-11-17	3	..	5
2. Hiriyur		1-7-18	3	..	5
3. Holalkere		Do	3	..	5
4. Hosdurga		Do	3	..	5
5. Jagalur		Do	3	..	5
6. Molkalmuru		Do	3	..	5
7. Naikanhatti		Do	2	..	4
8. Mayakonda		Do	2	..	4
9. Malebennur		Do	3	..	3

Statement showing the constitution of the several Town and Minor Municipal Councils in the District.—*concld.*

Name	Number of members in the Council		Total	Remarks
	Elected			
	Officials	Non-Officials		
	7	8	9	10
Town Municipal Councils.				
1. Chitaldrug ..	1	10	22	(*a*) The Deputy Commissioner, Chitaldrug, is the President of the Chitaldrug Municipality.
2. Davangere ..	..	9	18	
3. Harihar ..	..	8	16	(*b*) The Sub-Division Officer, Davangere, is the President of the Davangere Municipality.
Minor Municipal Councils.				(*c*) The Deputy Amildar, Harihar, is the President of the Harihar Municipality.
1. Challakere ..	..	4	12	
2. Hiriyur ..	..	4	12	(*d*) The Amildars and the Deputy Amildar, Harihar, are the Presidents of other minor Municipal Councils.
3. Holalkere ..	..	4	12	
4. Hosdurga ..	..	4	12	
5. Jagalur ..	..	4	12	*Note.*—All the Municipal Councils have non-official Vice-Presidents elected.
6. Molakalmuru ..	..	4	12	
7. Naikanhatti ..	..	3	9	
8. Mayakonda ..	..	3	9	
9. Malebennur ..	..	3	9	

The following statement shows the receipts and expenditure of the Municipalities for 5 years beginning from 1918-19:— Receipts and Expenditure.

Name	Receipts in Rs.				
	1918-19	1919-20	1920-21	1921-22	1922-23
1	2	3	4	5	6
Town Municipal Councils.					
1. Chitaldrug ..	18,935	34,598	22,955	28,803	62,803
2. Davangere ..	71,822	92,368	111,455	123,176	77,715
3. Harihar ..	9,551	12,741	13,571	17,004	19,559
Minor Municipal Councils.					
1. Challakere ..	5,346	10,751	8,313	10,108	10,502
2. Hiriyur ..	4,301	8,411	5,396	5,092	4,722
3. Holalkere ..	4,252	4,341	4,542	4,727	4,105
4. Hosdurga ..	3,701	3,561	3,723	4,347	6,614
5. Jagalur ..	4,584	4,119	5,102	12,664	7,718
6. Molakalmuru ..	2,113	10,451	2,929	2,637	2,776
7. Naikanhatti ..	546	1,762	2,376	2,302	2,305
8. Mayakonda ..	..	1,072	1,352	1,166	996
9. Malebennur ..	836	1,873	1,261	1,300	1,486
Total ..	125,987	186,048	182,975	213,326	201,301

Name	Expenditure in Rs.				
	1918-19	1919-20	1920-21	1921-22	1922-23
	7	8	9	10	11
Town Municiapl Councils.					
1. Chitaldrug ..	16,373	20,093	29,150	36,878	60,326
2. Davangere ..	105,404	80,777	106,494	110,404	74,462
3. Harihar ..	12,654	15,858	16,582	14,606	15,777
Minor Municipal Councils.					
1. Challakere ..	6,317	8,457	14,782	8,393	14,366
2. Hiriyur ..	1,980	3,600	4,289	3,952	4,525
3. Holalkere ..	4,889	4,736	5,366	4,256	4,055
4. Hosdurga ..	3,807	3,964	4,112	3,223	3,794
5. Jagalur ..	4,108	4,389	10,095	8,966	11,410
6. Molakalmuru ..	2,178	1,915	8,588	3,066	2,970
7. Naikanhatti ..	467	1,086	1,123	1,610	2,160
8. Mayakonda ..	..	1,009	1,017	1,106	842
9. Malebennur ..	819	984	1,324	1,240	1,345
Total ..	158,998	146,868	202,922	197,700	196,032

POLICE AND JAILS.

Police.

The Police administration of the District is conducted by the District Police Superintendent who is subordinate to the Deputy Commissioner of the District. The Police establishment consists of 1 Assistant Superintendent, 11 Inspectors, 15 Sub-Inspectors, 4 Jamadars, 58 Sergeants and 533 Constables. There are 18 investigating centres, 6 sub-stations and 41 out-posts. The total number of cognizable cases dealt within the District during 1923-24 was 554 of which 297 ended in conviction.

Jails.

There is one District Lock-up at Chitaldrug and taluk lock-ups at the Head-quarter towns of taluks and sub-taluks. The District Medical Officer is in charge of the District Lock-up and the Sub-Registrars are in charge of the respective taluk Lock-ups.

The subjoined statement shows the particulars of prisoners admitted during the year 1925 :—

——	Males	Females	Total
Convicts	170	10	180
Under-trials	264	17	281
Civil	10	..	10

DAILY AVERAGE OF EACH CLASS.

——	Males	Females	Total
Convicts	6·61	·43	7·04
Under-trials	27·71	·73	28·44
Civil	·76	..	·76

EDUCATION.

Number of schools and scholars.

The number of schools in the District on the 30th June 1924 was 932 with a total strength of 32,322, composed of 27,066 boys and 5,265 girls. Of the schools, 2 were High schools for boys, 61 Middle schools, 704 Primary schools, 4 special schools and 161 Village Indigenous schools both

for boys and girls. Of the girls 173 were in Middle schools, 4,936 in Primary schools, 1 was in a Special school and 146 in Village Indigenous schools. The number of square miles served by a school was 4·4 and the number of villages 1·3 and the number of population was 616. The usual statement showing the number of schools and the several grades to which they belonged together with their strength is given.

Area	4,159 Sq. miles		
Inhabited villages	1,237		
Population ..	574,197	294,955	279,224
	Schools	Boys	Girls
High Schools	2	480	0
Middle Schools	61	2,762	173
Primary Schools	704	20,819	4,936
Special Schools	4	153	1
Village Indigenous Schools ..	161	2,852	146
Total ..	932	27,066	5,256
		32,322	

Number of square miles served by a school ..	4·4
Number of Villages served by a school ..	1·3
Number of persons served by a school ..	616

Inspection.

Inspecting Officers.

In addition to the other Inspecting Officers who inspected the schools of their respective charges having their Head-quarters elsewhere, there were 1 District Inspector and 4 Assistant Inspectors who had their Head-quarters in the District and were entrusted solely with the inspection of schools in the district. A tabular statement showing the number and grades of the several inspecting officers of the District is given.

Inspecting Officers.

Designation of the Inspecting Officer	Territorial jurisdiction	Head-quarter	Kinds of schools under direct control
Chitaldrug District.			
District Inspector, Chitaldrug.	Revenue District of Chitaldrug.	Chitaldrug town.	All Middle and Incomplete Middle schools.
Assistant Inspector, Challakere.	Challakere and Molakalmuru.	Challakere	Primary schools.
Assistant Inspector, Hiriyur.	Hiriyur and Hosdurga.	Hiriyur ..	do
Assistant Inspector, Davangere.	Davangere and Jagalur.	Davangere	do
Assistant Inspector, Chitaldrug.	Chitaldrug and Holalkere.	Chitaldrug	do

MEDICINE.

There is a District Civil Hospital and a Female Dispensary in the Chitaldrug and Davangere towns, respectively. There are Local Fund Dispensaries in all the Taluk Head-quarters and other important stations, their number being 10. The total average number of patients treated in all the Hospitals during 1925 is 119,560.

The average cost of the establishment, medicines, etc., amounted to Rs. 40,971.

VACCINATION.

The total number of Vaccinators in the District is 10 and the total number vaccinated during the last 3 years is about 5,000. Every taluk has got one or more Vaccinators and their work is supervised by the Chief Sanitary Officer.

SECTION V—GAZETTEER.

Abbinahole.

Abbinahole.—A village in Hiriyur Taluk. Population 544. The Ranganātha temple at this place has a round stone (*udbhava-mūrti*) for the object of worship. In front of it is to be seen an inscription, dated in 1664 A.D., which

is of some interest as it refers to the establishment of a claim to the office of Shanbhog through success in an ordeal of dipping the hand in boiling ghee in the presence of a large number of people. There is also a *vīrgal* of the time of the Nolamba king Ayyappa, dated 923 A.D.

Betur or Bettur.

Betur *or* **Bettur.**—A village in Davangere taluk, 2 miles north of the *kasba*. Population, 1,428.

It appears to have been the old capital of a principality. At the end of the 13th century it was taken by the Dēvagiri general and made the seat of government during the ascendancy of the Yādava kings of Dēvagiri over the northern parts of the Hoysala dominions.

Bistuvalli.

Bistuvalli.—A village in Jagalur Taluk. Population, 445.

Dalavāyi-honda, about 2 miles to the west of this place is a symmetrically built pond, about 30 yards square, with flights of steps on all the four sides. There is some ornamental work in the middle of the parapet all round. The pond is mostly buried. According to a chronicle in the possession of the Patel of this village, which gives an account of the Chitaldrug chiefs, it was built by Muddanna, the *dalavāyi* or general of Hiri-Madakeri-Nāyaka at the close of the 17th century. He also built to the north a fine *mantapa* of dressed stone unsupported by sculptured pillars for the use of the god Ranganātha of the adjacent hill known as Konachagal-gudda. One of the sculptures is an ingenious combination of three cows with one body and three heads in different postures. To the north-west of the *mantapa* is the shrine of Urekondappa, a round stone marked with *nāmam*, which is said to be the original god of the place, older than Ranganātha. The Ranganātha temple on Konachagal-gudda has its *garbhagriha* in a cave, and the god is in the form of a round stone (*udbhava-mūrthi*) marked with *nāmam*. In an adjoining cave to the right is the goddess named Lakkamma or Tolasamma, a small figure, about 1½ feet high, standing half-buried with lotus in the right hand, the left hand hanging by the side. At the *garbhagriha* entrance are kept a few old swords and other weapons which are said to be used for performing *pavada* or miracles during the annual festival in the month

of *Chaitra* (April) when thousands of people collect together. At the foot of the hill is a rough stone to the right, known as Chelappa, to which offerings of scorpions made of silver, jaggery, etc., are made to escape from scorpion stings. Higher up stands a boulder called Talebolu-gudda against which those who have undergone torture in fulfilment of vows are required to knock their heads thrice. Further up is a conical stone, about three feet high, known as Arine-gundu, near which potters and others keep the pots (*arine*) which are thence removed by the *pūjāri* to the temple. Marriage parties also leave their *arines* and *bāshingas* (marriage fillets) here and then enter the temple. The *pūjāri* of the temple is a *nāyaka* or a man of the hunter caste.

Bharmagiri.

Bharmagiri.—A village in Hiriyur Taluk. Population 697. This place, so named after the *Pālegār* Bharmanna-Nāyaka, is situated on a fortified low hill. It has a shrine in which the *utsava-vigraha* or processional image of Kaniveya-Māramma, the goddess after whom Mārikanive is named, is kept. The image consists of a wooden box which, decorated with hands and other limbs and an umbrella, is taken out in a car once a year.

For *Brahmagiri* in Molakalmuru taluk, see under *Siddapura*.

Budihal.

Budihal.—A village in the Hosdurga taluk of Chitaldrug District, Mysore, situated in 13°37′ N. lat. and 76°25′ E. long., 16 miles south-east of Hosdurga town. Population (1901), 1,118. The fort was built here about the fifteenth century by a chief who was invested with authority by the king of Vijayanagar. After the fall of that power, the Tarikere chiefs seized the place, but it was taken from them by the Sultān of Bijapur, and subsequently formed a district of the province of Sīra under the Mughals. The *Pālegār* of Chitaldrug and the Mahrattas in turn held it, until it was taken by Haidar Alī in 1761. The Mahrattas again seized it in 1771, but it was recovered in 1774. In 1790, it was once more in the hands of the Mahrattas, but was restored at the peace of 1792. It was one of the last places at which the insurgents under the Tarikere *Pālegār* created disturbances in 1831.

Challakere.—A taluk in the north-east, till 1882 called Doddēri taluk. From 1875 to 1886, the Molakalmuru taluk was included in this taluk. Area 796·36 square miles. Head-quarters at Challakere, contains the following *hoblis*, villages and population :— Challakere.

Hoblis	Villages	Hamlets	Villages classified				Population
			Government	Sarvamanya	Jodi	Kayamgutta	
1. Challakere ..	47	3	46	..	..	1	24,833
2. Nayakanhatti	47	8	47	..	..	..	16,307
3. Parasuram-pura.	51	4	50	..	1	..	21,884
4. Talak ..	46	10	45	1	..	..	22,532
Total ..	191	25	188	1	1	1	

Principal places with population.

No.	Place	Population
1	Challakere	2,529
2	Doddēri	1,718
3	Nannivala	1,845
4	Ramajogihalli	1,098
5	Nayakanhatti	2,704
6	Neralakunte	1,226
7	Mallurahalli	1,388
8	Choulur	1,005
9	Jajur	1,277
10	Dodbiranahalli	1,020
11	Parasurampura	1,703
12	Ghataparthi	1,856
13	Talaku	1,066
14	Doddaullarthi	1,186

Physical features.

This tract has no hills of any importance or of considerable height. The few rocky hills there are are scattered about,

and are quite bare. But for these, the taluk is flat or rather gently undulating, intersected by numerous *nallas*. In the extensive Amrut Mahal Kāvals forming a peculiar feature, *babal*, *chujjal* and other fuel trees and date groves are found. Date groves also occur along the banks of streams, in the beds of tanks and other low-lying tracts. But for these, the taluk has a bleak and barren appearance.

The Vēdāvati enters the taluk at the most southern point and runs through it in a north-easterly direction. It has for its main affluents the Garani and the Naikanhatti. It has also another minor affluent rising in the Pavagada taluk, and effecting the drainage of the south-eastern portion of the taluk. The drainage of the north-western corner of the taluk is effected by the Haggari river, which forms the north-western boundary of the taluk.

Soil and Crops.

Except under irrigation, the soils of the taluk are poor and unfertile. In the extreme south-west corner, there is some good black cotton soil. With this exception, the dry soils are poor, being of a light, red sandy or gravelly description. In many villages, the soil is impregnated with saline matter. This soil (*chowlu-bhūmi*), though cultivated, produces poor dry crops.

The chief dry crops taken are *save* and *sajje* ; *kulthi*, castor, ragi and *javari* are also cultivated ; the two latter as well as *navane* and tobacco are generally raised in irrigated lands. Cotton in small quantities is grown in the black soil. Rice is grown wherever water can be obtained. There is little or no sugar-cane grown. There are some villages possessing cocoa-nut and betel vine gardens, most of which are below tanks ; but almost every garden has its own well. There are also some gardens irrigated from channels which conduct water from the river or *nallas*. There are numerous small tanks in the taluk, but some large tanks have been constructed after the original and resettlement of the taluk and it may be said that so far as channels and tanks are concerned, this taluk has received special attention.

The Revenue Settlement was introduced in 1872 and the Revision Settlement from 1906-07. The area in acres of the taluk at the time of Revision Settlement was thus distributed :—

Culturable—	*Dry*	*Wet*	*Garden*	*Total*
Occupied ..	163,481	6,784	12,639	182,904
Unoccupied	..	..	..	125,143
Unculturable—				
Roads, tanks, village sites, etc.	..	..	..	195,404
			Total ..	503,451

The Bangalore-Bellary high road runs through the taluk from south to north being met at Challakere by a road from Chitaldrug. There are also roads from Challakere north-west to Nayakanhatti and east to Pavagada. The most important additions have been the road connecting Challakere with Jagalur passing through Nayakanhatti. There are cart tracks to connect villages of any importance with one or more of the above roads which intersect the taluk. The nearest railway station to Challakere is Holalkere, distance 42 miles. Bellary station is 66 miles from Challakere.

Challakere or Chellakere.

Challakere *or* **Chellakere.**—Head-quarters of the Challakere taluk, situated in 14°18′ N. lat., 76°43′ E. long., on the Bangalore-Bellary road, 18 miles east-north-east of Chitaldrug, with which it is connected by a road. It is a Municipality.

Population in 1921	Males	Females	Total
Hindus	1,213	1,107	2,320
Muhammadans	80	66	146
Christians	5	13	18
Jains	30	15	45
Total ..	1,328	1,201	2,529

The place is growing into importance from a commercial point of view. A weekly fair is held on every Sunday to which nearly 4 or 5 thousand people collect from the different parts of the District and also from the adjoining British territories. A rice mill has been put up. The Hindu residents are mostly Lingāyats. The temple of the local goddess Challakere-amma has adherents chiefly drawn from this sect.

Chandravalli.

Chandravalli.—Forms part of Chitaldrug town.

The ancient site of the name of Chandravalli is situated at the north-west foot of the Chitaldrug hill. It appears to extend over a considerable area from the Hanumanta temple in the north to the Ankle *matha* in the south. How far it extends towards the west it is not easy to determine. A large portion of it is now covered over with cultivated fields. Broken bricks and pieces of pottery are strewn over the whole area. A water course has cut through the site towards the hill in the east. It exposes on both sides banks 10 to 12 feet deep made up of two layers: the lower, about 6 feet in depth, of hard gravel and the upper, of about the same depth, consisting of loose earth, ashes and rubbish with pieces of pottery imbedded in it. Some of the latter are beautifully glazed and ornamented. In the water course some neolithic celts were also picked up. Guided by indications of some brick walls on the site, Mr. R. Narasimhachar carried on some preliminary excavations by the side of the walls in 4 places in 1909-1910. The bricks of which the walls are built are well burnt and unusally large in size—16 inches long, 8 inches broad and 4½ inches thick. At the corners where two walls meet, bricks of greater width, nearly square in shape, are used. The excavations exposed 3 rooms, about 14 feet square, within a few yards of each other; but in every case the walls were only 4½ feet high. The digging was continued to a depth of about 7 feet below the ground level when virgin soil was met with. Pieces of pottery, broken cups, jars, lamps, ring-stands and other earthenware articles, ashes and rubbish were found in all the rooms. Most of the pieces of pottery bear ornamental devices and are neatly glazed, and the shapes of some of the vessels are unlike those of the ones now used in the neighbourhood, or, for that matter, in the State itself.

There were also dug up a few perforated and elegantly shaped beads made of stone and a number of flat circular earthen pieces, some of which are marked with ornamental lines. It is difficult to say what the latter were intended for. Near one of the rooms, at a depth of about 3 feet, were unearthed a few hand-made roofing tiles with ridges and grooves. They resemble the modern Mangalore tiles and some of them have two holes at the end, perhaps to allow of nails being driven into the rafters below to keep the tiles in their place even during storms. By the side of one of the walls running in the direction of the water-course, a lead coin and a large circular clay seal were dug up at a depth of about 6 feet. The seal has a hole at the top and just below it some marks which look like 4 Brāhmi letters. There is an elephant standing to the left, in front of which a soldier is seen standing armed with some weapon. On the back of the seal is an ornamental circle with some indistinct symbol in the centre. Four other places were selected for excavation and pits were dug to a depth of about 5 feet. In all of them pieces of pottery, broken cups, etc., ashes and rubbish were found as in the other places. In a pit a few yards to the north of the spot where the seal was discovered, three more lead coins were found; and in another pit about 80 yards to the south of the same spot were dug up together a silver and a lead coin along with another which is presumably a potin coin. The silver coin is a Roman *denarius* of the time of the Emperor Augustus. The lead and potin coins are much smaller in size than the four lead coins mentioned above, and no legends or symbols are visible on them. The large lead coins are undoubtedly of the Āndhra period and the same is most probably the case with the small lead and potin coins which were found together with *denarius*. Of the former, the one which was found with the seal is a coin of the Mahārati, probably a viceroy of the Āndhras stationed at Chitaldrug; and of the three which were dug in the northern pit, two are coins of Mudānanda and one of Chūtukadānanda, both of whom are supposed to be Āndhrabhrityas or feudatories of the Āndhras.

Some of the vessels and pieces of pottery dug up during the excavations were submitted to Sir John Marshall, Director-General of Archæology, for examination. He says of them :— " One piece is worth noticing as being similar to pottery found

in some pre-historic graves in the Nilgiris and elsewhere. None of the pottery is enamelled but some specimens are *glazed*, a mucilaginous gum having apparently been used for the purpose."

As mentioned above, of the four large lead coins discovered at this place, one is a coin of the Mahārathi; two, of king Mudānanda; and one, of king Chūtukadānanda. They may be briefly described as follows:—

	Obverse.	*Reverse.*
1.	A humped bull standing to left with a crescent over the hump. Round it, beginning over its head, the legend *Mahārathisa Jadakana Kalayasa.*	A tree within railing to left with a *chaitya* to right surmounted by a crescent.
2.	A *chaitya.* Round it the legend *Rano Mudanamdasa.*	A tree within railing in the centre flanked by two symbols to right and left.
3.	The same. But the legend reads *Rano Mulanamdasa* with *la* for *da.*	A tree within railing to left and the symbol called *Nandipada* to right.
4.	A *Chaitya.* Round it the legend *Rano Chutukadanamdasa.*	A tree within railing in the centre with no trace of any symbols on the sides.

The two small coins, one lead and the other probably potin, found with the Roman silver coin, have neither legends nor symbols visible on them. The Roman coin is a *denarius* of the time of the Emperor Augustus.

Obverse.	*Reverse.*
Laureate head of Augustus to right. Round it the legend *Cæsar Augustus Divi F Pater Patriae.*	Two draped figures standing, each holding a spear, with two bucklers grounded between them. Around, the legend *C.L. Cæsares Augusti F. Cos Desig.*

The circular clay seal which was dug up together with the Mahārathi coin is about $3\frac{3}{4}$″ in diameter. It has a hole at the top and just below it some symbols which look like four Brāhmi characters. There is an elephant to the left in front of which a soldier is seen standing, holding something (perhaps a weapon) in his hand. On the back, there is an ornamental ring with some illegible symbol in the centre.

The Mahārathi who issued coin No. 1 was probably a viceroy of the Āndhras stationed at Chitaldrug; and Mudānanda and

Chūtukadānanda, Āndhrabhrityas or "Feudatories of the Āndhras" who subsequently became independent. This Chūtukadānanda was perhaps an ancestor of the Chūtukulānanda mentioned in the Banavāsi (*Ind. Ant.* XIV, 331) and the Malavalli (*Shikarpur* 263) inscriptions.

In 1888, Mr. A. Mervyn Smith, a mining engineer, while prospecting for gold, found, it would appear, a few lead coins at Chitaldrug and distributed them to various coin-collectors. Three of the coins, which belong to the Mahārathi, have been described by Mr. Hultzsch (*Epi. Ind.* VII, 51) who, however, starts at a different point and reads the legend thus :—*Sadakana Kalalaya Mahārathisa.* Professor Rapson of Cambridge, to whom a photo of the newly discovered coins was sent by Mr. Narasimhachar, wrote as follows :—"I am most interested in the account of your discovery of Roman silver and Āndhra lead coins at Chitaldrug. The discoveries of objects, which can be dated, found in association are most important historically. ..... As you point out, Dr. Hultzsch's reading of the Mahārathi's coins may have to be revised in the light of your new specimens. There are said to be two other specimens in the Museum at Bangalore. I wonder whether by means of a comparison of all these you will be able to establish the true reading. I may say, by the way, that if your Roman coins were actually found with the others, it will settle a point which I leave doubtful as to their date." The two coins in the Museum referred to above have been examined. One of them is a coin of the Mahārathi and the other a coin of Mudānanda, similar to Nos. 1 and 2 described above. The legend on the former is unfortunately illegible beyond the word *Mahārathisa.* These two coins are also said to have been presented to the Museum by Mr. Mervyn Smith. So, he had preceded Mr. Narasimhachar in the discovery of Mudānanda's coin at Chitaldrug, though nobody knew anything about it. This is, however, the first time that a coin of Chūtukadānanda has been found at Chitaldrug. The region of the occurrence of the coins of Mudānanda and Chūtukadānanda was supposed to be limited to Karwar. Now, however, it has to be extended further south at least as far as Chitaldrug.

Among the coins unearthed at Chandravalli, there was a brass coin which has been noticed in the *Mysore Archæological Report*

for 1909–10. It was picked up in a part of the water course that cuts through the Chandravalli site, and has a square hole in the middle around which runs a legend in Chinese characters which are much worn. It is apparently an old Chinese coin. Mr. Taw Sein Ko, to whom it was sent for examination, has given it as his opinion that the coin may belong to the 2nd century B. C.

Chikka-Byāladakere.

Chikka-Byaladakere.—A village in Huliyar Taluk. At the entrance to this place is a *gōkal* or cattle-stone with an unintelligible Telugu inscription on it. There are also a few sculptures here, of which may be mentioned a panel with two females standing side by side holding something in both the hands; and a fine *māstikal* containing a female figure holding a lime in the right hand and a mirror in the left, both arms akimbo, a *gindi* (spouted vessel) being carved to the right at the bottom as at Heggare.

Chikjajur.

Chikjajur.—Is the junction for the Chikjajur-Chitaldrug section of the Mysore State Railway, which covers a distance of about 21 miles. This section was opened for traffic on 5th January 1921. About 8 miles to its north-east is Bhimasamudra, an excellent sheet of water. About 8 miles to its south-east is Holalkere.

Chitaldrug.

Chitaldrug.—A taluk in the centre. Area 530·42 square miles. Head-quarters at Chitaldrug. Contains the following *hoblis*, villages and population :—

No.	Hoblis	Villages	Population
1	Chitaldrug	51	38,619
2	Hereguntanur	48	16,783
3	Bharmasagara	65	21,688
4	Turavanur	24	20,906

Principal places with population.

No.	Place	Population
1	Chitaldrug	8,520
2	Guddadarangappanahalli	2,090
3	Siddavvanahalli	5,161
4	Janakonda	1,326
5	Jampanna-Nayakanakote	1,789
6	Dyavammanahalli	2,121
7	Pandarahalli	1,165
8	Hullur	1,051
9	Hunasakatte	1,427
10	Bahaddurakatte	1,003
11	Bharamasagara	1,288
12	Kunabevu	1,504
13	Chikkannahalli	2,392
14	Turuvanur	6,436
15	Belagatta	1,772
16	Haykal	1,576

Physical features.

A range of hills, wedge-shaped, with the base to the south, divides the taluk into two not very unequal portions, east and west. Towards the base of this range, where the town of Chitaldrug is situated, the hills are lofty, extensive and rugged. Covered with bamboos, stunted teak and other trees, the Jogimatti and its surroundings promise to be of much importance, were it only as a health resort, to the dry District. The western and larger portion of the taluk, from the range just described until a parallel but smaller range on the extreme western confines is reached, is comparatively level, and this is usual in the red soil tracts. Villages are numerous, small but thriving. Water supply is better than towards the east and here are to be found almost all the tanks the Taluk possesses.

The eastern half is drier, the water supply is not so good and tanks are few. Large stretches of black soil are met with and, as is often the case in the black soil tracts, villages are large and far apart. So marked and different are the characteristics of the two tracts, east and west, that even a glance at the map reveals them.

Crops.

Soils being so distinct, the crops are equally so, *ragi* being the staple in the west with *avare, oil-seeds, jovare*

and gram as the miscellaneous products; while to the east *jowari* is the staple and the miscellaneous crops may be set down as gram, cotton, *navane*, oil-seeds and *ragi*. Garden produce, sugar-cane and rice are confined chiefly to the western portion.

The Revenue Settlement was introduced in 1867 and the Revision Settlement was introduced with effect from the year 1905-06. According to this, the area of the taluk was distributed as follows:—

Chikka Byālac

Culturable—			
Dry	175,732		
Wet	6,388	185,491	Acres.
Garden	3,371		
Unculturable	31,235		Acres.

Communications.

The Bangalore-Harihar trunk road which took almost all the traffic there was 50 years ago is just as essential to the taluk, the great markets to which it has access having become greater than ever since the completion of through railway communication between Mysore and Bombay in 1889. There can be no doubt, however, that the railway has deprived the trunk road of much of its importance and new attractions have sprung up which trade will certainly seek. There are railway stations nearer than Davangere and the growing importance of Raidurg, now connected by railway with Bellary, is drawing trade to the north, through Nāyakanhatti, and the people require new roads. Of the existing roads, the high road from Hiriyur to Harihar runs through the Taluk from south-east to north-west and is crossed at Chitaldrug by a road from Holalkere railway station in the south-west to Challakere in the north-east. There is also a road from Vijāpur to Jagalur and the frontier northwards.

Chitaldrug.

Chitaldrug.—The chief town of the District, situated in 14°14′ N. lat., 76°27′ E. long., 24 miles from the Holalkere

railway station, and on the Bangalore-Harihar road, 126 miles north-west of Bangalore. It is a Municipality.

Population in 1921	Males	Females	Total
Hindus	3,324	3,106	6,430
Muhammadans	972	920	1,892
Christians	32	38	70
Jains	51	19	70
Parsis	3	..	3
Animists	33	22	55
Total ..	4,415	4,105	8,520

The town, which is surrounded with a line of fortifications and includes an inner fort, is built at the north-eastern base of a dense cluster of rocky hills, very extensively fortified. The history of the place has already been related in connection with that of the District. There are many inscriptions on the hill, of the Chālukyas, the Hoysalas, and the Vijayanagar kings, dating from the 11th to the 15th century. Its name at that time was Bemmattanakallu or Bemmattanūru. According to legend, a giant named Hidimbāsura was here slain by Vrikōdara or Bhīma, one of the Pāndavas. The present name of the place is derived either from *Sitala* or *Chitrakal-durga*, meaning spotted or picturesque castle, or *Chatrakal*, umbrella rock, the umbrella being the ensign of royalty. To the south-west is a striking lofty hill of this form considered sacred by both Hindus and Muhammadans. At the top is a pillar and shrine of Dhavalappa or Siddēsvara. The Muhammadans call it the tomb of Saadulla. There is also another hill south of Chitaldrug, with a shrine at the summit dedicated to Ōbala-dēvi, and held specially sacred by the Bēdas.

In the town, water is laid on to all the streets from the Timmanhalli tank, a short distance to the south. The principal temple is one of two storeys, dedicated to Uchchangi-amma. The extensive fortifications, batteries and works of masonry forming the *mēldurga* or upper hill-fort,

which includes 14 temples, present many points of interest. The remains of the fort and the palace of the *pālegārs*, which were of mud, are still to be seen, with the site of a pleasure-garden. The formidable stone fortress, as it now is, was erected under Haidar and Tīpu, by whom also were constructed the immense granaries and pits for storing oil and ghee. Chitaldrug was for some years garrisoned by British troops, but given up on account of its unhealthiness.

In the Mahal in the inner fort, the ceiling of the inner hall is pulled down and the lofty wooden pillars are alone left standing. The pillars have no ornamentation about them like the ones in the Palace at the Bangalore Fort. The upper storey contains a few plain-looking rooms. There is a garden attached to the building. Though a plain structure, the Mahal deserves renovation as a building of some historical interest. In the compound there is a huge stone trough, 10′6″ long, 4′ 6″ broad and 4′ 10″ deep, chiselled out of hard granite and well polished. It is said that the trough was used for watering elephants during Tīpu's time. The Ankle *matha* is noted for its caves which form a perfect labyrinth consisting of rooms of various sizes at different levels.

On the hill are the Sampige-Siddēsvara, Hidimbēsvara, Ēkanāthamma, Phalgunēsvara, Gōpālakrishna, Ānjanēya, Subbarāya and Basava temples. In the Hidimbēsvara temple a big piece of bone is shown as the tooth of the demon Hidimba, and a cylinder of iron plates, 6 feet high and 10 feet in circumference, as the *bhēri* or kettle-drum of Bhīma, the Pāndava prince who killed Hidimba. The *garbhagriha* of this temple is carved out of single rock. A figure of Hidimba is sculptured on the *vimāna*. In the Sampige-Siddēsvara temple also, a piece of bone much bigger than the one at the Hidimbēsvara temple is shown as the tooth of Hidimba. At the entrance to the temple are placed two capitals on which, curiously enough, two inscriptions of the middle of the 14th century are engraved. On the hill there is a structure built of masonry in the form of a circular well, about 8 feet deep and 21 feet in diameter, on the

edge of which in the four cardinal points are fixed on two stone beams huge millstones 5′ 10″ in diameter, the lower stone being 1′ 10″ thick and the upper 10″. The upper stones have around the rim 38 square holes each $2\frac{1}{2}$″ long and $3\frac{3}{4}$″ deep. There are two flights of steps leading down into the well. These millstones are supposed to have been used for grinding gunpowder at the time of Haidar and Tīpu, and this supposition is strengthened by the fact that when the structure was unearthed some years ago quantities of charcoal powder were found at the sides of the millstones. Probably elephants were employed for working the millstones, all the four moving at the same time by some ingenious contrivance. Two of the upper stones have been removed to the park and fixed there like round tables.

Besides the usual District Offices, which are beyond the fort walls, 3 miles to the north-west is situated the Murgi *math*, the residence of the chief *guru* of the Sivabhaktas or Lingāyats. It is a large and well-built edifice. It is in two storeys with a lofty *mahādvāra* or outer gate known as Āne-bāgilu which has also an upper floor where the *svāmi* receives Europeans and other visitors. The chief object of worship in the *matha* is the *Gaddige* of Immadi-Muragi-Svāmi, who is described as the founder of the institution. Only bachelors can become the *Svāmis* of this *matha*. In one part is an ingenious water wheel. The name of the *math* is said to be derived from *muru-gi*, the three *gi-s*, namely *yōgi*, *jōgi* and *bhōgi*. There is a fine *math* belonging to the *guru* on the hill, but it is deserted owing to his inability, on account of the opposition of other sects in the town, to visit it with all the insignia of his authority, one of which is a lighted torch by day.

To the west, among a wildly rugged and picturesque group of hills, is the Ankli *math*, of recent establishment. There is here a curious long series of subterranean chambers, now regularly built round with masonry and thickly covered with plaster. They are entered by a good stone staircase, which leads down to rooms of various sizes at different levels.

In them are shrines, *lingas*, baths and pedestals, apparently for *yōgāsana*. The style of their present architecture may be from 300 to 500 years old, but the caverns no doubt existed long before. When and for what purpose they were originally formed or occupied is unknown. When the Ankli *matha* was first established, about 68 years ago, they were found deserted, and the entrance choked up with a thick growth of bushes. They are now merely used for storing things in. At the Panchalinga cave, near the entrance, is an inscription of 1286, in the reign of the Hoysala king Narasimha III, recording a grant by his minister Perumāle.

In this quarter, immediately to the west of Chitaldrug, are traces of an ancient city, consisting of very large sized bricks, and remains of pottery. Coins are frequently found after heavy rains. In 1888, a large find was made of Buddhist leaden coins, one of which bore the name of the Āndhra or Sātavāhana king Pulumāyi, of the 2nd century. Excavations were carried out here by the Mysore Archæological Department in 1909. According to tradition, the city was called Chandravalli, (*q. v.*) and extended as far as the four points, Naralgundi, Baralgundi, Huligundi and Basavangundi. Huligundi is to the north of the Ankli *matha*, and Basavangundi is to the north-west of the Cholagatta hill, near Garihatti village.

About three miles south of Chitaldrug is the Jōgi matti or maradi, one of the highest points in the District, being 3,803 feet above the level of the sea. It is surrounded with hills and is overgrown with bamboo, stunted teak and other trees. A road has been made to it and a plantation commenced. It is a convenient resort during the intense heat of the hot months.

Municipal Funds	1918-19	1919-20	1920-21	1921-22	1922-23
Income	18,935	34,598	22,955	28,803	62,803
Expenditure ..	16,373	20,093	29,150	36,878	60,326

Davangere.—A taluk in the north-west. Area 556·72 square miles including Harihar Sub-Taluk. Head-quarters at Davangere. Contains the following *hoblis*, villages and population :— Davangere.

Hoblis	Villages	Hamlets	Villages classified				Population
			Government	Sarvamanya	Jodi	Kayamgutta	
1. Davangere ..	43	2	41	..	..	2	30,873
2. Mayakonda ..	46	3	44	2	..	..	17,110
3. Hadadi ..	39	..	39	..	..	..	12,370
4. Anagod ..	48	1	46	1	..	1	15,519
Floating population.	..	..	..	..	..	..	629
Total ..	176	6	170	3	..	3	76,501

Principal places with population.

No.	Place	Population
1	Davangere	16,399
2	Mayakonda	2,081
3	Hadadi	1,216
4	Bettur	1,428
5	Kodihalli	1,237
6	Shyabanur	1,037
7	Kodaganur	1,199
8	Huchavvanahalli	1,153
9	Lokikere	1,434

Physical features.

Setting aside the main drainage of the country by the Tungabhadra river, the most important subsidiary or local drainage is effected by the Sūlekere nāla called the Haridra, flowing from south to north through the best part of the tract and falling into the Tungabhadra at Harihar. For the eastern villages, a stream rising near Anagod and joining the Tungabhadra river at Chikbidare performs, on a small scale, the same office. With the exception of a group of hills separating the taluk from Honnali, near Malebennur,

its western edge resting on the Tungabhadra river, and another well defined range of hills extending from Mayakonda to Anaji, on the eastern confines of the tract, the country presents an almost unbroken plain, sloping gradually towards the Tungabhadra river and Harihar. The solitary hill of Bati, between Harihar and Davangere, although of no great height, presents a conspicuous land-mark in this plain.

Chil Byā

Soils.

Although soils are more or less intermixed throughout, the western half of the tract may, broadly speaking, be said to contain the black cotton and better soils and the eastern half, the ordinary red soils, some of them very stony and inferior.

The whole tract is essentially dry crop. The crops are, according to the soil, jola, navane, cotton and wheat in the black and better soils, and ragi, navane and the usual miscellaneous crops in red soil and castor oil, wild gingelly and gingelly are grown for oilseeds. The irrigated lands whether under wells or tanks or both combined produce rice, some sugar-cane and cocoa-nuts, as well as a good deal of irrigated jola and ragi. There is but very little areca-nut grown.

C

The taluk is noted for the manufacture of *kumblis*, of which some of the finest are valued as high as from Rs. 200 to Rs. 300. Coarse cotton cloths are largely woven in the villages.

This country was probably owned by the Kadambas at the beginning of the Christian era. It afterwards formed part of the province of Nonambavādi under the Chālukya and Hoysala kings, the seat of government being at Uchchangi-durga. The Yādavas of Dēvagiri held it for some years, making Bettur the chief town. It then fell a prey to the Muhammadan incursions by which the Hoysala dominion was overthrown, but on the rise of the Vijayangar empire was enriched by its kings, from Harihara Rāya downwards. On the downfall of that State, the principal places in the taluk were seized by the chiefs of Bednūr and Tarikere, until

taken, some by the Nawab of Savanur, and some by the *pālegār* of Chitaldrug, who in their turn were forced to yield them to Haidar Alī; since when, with occasional possession by the Mahrattas in the latter part of the last century, they have remained attached to Mysore.

The Revenue Settlement was introduced into the old Harihar taluk in 1865, and into Davangere taluk in 1866. The Revision Settlement of these taluks was introduced with effect from 1904-05. The area at that time was distributed as follows:—

	Dry	*Wet*	*Garden*	*Total*
Culturable—				Acres.
Occupied ..	241,588	3,711	1,650	246,949
Unoccupied ..	..	..	..	28,278
Unculturable—				
(including roads village sites, etc.) ..		..	..	56,274
Total acres ..		..	..	331,501

Communication.

The Southern Mahratta Railway from Bangalore to Poona runs through the taluk fron south-east to north-west, with stations inside the taluk, at Harihar, Davangere, Tolahunse, Kodaganur and Mayakonda. The Bangalore-Harihar high road runs through the centre of the taluk from east to west and the high road from Harihar southwards *via* Malebennur to Shimoga. A road north-wards from Harihar towards Harpanhalli, roads from Davangere southwards to Hadadi and eastwards to Anaji as well as one from Anigod southwards to meet the railway have all been constructed.

Davangere.

Davangere.—One of the most important seats of trade in the Province, situated in 14°28′ N. lat., 75°59′ E. long., on the Bangalore-Poona railway and the Bangalore-Harihar

road, 38 miles north-west of Chitaldrug. Head-quarters of the Davangere taluk and a Municipality.

Population in 1921	Males	Females	Total
Hindus	6,892	6,255	13,147
Muhammadans	1,708	1,482	3,190
Animists	142	135	277
Jains	191	81	272
Christians	38	35	73
Parsis	7	5	12
Total ..	8,978	7,993	16,971

Davangere was originally an obscure village, forming one of the suburbs of Bettur. Haidar Alī gave it as a *jāgīr* to a Mahratta chief named Appoji Rām, who encouraged merchants to settle there. He died without heirs, but the place continued to increase under encouragements given by Tīpu Sultān, and it is now the most populous town in the Chitaldrug District. The merchants are principally Sivabhaktas or Lingāyats. The increase in population, especially since the advent of the railway, has made it necessary to extend the town to the east.

A valuable trade is carried on in Davangere, with Wallajapet in North Arcot District on the one hand and with Sagar and Nagar on the other, the areca-nut of the two latter being sent to Wallajapet. Madras goods imported from Europe, China, Bengal and the eastern islands together with the salt obtained in return, as well as *kamblis* made in the neighbourhood, are transmitted to the *malnad*. Such has always been considered the general direction of the trade carried on at Davangere. The railway no doubt has effected considerable alterations both in direction and goods, but all for the better. Some idea of the importance of Davangere as a centre of trade may be formed from the fact that, according to railway records, the quantity of inward and outward traffic at Davangere compares favourably with stations such as Bangalore and Bellary.

The town of Davangere is now supplied with drinking water drawn by means of pipes from the Tungabhadra at Harihar, 9 miles distant from Davangere. The water is pumped out by engines set up on the banks of the river. The water is stored at Davangere in a big iron tank constructed outside the town. From this tank, water is served to the town by means of distributing pipes. House connections are also given. The capital cost of the scheme was nearly Rs. 2,89,600 and the annual maintenance charges amount to about Rs. 25,000 which is borne by the Municipality.

The Isvara temple at Ānekonda, a village about 2 miles from Davangere, is a neat little one in the Hoysala style. It was restored about 1912 with mud walls and plastered. Originally, it had three cells, though there are only 2 at present, the south cell being no longer in existence. The north cell is now empty. The main cell has a *sukhanasi* and a *navaranga*. The *garbhagriha* door-way is well executed and has a figure of Gajalakshmi in the middle of the lintel. The *sukhanasi* door-way, which is also good, has ornamental screens at the sides and a figure of Siva on the lintel flanked on the left by Vishnu and Subrahmanya and on the right by Brahma and Ganapati with *makaras* beyond these on both the sides. At the sides of the door-way are 2 fine niches with female *chauri*-bearers on either side, the right one containing a figure of Sarasvati and the left one, of Mahishasuramardini. The left cell has the finest door-way in the temple. The ceilings are deep and show good work, 8 of them having on the circular under surface of the hanging central piece figures of *ashtadikpālakas* in the particular directions, while the central one has a figure of Siva as Gajāsuramardana flanked by Brahma and Vishnu. The four pillars of the *navaranga* are well executed with bead work and sculptures at the bottom. The latter are fine figures of gods and goddesses in niches under ornamental canopies. Beyond the *navaranga* are verandas on both sides with three beautiful pillars on either side, the front pair being of a special design rarely seen in other temples. Outside, a railed parapet, about 41 feet high, runs round the front portion up to the plastered walls of the *navaranga*. At some distance from the bottom runs a frieze of Yakshas, seated in niches, every alternate figure being placed a little inward.

Above this comes a row of turrets. Above this again comes a rail with figures between ornamental double columns which are in a slightly slanting position. There are also ornamental bands above and below the rail. Opposite the temple is a fine Nandi in a shrine. A new inscription was discovered on the base to the left of the entrance. It is in praise of one of the sculptors named Bavōja. The temple appears to have been built in the first half of the 12th century. To the south-west of the temple is a small shrine containing a seated female figure, about 3 feet high, with 4 mutilated hands, which the villagers cali Gangāmbika. On an elevation close by is the temple of a four handed goddess known as Maradamma. At Davangere a new epigraph was copied at the entrance to the Ānjanēya temple. Ānekonda appears to have been a place of some importance at one time. Till recently, small gold coins used to be picked up there after heavy rains. One of these which was shown to Mr. Narasimhachar, late Director of the Archæological Department, has been described by him as a small one, weighing about 3 grains, with a caparisoned elephant on one side and a bird or foliage on the other. It probably belongs to the Pāndyas of Uchchangi, which is only 6 miles from Davangere.

Chik Byā

C

Dodderi.

Dodderi.—A village in Challakere taluk, 4 miles east of the *kasba*. Population, 1,718.

It was founded by the progenitor of the Nidugal family of chiefs, and it was here that Khāsim Khān, the Mughal governor of Sira, being surprised while conveying a large treasure, by a Mahratta force under Danoji Ghorpada, assisted by the *pālegār* of Chitaldrug, appears to have committed suicide to avoid disgrace. His body was afterwards taken to Sira and buried there. From this time Dodderi remained in the possession of the Chitaldrug chief until it was taken by Haidar Alī. Down to 1882 it gave its name to the taluk now called Challakere, and was long the head-quarters. It was once celebrated for its paper manufacture, and the size of the sheets regulated the Dodderi *gaz* or yard, which was a standard measure of length.

Haggari.

Haggari.—The principal stream of this name, sometimes called Hire Haggari by way of distinction, is also known as the Vēdāvati, and is described under that designation.

The remaining stream is formed by the outflow of the Anaji tank, whence running northwards, almost along the boundary, it continues in the same direction through the Bellary country to the Tungabhadra.

Harati.—A village between Challakere and Hiriyur, about 24 miles to the south of the former place. The head-quarters of a line of local chiefs who later occupied Nidugal in the Tumkur District. These chiefs are called in their earlier inscriptions chiefs of Harati Yamangale, and in the latter ones, of Harati Nidugal. The founder of the family is said by tradition to have come from the Bijapur country, and, on being granted as an estate the east of the Chitaldrug District, built Dodderi and Harati, naming them after the towns of his ancestors. At his death he divided his territory among his seven sons, who were dispossessed by the Bijapur army when it invaded those parts. The son who lost Dodderi retired to Nidugal, which his descendants held till the time of Tīpu Sultān, who put to death the last representative and added their country to Mysore. Harati.

The only inscriptions here that give a connected account of the family are *Hiriyur* 6 dated in 1592 and *Challakere* 38 dated in 1739. In the former, we have the following list of *mahā-nāyakāchāryas*, the succession being from father to son throughout :—

Kami-Nāyaka	Hottenna-Nāyaka	Īsvara-Dulappa-Nāyaka
Abi-Nāyaka	Īsvara-Dēva-Nāyaka	Dundappa-Nāyaka.
Kami-Nāyaka	Basavai-Nāyaka	Lakshmipati Nāyaka.
Gudda-Brahma-Nāyaka.	Mummadi-Brahma-Nāyaka.	Chikka-Rangappa-Nāyaka.

In *Challakere* 38 we have :—

Immadi-Hottenna-Nāyaka.	Vīra-Timmanna-Nāyaka.
Vīra-Hottenna-Nāyaka.	Hottenna-Nāyka.

The variations occurring in many other inscriptions can only be reconciled by supposing that they are members of the different families of the seven sons among whom the possessions were divided. (See also under *Nidugal* in Tumkur District).

Harihar.

Harihar.—A sub-taluk under Davangere taluk. Contains the following *hoblis*, villages and population :—

Hoblis	Villages	Population
1. Harihar	42	18,878
2. Malebennur	44	19,505

Harihar.

Chik Byā

Harihar.—An ancient town, situated in 14° 31′ N. lat., 75° 51° E. long., on the right bank of the Tungabhadra, at the Mysore and Dharwar frontier. Till 1785 it was the head-quarters of a taluk bearing the same name, now united to Davangere, from which it is 9 miles west. It is a railway station and a Municipality.

Population in 1921	Males	Females	Total
Hindus	2,221	2,173	4,394
Muhammadans	732	701	1,433
Christians	19	21	40
Jains	16	10	26
Parsis	1	..	1
Animists	7	3	10

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According to legend, this spot was the capital or stronghold of a giant named Guha or Guhāsura, whose extent was such that its eastern gate was at Uchchangi-durga, the southern at Govinahalu, the western at Mudanur, and the northern at Airani. The giant, having by his penance obtained from Brahma the boon of exemption from death at the hands either of Hari (Vishnu) or of Hara (Siva), became in consequence such a tormentor of gods and men that Vishnu and Siva, in order to counteract the spell, combined into one form of Harihara and destroyed him. The descent of this incarnation was at Kūdlur, the confluence of the Tungabhadra and the Haridra, where its footprints are still pointed out. The expiring giant prayed that the place might be named after him, whence it was called Guhāranya kshētra.

There are numerous inscriptions around the great temple, the earliest of which (passing over one on copper of the 7th century, which refers to another part) are dated in the 12th century. In the time of the Chālukya kings, Harihara appears to have been an ancient *agrahāra*, possessed by 104 Brāhmans, and included in the province of Nonambavādi, administered by governors bearing the name of Pāndya. The present highly ornate temple of Hariharēsvara was erected in 1223 by Pōlālva, a general and minister of the Hoysala king Narasimha II, and some additions were made in 1268 by Sōma, the general under a subsequent king of the same name and dynasty, and the founder of Sōmnāthpur (Mysore District) with its splendid temple. In 1277, Sāluva Tikkama, commander of the forces of the Dēvagiri king Rāmachandra, appears as erecting a temple to Mahādēva, in honour of the preceding king so named. Many benefactions were bestowed down to the 16th century by the Vijayanagar kings, one of the founders of which line, Hakka, assumed the name of Harihara-Rāya.

After the fall of Vijayanagar, the place was seized by the Tarikere chiefs, who erected the fort. From them it was taken by the Nawāb of Sāvanur, who granted it in *jāgīr* to Shir Khan. While in possession of the Muhammadans the temple was left intact, but the roof was used for a mosque, a small Saracenic doorway being made into the tower for the pulpit. Harihara was subsequently sold to the chiefs of Bednūr for, it is said, a lakh of rupees. The Mahrattas next held possession, until it was subdued by Haidar Alī in 1763. Since that time it has been thrice taken by the Mahrattas.

Until 1865, an Indian regiment was stationed in the cantonment two miles north-west of Harihar. In 1868 was completed the splendid bridge across the Tungabhadra, over which runs the trunk road from Bangalore to Dharwar. It is of stone and brick, built in 14 elliptical arches of 60 feet span, and cost nearly 3½ lakhs of rupees. There is also now a separate bridge over the river for the railway.

The Harihara temple is a large one in the Hoysala style of architecture, built in 1224 by Pōlālva, a general of the Hoysala king Narasimha II. It has a *garbhagriha* or adytum, a *sukhanasi* or vestibule, a *navaranga* or middle hall and a *mukha-mantapa* or front hall. The image of Harihara, which is about 4 feet high, stands without any *prabhāvali* or glory, the left half representing Vishnu with the Vaishnava attributes, the discus and conch, and the right half, Siva with the Saiva attributes, the trident and rosary. The head wears a crown on the Vishnu side and matted hair and a crescent on the Siva side. The upper two hands rest upon two panels on both sides, the right one containing figures of Pārvati and Ganapati and the left one figures of Lakshmi and Rishyasringa. Some say that the image, having been mutilated by the Muhammadans, was immersed in water, being replaced by a smaller figure of the same kind, about 1½ feet high, called Chikka Hariharēsvara; and that subsequently it was pieced together and set up again, the smaller image being removed to the small shrine to the north-west of the main temple in which we find it now. The doorway of the *sukhanasi* entrance has ordinary screens at the sides with pairs of *dvārapālakas* below, the left pair holding a discus and a conch and the right pair a drum and a trident. The *navaranga* has also entrances in the north and south in front of which are fine porches with good pillars, door-ways and ceilings. The pillars of the *navaranga* are well executed. The ceilings, though flat, are neatly and delicately carved with rows of lotuses, the central one being sculptured with fine figures of *ashtadikpālakas*. The middle space of the latter is now vacant, the panel containing a figure of Hariharēsvara which was there having been removed. It was this figure that was worshipped for some time in the temple, as stated above, and was subsequently set up in the small shrine to the north-west. The *mukha-mantapa* is a grand structure with three entrances in the three directions and a high veranda running all around. There are also two narrow entrances in the north and south at the ends of the *navaranga* front wall. This is peculiar. The ceilings are similar to those of the *navaranga*. Around the *mukha-mantapa* outside runs a railed parapet, about 5½ feet high. At the bottom of this comes a frieze of line scroll-work with well carved figures in every convolution; above this runs a frieze of elephants; above this again comes figures between pilasters surmounted by miniature turrets and finally runs a

rail with figures between double columns surmounted by a band of ornamental scroll-work with figures or flowers in the convolutions. Around the *sukhanasi* and *garbhagriha* outside there are friezes of scroll-work, as elsewhere, and of swans. Above the latter at some interval come figures between pilasters with turrets above. Over the eaves runs round a parapet containing delicately carved figures of animals, men or gods, the majority consisting of figures of lions attacking elephants. The latter appear to be peculiar to the temples of this part of the country. The top parapet of the front *mantapa* has no sculptures now but only small uncarved blocks of stone, which may be supposed to indicate that the portion was either unfinished or subsequently restored. The Saracenic door-way said to have been made by the Muhammadans into the dome over the image of the god (*Epigraphia Carnatica*, Vol. XI., Introduction, page 32) is no longer in existence, having been removed when the temple was repaired. The *garbhagriha* has a tower built of brick and mortar and three ornamental niches on the outer walls in the three directions with pairs of elephants at the sides. There are two *mahādvāras*, one opposite the east entrance and the other opposite the south porch of the *navaranga*. It is said that there was likewise a *mahādvāra* opposite the north porch; but now we have a cell of Kālabhairava in the porch with a fine door-way, which blocks the passage. The north porch has two narrow entrances in the east and west. On both sides of the east *mahādvāra* stand two ornamental lamp pillars built of separate pieces of stone with stands for lamps jutting out on all sides from the bottom to the top. The temple resembles in several respects the Kēdārēsvara and Kaitabhēsvara temples at Balgāmi and Kuppatur. To the left of the temple stands the shrine of Lakshmi, consisting of a *garbhagriha* and a front *mantapa*. The latter has three entrances and a veranda running all round inside. The ceilings are flat like those of the main temple except the central one which is about 2 feet deep with a big lotus bud in the centre. There are two niches at the sides of the door-way, one containing a figure of Ganapati and the other a Nāga stone. In the adytum we have instead of the original Lakshmi a marble figure of Mahishāsuramardini, about 1½ feet high, with eight hands, said to have been set up by Subedar Lakshmana Hari during the time of the Pēshvas. Around the *mantapa* outside runs a *jagati* or railed parapet, about 6 feet high,

which has no friezes at the bottom, but has in the middle single pilasters surmounted by turrets and at the top a rail with flowers between columns. The shrine has a fine tower built of brick and mortar. It is said that corresponding to this shrine there was a shrine of Pārvati to the right of the temple. This may be true as it is in conformity with the dual nature of the god.

The *Shanbhog* of Harihar, Srinivasa Sitarama Kulakarani, has some old records relating to the temple, one of which says that Tīpu broke the images (a large number named) of the temple, carried away its belongings and converted a portion of it into a mosque. He has five *sanads*, 3 issued during the time of Pēshva Bālāji Rao and 2 by Krishna-Rāja-Wodeyar III, as also a brief quasi-historical account of Harihar compiled from old records in 1868. The slabs containing *Davangere* 30 and 59 have at the top a figure of Harihara as in the temple, flanked by Nandi and Garuda on the right and left. The stone containing *Davangere* 39, about 15 feet high, is perhaps the tallest of the inscribed slabs that have been set up in the State. Though the temple was built in 1224, the god of the temple is referred to in several earlier inscriptions. In the inscriptions, Harihar seems to be called Kūdalur as being at the confluence of the Tungabhadra and the Haridra.

Municipal Funds	1918-19	1919-20	1920-21	1921-22	1922-23
Income	9,551	12,741	13,571	17,004	19,559
Expenditure ..	12,654	15,858	16,582	14,606	15,777

Hiriyur.

Hiriyur.—A taluk in the south-east.

A glance at the map will show that this taluk represents roughly a triangle, its western base resting on the hills from which the Vēdāvati river emerges and its apex, some 30 miles north-east on the borders of the Bellary District, not far from Ananthapuram. Area 635·21 square miles.

Head-quarters at Hiriyur. Contains the following *hoblis*, villages and population :—

Hoblis	Villages	Hamlets	Villages classified				Population as per Census of 1921
			Government	Sarvamanya	Jodi	Kayamgutta	
Aymangala ..	36	24	35	..	1	..	25,519
Dharmapura ..	28	8	28	..	..	..	13,371
Hiriyur ..	19	12	18	..	1	..	7,280
Javanagondana-halli ..	31	32	31	..	..	..	8,464
Channel* ..	41	3	39	1	..	1	15,328
Total ..	155	79	151	1	2	1	69,970

* This *hobli* was newly constituted after the construction of Vāni-Vilāsa-Sāgara.

Principal places with population.

No.	Place	Population
1	Metikurke	1,158
2	Masakallu	1,218
3	Suragondanahalli	1,000
4	Hiriyur	2,616
5	Aymangala	2,130
6	Bharamapura	1,515
7	Burajinaroppa	1,203
8	Maradidevagere	1,164
9	Maradihalli	1,744
10	Medikere Nayakana Kote	1,071
11	Sondekere	1,041
12	Harthikote	1,629
13	Khandenahalli	1,095
14	Dharmapura	1,463
15	Hariyabbe	1,157

Physical features.

The Vēdāvati river flows north-east through the very heart of this triangle to some distance beyond Hiriyur where it turns north. A dam is put up across the Vēdāvati river near the narrow gorges at Vānivilāsapura. The straight and well defined ridge of hills on the west from which the Vēdāvati

emerges represents roughly the end of the red soil country and the beginning of its somewhat rapid gradation into the long stretches of black cotton soil, which, under a precarious rainfall and owing to their bleak appearance, excepting at crop-time, have earned for the Hiriyur taluk its not wholly deserved bad name. Directly the red soil country is left behind, indeed, wherever black soil is found, a great and a serious change begins. The area of the village unit at once grows larger, the dry crop holdings run to a size found nowhere else in the State and manuring becomes light. The cultivation becomes, in short, the reverse of what is known as close cultivation and a raiyat family can easily cultivate from 18 to 20 acres, or even more.

Crops.

Jola, gram and cotton are the chief crops in black soil, bajna or *segge*, in the better, but not necessarily black soil and ragi and the usual miscellaneous assortment in the red soils.

Communications.

At the time of the original settlement, *i.e.*, 1868-69, there existed the main road from Bangalore to Harihar and the Tiptur-Bellary road, crossing each other at the town of Hiriyur north-east and north respectively, greatly benefiting the central and open parts of the taluk. Subsequently, a new road has been constructed from Hosdurga to Pavagada, also passing through the town of Hiriyur and known as the Marikanave road. The nearest railway station is at Holalkere, some 15 miles from the extreme western villages. The Hosdurga Road station is somewhat more distant but is more easily reached than Holalkere.

The local markets are not very important. The northern villages benefit from the Davangere market and the Bellary demand, the eastern villages from the large and important market at Amrapur in the Bellary District, and the western and southern villages from their position with reference to Hosdurga, Huliyur and Holalkere through which the trade of the Nagar-Malnad passes.

The Revenue Settlement was introduced in 1868 and 1869, and the Revision Settlement from 1904-05.

The culturable area according to Resettlement was distributed as follows :—

	Acres.
Occupied area :—	
Dry	189,900
Wet	5,117
Garden	8,093
Kharab land	236,856
Inam	1,271

Hiriyur.—A town situated in 13° 57′ N. lat., 76° 40′ E. long., on the right bank of the Vēdāvati, at the bifurcation of the Bangalore high road to Bellary and to Chitaldrug. Head-quarters of the Hiriyur taluk and a Municipality. Hiriyur.

Population in 1921	Males	Females	Total
Hindus	962	929	1,891
Muhammadans	332	378	710
Christians	7	4	11
Jains	3	1	4
Total ..	1,304	1,312	2,616

Hiriyūru, the great town, was founded, apparently, in the 16th century, by a chief from Māyasamudra, named Kēsava-Nāyak, the virtue of the spot being discovered by the incident of a hare turning on the hounds. The family of the founder continued in possession for three generations, under Naula Allapu Nāyak, Konchappa-Nāyak who built the big temple, and Rangappa-Nāyak. During this time, settlers were encouraged to take up their residence in the town, and it reached a prosperous condition. It was then taken, first by the Bijapur army and afterwards by the *pālegār* of Chitaldrug, whose ancestor, before coming to power, had held the office of Nāyak of Hiriyur under the Vijayanagar kings. In 1762, it was captured by Haidar Alī and suffered very severely during the subsequent contests of that ruler and the Mahrattas, whose devastations brought on a famine which swept off all the inhabitants.

Its unhealthy condition led to an attempt in recent times to remove the town to a higher site on the other side of the river, where the taluk offices have been built; but the people, as usual, are loath to leave the neighbourhood of the ancient temples, one of which, dedicated to Tēru Mallēsvara, has a lofty tower erected by the Chitaldrug *pālegār*. East of the old town the Vēdāvati is bridged for the high road.

The Tērumallēsvara temple abovenamed is a large Dravidian structure with a *mahādvāra* surmounted by a lofty *gōpura*. In front of it is a lofty *uyyāle-kambha* with stout iron chains hanging from the top intended for swinging the god. On the inner sides of the pillars are sculptured two male figures with folded hands armed with a sword and a shield. The open *mukha-mantapa* or front hall has entrances in three directions. In front of it stands on a high pedestal a fine *dīpastambha* or lamp-pillar, about 45 feet high, with a pavilion at the top enshrining a Basava or bull, and 8 lamps in the form of huge iron cups, two in each direction, each capable of holding about 10 seers of oil. The lamps are lighted once a year. The pillar has slight projections on the sides which serve as steps to go to the top. Its front face has a male figure with folded hands, representing perhaps the chief who built the temple. The ceilings of the *mukha-mantapa* are painted with scenes from the *Saiva-purānas* and the front central ceiling has a chain of stone rings. The east outer wall of the *navaranga* has two rows of figures representing the *ashtadikpālakas* or regents of the directions and illustrating the story of the fight between Siva as a *kirāta* or hunter and Arjuna. Though the *gōpura* faces east, the god faces south. In the *navaranga* are kept three sets of metallic figures, large images of Siva and Pārvati, small images of the same, and Umāmahēsvara seated on Nandi—which are taken out in procession in three separate cars during the car festival which takes place in the month of *Māgha* (February). This circumstance probably accounts for the name *Tēru* (car)-*mallēsvara*. The ruined Vīrabhadra temple has figures of Vīrabhadra and his consort Bhadrakāli, the latter holding in the right lower hand a lotus instead of the usual sword, and Daksha's cut off head being shown at the side. The Kannada poet Babbura, author of *Ambikā-vijaya* and *Parasurāma-Rāmāyana*, was a native of this town and a devotee of the god Ranganātha of Babburu, a village about 2

miles from Hiriyur. He mentions in his works the god Tērumallēsvara. Rangadāsappa, the present Shanbhog of Hiriyur, who is about 65 years old, states that he is the great grand-son of Babbura. It is not clear whether the Kannada poet Mādhava, author of a Kannada version of the *Kāvyadarsa* of Dandi, who styles himself "ruler (*prabhu*) of Hiriyur," belonged to this place.

The slab containing the inscription *E.C.* XI, Hiriyur 49 at this village has a horseman riding to right with a sword held in the uplifted right hand; behind him is a child standing with three-folded hands; and behind the child stands a female figure, perhaps the wife of the horseman, with uplifted right hand. It is not clear what the composition is intended to represent. The inscription merely names a number of *gaudas*.

Municipal Funds	1918-19	1919-20	1920-21	1921-22	1922-23
Income	4,301	8,411	5,396	5,092	4,722
Expenditure ..	1,980	3,600	4,289	3,952	4,525

Holalkere.

Holalkere.—A taluk in the south-west of Chitaldrug, about 4 miles from Holalkere railway station and 20 miles from Chitaldrug on the Chitaldrug-Shimoga road. Hosdurga sub-taluk which formed part of this taluk is now a separate taluk. Area 406¾ square miles. Head-quarters at Holalkere. Contains the following *hoblis*, villages and population :—

Hoblis	Villages	Population
1. Holalkere	42	14,669
2. Tālya	57	16,030
3. Bharmanāyakandurga	52	13,409
4. Rāmagiri	39	16,998

Principal places with population.

No.	Place	Population
1	Holalkere	3,194
2	Tālya	1,134
3	Horakere Devarapura	1,005
4	Bharmanāyakandurga	1,071
5	Thalikatte	1,454
6	Dummi	1,422

Physical features.

A range of hills extends from south to north till Arasanaghatta and a branch of this extends westwards till Rāmagiridurga. Besides this, there are small hills near Kadoor, Rāmagiri and Gunderi.

But for the range and groups of hills above referred to, the tract is gently undulating and comparatively flat. The desolate and arid appearance of the country is relieved by a few areca-nut and cocoa-nut gardens and *shēndi vanams*. There are no forests of any importance though there is some scrub jungle on the hills. Though black cotton soil is found in Rāmagiri and in a few villages of Holalkere hobli, there is a preponderance of red and sandy soils. Good and bad soils are in this tract very intimately interspersed. Excellent grazing ground is met with in the central portion of this tract. The taluk may be taken as a fair specimen of the type of a *maidan* taluk found on the Mysore plateau.

Crops.

The crops follow the soils, ragi, javari, gram, and the usual miscellaneous crops being grown in the red or sandy or gravelly soils which preponderate in the taluk. Of the higher garden produce, areca-nut and panvel receive great attention, especially under the large tanks, and cocoa-nut trees are planted to a large extent in low-lying dry crop lands. Rice and sugar-cane are grown in a small proportion, the facilities for their extension being wanting.

The oldest inscriptions in the taluk are Rāshtrakūta, of the 10th century and show this part of the country as being then attached to the government of the Kadambalige Thousand nād. The Chālukyas, the Hoysalas, and the Vijayanagar kings succeeded in turn. Under the two first, the two great provinces of the Nonambavādi 32,000 and the Gangavādi 96,000 are constantly mentioned, and there is reason to believe that their boundaries met somewhere near Rāmagiri.

The Revenue Settlement was introduced in 1868 and the Revision Settlement with effect from the year 1905-06.

The area of the taluk is thus distributed :—

Culturable :—				Total Acres
Dry	.. 15,574			
Wet	.. 4,850	..	..	163,990
Garden	.. 3,386			
Unarable	.. ..	..	..	209,170
Inam	.. ..	..	..	1,134

The Southern Mahratta railway from Bangalore to Poona runs throughout the west of the taluk, from south to north, with stations at Bidarkere or Hosdurga Road, Rāmagiri, Holalkere, Chikjājūr, and Sāsalu. There is a road from Channagiri through Holalkere to Chitaldrug, with one from Huliyar through Hosdurga to Davangere, most of it close to the railway line. There are roads from Hosdurga to the railway at Bidarkere, to Ajjampur and to Hiriyur. Also a road from Sāsalu to Sante-Bennūr and Sūlekere.

Holalkere.—A town situated in 14°2′ N. lat., 76°15′ E. long., 4 miles east of the Holalkere railway station, and 20 miles south-west of Chitaldrug, on the Chitaldrug-Shimoga road. Head-quarters of the Holalkere taluk, and a Municipality. Holalkere.

Population in 1921	Males	Females	Total
Hindus	1,248	1,182	2,430
Muhammadans	255	216	471
Christians	8	7	15
Jains	30	27	57
Animists	107	104	211
Total ..	1,648	1,536	3,184

As Polalakere, it appears to have been an important Jain settlement in the 10th century. The present town seems to have been founded in the 14th century, by a Bōya Gauda, under the protection of the Dhumi chief Doddanna-Nāyak. In course of time it fell into the hands of the *pālegārs* of Basvapatna ; and in 1475, Timmanna-Nāyak, the progenitor of the Chitaldrug family, obtained from Vijayanagar his

first appointment as Nāyak of Holalkere. It remained in possession of the Chitaldrug family till taken by Haidar Alī, and suffered, in common with all the neighbouring parts, from repeated Mahratta invasions.

Its situation on the high road, near the foot of the pass which leads to Chitaldrug, and a large weekly fair combined to make it a thriving town, and its prosperity has been promoted by the advent of the railway and the location here of the taluk head-quarters.

Chik Byā

The Bail-Ganapati at this place is a huge figure, about 9 feet high, seated on a high pedestal marked with the rat emblem in the open ground enclosed by a low compound.

Municipal Funds	1918-19	1919-20	1920-21	1921-22	1922-23
	Rs.	Rs.	Rs.	Rs.	Rs.
Income	4,252	4,341	4,542	4,729	4,105
Expenditure ..	4,889	4,736	5,366	4,256	4,055

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Hosdurga.

Hosdurga.—A taluk in the south-west constituted as such from 1st July 1902 after the abolition of Huliyar and Hosdurga sub-taluks. Area 569 square miles. Head-quarters at Hosdurga. Contains the following *hoblis*, villages and population :—

Hoblis	Villages classified		Population
	Government	Jodi	
1. Hosdurga	80	4	20,297
2. Matthodu	41	1	8,391
3. Madadakere	41	..	12,661
4. Srirampur	55	1	15,075
Total ..	217	6	56,424

Principal places with Population.

No.	Place	Population
1	Bagur	1,359
2	Hosdurga	2,594
3	Matthodu	1,032
4	Janakallu	1,796
5	Devapura	1,177
6	Lakkihalli	1,206
7	Belagur	1,834
8	Budihalu	1,376
9	Heggere	1,321

In this taluk, the river Vēdāvati runs in a direction from south-west to north-east and falls into the said Vani-Vilasa-Sagar or Marikanve tank, the present name being the former.

The most common dry crops are jola and ragi. Cotton is grown on a small scale. In Hosdurga, there are good many weavers and a few brass workers. Bangles or glass bracelets for women are manufactured at Mathod. Cocoa-nut is largely grown in the Srirampur hobli, and the chief exports from the taluk are cocoa-nuts, chillies and gingelly to outside the province.

There are three rain-gauge stations now in the taluk and the average rainfall at Hosdurga for 30 years, at Srirampur for 25 years and at Bagur for 20 years was as follows :—

Station	Jan.	Feb.	Mch.	Apl.	May	June
1	2	3	4	5	6	7
Hosdurga	0·50	0·13	0·21	0·88	3·50	2·10
Srirampur	0·16	0·70	0·27	0·67	2·95	1·39
Bagur	0·50	0·60	0·24	0·45	1·63	1·18

Station	July	Aug.	Sept.	Oct.	Nov.	Dec.	Year
	8	9	10	11	12	13	14
Hosdurga ..	3·13	1·68	3·42	4·31	2·62	0·61	23·90
Srirampur ..	1·85	1·42	2·43	2·82	2·80	0·41	17·87
Bagur	1·43	1·10	2·00	2·20	1·64	0·34	13·31

The resurvey of the Taluk took place in 1908-09.

The area of the Taluk is distributed as shown below according to the accounts of the year 1924-25 :—

	A.	G.	Total A.	Total G.
Culturable :				
Dry ..	140,813	8		
Wet ..	3,317	35	.. 152,486	1
Garden ..	8,354	38		
Unculturable :				
Including roads, tanks, village sites, etc.			193,812	27
Inam villages (7,773-4)				
Amrit Mahal Kāvals (10,024-10)			.. 17,797	14
Total acres			364,096	2

The unoccupied arable land was 11,488-16 acres, mostly dry crop lands and 140,997-25 acres were under cultivation.

The total land revenue for 1923-24 was Rs. 131,754-7-3 and for 1924-25, Rs. 101,402-0-8, the decrease during the latter year being under malki of Amrit Mahal Kāval lands surrendered for cultivation.

Hosdurga.

Hosdurga.—A town situated in 13°48′ N. lat., 76°21′ E. long., at the northern base of the hill from which it is named, 11 miles east of the Bidarkere or Hosdurga Road railway station, and 19 miles south of Holalkere, on the Huliyar-Tarikere road. This is the station for the Marikanve Dam, which is 32 miles from it. Head-quarters of the Hosdurga taluk, and a Municipality.

Population in 1921	Males	Females	Total
Hindus	1,191	1,052	2,243
Muhammadans	115	97	212
Christians	1	..	1
Jains	64	70	134
Animists	3	1	4
Total ..	1,374	1,220	2,594

Hosdurga, the new hill-fort, appears to have been erected in 1676 by Chikkanna-Nāyak, the *pālegār* of Chitaldrug, for the purpose of covering his operations against Bagur, the chief town of that quarter, then in possession of the Muhammadans and attached to Sira. In 1708, a Jangama priest, driven out of Bagur, took refuge with the Chitaldrug *Pālegār*, and was by him commissioned to build the *petta* below the hill and procure settlers to reside there. Eventually the place was taken by Haidar Alī and, with the exception of temporary occupations by the Mahrattas, has ever since been attached to Mysore.

Municipal Funds	1921–22	1922–23	1923–24	1924–25
	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
Income ..	4,238 3 4	6,437 15 7	5,763 5 3	6,024 2 3
Expenditure	3,011 4 11	3,557 5 9	5,963 5 11	10,656 0 0

Jagalur.—A taluk in the north, till 1882 called Kankuppa. It was in that year made a sub-taluk under Chitaldrug, but restored as a taluk in 1886. Area 372·67 square miles. Head-quarters at Jagalur. Contains the following *hoblis* villages and population :— Jagalur.

Hoblis	Villages	Population
1. Jagalur	60	22,519
2. Bilichōd	60	16,571
3. Sokkē	51	12,355

Principal places with population.

No.	Place	Population
1	Jagalur	2,668
2	Kalledēvarapura	1,191
3	Thoranagatte	1,077
4	Bidarakere	1,365
5	Asagodu	1,409
6	Ucchangipūr	1,307
7	Pallagatte	1,562
8	Bilichōd	1,458
9	Basavanakōte	1,166
10	Sokkē	1,519

Physical features.

The country is gently undulating excepting in the north-west where an insignificant group of hills, chiefly scrub covered but with a small quantity of deciduous forest, occupies a few square miles. Otherwise, Jagalur is the type of *maidan* taluk found on the Mysore plateau. About one-quarter of the whole arable area is good black or brown soil, the rest being poor red or sandy. The better soils are in the southern half and in some of the bottoms or valleys in the north-west.

Chik Byā

The Janaga-halla, rising from the important tank of Bhima-samudra in the Chitaldrug taluk, flows through a few villages in the extreme east, but, with this exception, the taluk cannot be said to be well watered. Elsewhere a scanty rainfall and deficient natural drainage are eked out by some 33 tanks of which 7 or 8 are fairly large. Somewhat of a watershed runs from south-west to north-east, shedding very minor streams to the north-west and south-east, but these minor streams have proved of considerable use, especially those flowing north-west, admitting of the sinking of a good many wells. The minor streams flowing south-east join the Janaga-halla and are important. Janaga-halla is a small but very important stream, many *kapile* wells being sunk along its banks admitting of good rice and very often double crops.

C

Crops.

The crops follow the soils, cotton with *navane* and the late or white javari being grown in the black and better soils, and the early javari and ragi, with the usual miscellaneous crops in the red soils. Supari, cocoa-nut and panvel representing the higher garden produce, are not cultivated to any great extent, the raiyats preferring to raise rice and sugar-cane, but even these two latter are not grown in any great proportion. Excellent rice crops areobtained on the banks of the Janaga-halla where double cropping is not uncommon.

The Revenue Settlement was introduced in 1867 and the Revision Settlement in 1905-06. The area of the taluk was thus distributed :—

Culturable:			
Occupied land			Acres.
Dry	.. 120,404		
Wet	.. 1,467	.. ..	124,192
Garden	.. 2,321		
Unoccupied land	.. ..	..	26,335
Unculturable: (including roads, village sites, etc.)	.. ..	.. ..	86,612
		Total ..	237,139
Inam	.. ..	.. ..	570
		Total ..	237,709

Railway construction has had marked effect upon the taluk. Although the line does not run very close to the taluk, as a whole, it is in fair proximity to the western villages whose market has always been Davangere, to which trade is, more than ever, being drawn.

The following are the important roads in the taluk:—

No.	Name of the road	Length in miles
1	Vijaipur-Ujjani road	31
2	Nayakanhatti-Jagalur road	16
3	Davangere-Jagalur road	30

Jagalur.—A town situated in 14° 31′ N. lat., 76° 24′ E. long., 28 miles north-by-west of Chitaldrug, with which it is connected by a road from Vijapur. Head-quarters of the Jagalur taluk, and a Municipality. Jagalur.

Population in 1921	Males	Females	Total
Hindus	1,131	1,090	2,221
Muhammadans	203	177	380
Christians	12	9	21
Jains	5	..	5
Animists	19	22	41
Total ..	1,370	1,298	2,668

The population consists mostly of Lingāyats. There is little of interest about the place, which derives its importance from having the taluk head-quarters removed here from Kankuppa in about 1868. The houses are mostly built of an iron-shot and slaty stone, and flat-roofs. Jagalur has a large tank.

The Jogappa shrine at this place has a standing figure, about 3 feet high, of a *rishi*, holding a trident in the right hand and a *kamandalu* or water-vessel in the left. The place takes its name after this *rishi*. A small shrine below a margosa tree has a goddess known as Kemmavva, a seated figure, about 1½ feet high, bearing a trident and a drum in the upper hands, whose worship is believed to cure any kind of cough. The goddess in the Udasalamma shrine is a two-armed seated figure, about 2 feet high, with neither pedestal nor attributes—she looks as if hanging in the air. The Lingāyat Kallumatha has the *gaddige* of Tōtada-svāmi, said to have been one of the *svāmis* of the Muragi-matha.

Municipal Funds :—

Municipal Funds	1918-19	1919-20	1920-21	1921-22	1922-23
Income	4,584	4,119	5,102	12,664	7,118
Expenditure ..	4,108	4,389	10,095	8,966	11,410

Jatinga Rāmēsvara.

Jatinga Ramesvara.—Hill, 3,469 feet high, in the Molakalmuru taluk of Chitaldrug District, Mysore, situated in 14° 50′ N. and 76° 51′ E. It is one of the places where edicts of Asōka have been discovered, and consists of a long ridge, having towards the western end an ancient temple of Rāmēsvara, the present building for which was erected in 962 A.D.

Marikanive.

Marikanive.—A pass in the eastern line of the Chitaldrug hills, through which the Vēdāvati issues to the open country of Hiriyur. So far back as Buchanan's time it was pointed out as a spot peculiarly favourable for the construction of a dam across the gorge, whereby an immense reservoir would

be formed capable of irrigating the adjoining thirsty plains and converting them into a vast expanse of rice cultivation.

A large artificial lake called the Vāni-Vilās-Sāgara has been constructed by putting up a dam across the river at the Marikanive village. The length of the dam is 1,330 feet while its height is 162 feet. The lake has a capacity of holding 30,000 millions of cubic feet of water and its catchment area is 2,075 square miles. The water-spread of the lake is 31 square miles in extent. Two channels—right and left channels—have been excavated to a length of 29 and 30 miles respectively and they have under them nearly 24,500 acres of land. The total cost of the whole project is estimated at about Rs. 45 lakhs. The reservoir when full becomes one of the largest artificial lakes in the world. There is a furnished Travellers' Bungalow close to the dam. The distance from Hosdurga Road railway station, the nearest on the main line, is 32 miles.

This dam, which may be looked upon as a great feat of engineering skill, was commenced in August 1898 and completed in August 1907. There are two fine *mantapas* in the Saracenic style built at the ends of the dam. The east *mantapa* has a tablet giving the dates of the commencement and completion of the dam. In the west *mantapa* is set up an inscription in Sanskrit and Kannada verses giving an account of the dam and of the progressive administration of Mysore, and the date *Saka* 1828 (1907) in which the reservoir was opened for public use. Close to the reservoir is situated a shrine of Māri known as Kanive Māramma, from whom the village derives its name. The shrine, which was a wooden structure, has recently been built of dressed stone by one Kanuvappa of Mysore. It has a stone panel sculptured with three figures, Pārvati in the middle, Lakshmi to the right and Māri to the left. To the right of the shrine, on a lower level, is a cell containing a broken *vīrgal* which is known as Bhūtappa. As at Bharmagiri, there is a shrine at Arasinagundi dedicated to Māri, here known as Kanuvamma, which contains the processional image in the shape of a box of the goddess at Mārikanive. In front of it is an iron lamp on a shaft, about 8 feet high, which is lighted once a year. At some distance from the shrine stands in a field a *māstikal* carved with a fine female figure, about 2½ feet high, with its right

hand raised and open and the left hand hanging by the side holding a lime, flames being shown around the head.

Masakal.

Masakal.—A village in Hiriyur taluk. Population, 1,218. This place was once fortified; two lofty gateways with wooden ceilings bear evidence to the importance of the village at one time.

Mattod.

Mattod.—A village in the Hosdurga taluk, 10 miles east of the *kasba*, near the right bank of the Vēdāvati. Population, 1,032.

It is celebrated for its glass works, at one time more extensive than they are now. The articles made consist entirely of bangles, the rings worn round the wrists of Indian women. They are of five colours—black, green, red, blue and yellow. The furnaces are constructed in a high terrace, built against the inside of the fort wall, but many of them seem to have long been disused. Only two are now in good repair. The process of manufacture is described in the first part of this work. All the materials are found in the neighbourhood.

Mattod was the seat of a line of *pālegārs*, whose founder was named Giriyappa-Nāyak. He was a handsome man, of great stature and prodigious strength, which he exercised in catching the wild beasts of the neighbourhood. Venkatapati Rāya, hearing of him through the Budihāl chief, sent for him to Penugonda, where, an elephant one day breaking loose, he had an opportunity of displaying his powers; for the infuriated animal could not be secured until Giriyappa-Nāyak boldly seized him by the tusks and fastened a rope to his trunk. For these and other feats, he was, about 1604, made *pāleyār* of Lakavanhalli, his native place, with a grant of villages yielding a revenue of 9,000 pagodas. In 1710, Dodala-Nāyak, a descendant, built the fort of Mattod. He at the same time adopted the Lingāyat faith. His son, Sangappa-Nāyak, distinguished himself at the court of Seringapatam by riding a most vicious and unmanageable horse which would allow no one to mount it; and when the courtiers, jealous of his success, pelted him with limes to embarrass him, he drew a sword and divided them as he rode swiftly bout after them.

Halappa-Nāyak next succeeded, and after him Siddappa-Nāyak. He was the second son, but inherited the beauty, stature and prowess of his line; on which account his father had allowed him to supersede the eldest son, Dodala-Nāyak. The latter thereupon repaired to Chitaldrug, the *pālegār* of which took up his cause, and defeating the younger brother, installed the elder in his place, subject to a tribute of 2,000 pagodas. On Siddappa-Nāyak's being taken prisoner to Chitaldrug, the daughter of the *pālegār* of that place fell in love with him. His being a Lingāyat would have made their union impossible had he not been a Bōya by descent. Eventually it was arranged that he should marry her and be restored to his government. His son Halappa-Nāyak was induced by the growing power of Haidar Alī to assist the latter in the first siege against Chitaldrug. On Haidar's withdrawal, the *pālegār* of Chitaldrug in revenge took Mattod by assault, plundered the town and carried Halappa off to prison. Chitaldrug was next near taken by Haidar and Hālappa released, but he never regained his territory.

In *Holalkere* 96, Mattod is called *Mattedu* and *Mattināḍu*. In several inscriptions found in the district a slightly different version of the Mattod family is given. In the inscription above referred to, the founder of the family is named as Halappa, and described as a handsome and high born personage—according to tradition these chiefs were renowned for their stature and good looks—and as well versed in the *Saiva Sāstras*. He is described as a contemporary of Harihara (14th century). His palace at Mattedu had walls the colour of gold and adorned with all manner of paintings. His son was Doddanna (1672), whose son was Sangappa, whose son was Hala Rāja (1707-1736), whose sons were Siddarāma and Doddanna. The first Doddanna—son of the first Halappa—founded the *agrahāra* of Ganjagera referred to in *Holalkere* 96, dated in 1736, and in 1772 on the occasion of the marriage festival of his eldest son, remitted the tax payable by barbers. (*Holalkere* 98). Halappa built and endowed a *matha* for the Murige-svāmi at Mattināḍu in 1707. (*Holalkere* 101). In 1736, Halappa rebuilt the *agrahāra* which had gone to ruins and restored the tank which had breached. The name of the *agrahāra* was subsequently changed to Narasapura. (*Holalkere* 96).

Molakalmuru.

Molakalmuru.—This is the northernmost taluk of the State. In 1875, the taluk of Molakalmuru was abolished and added on to the Challakere taluk, and in 1882 it was formed into a Sub-Taluk named Hangal, under Challakere taluk, and continued as such till 1886, when it was reconstituted into a taluk with its old name of Molakalmuru. An isolated village to the south-west, Maleboranhatti, was then transferred to the Challakere taluk. Area 294 square miles. Contains the following *hoblis*, villages and population :—

Hoblis	Villages	Hamlets	Villages classified			Population
			Government	Sarvamanya	Jodi	
1. Devasamudra ..	52	11	48	2	2	15,785
2. Molakalmuru ..	45	7	43	..	2	20,698
Total ..	97	18	91	2	4	36,483

Principal places with population.

No.	Place	Population
1	Kondalahalli	1,549
2	Konasagara	1,852
3	Nagasamudra	2,062
4	Bommagondanakere	1,104
5	Molakalmuru	3,359
6	Herikerehalli	1,010
7	Devasamudra	1,215
8	Rampura	1,566
9	Siddapura	1,650

Physical aspects.

The taluk abounds with ranges of rocky hills of desolate appearance, the important one being the range of rocky hills of considerable height which stretches across the northern portion of the taluk, running in a south-easterly to a north-westerly direction ; another range running across to the north of Molakalmuru, the head-quarters of the taluk.

There are also rocky hills in the south-eastern corner of the taluk. Though these hills are generally so barren that no grass or trees will grow on their sides, their importance cannot be under-rated, as they catch the drainage and increase the water-supply of the low-lying tracts. The southern and north-eastern portions of the taluk are gently undulating, and comparatively level. Except the *Kammar* plantation in the south, which is about 9 square miles, and the avenues on both sides of the provincial road to Bellary, the taluk may be said to be treeless, bleak and barren in appearance, which is intensified by bare and rocky hills of fantastic appearance. The absence of "Date Bans" is another peculiar feature of this taluk.

The Jinagihalla, receiving the main drainage, flows along part of the western boundary of the taluk, and then cuts across the centre of the taluk in a north-easterly direction, debouching eventually into the Haggari or Vēdāvati river in the Bellary District. Two fair-sized important hill streams, which take their rise in the range of hills in the north-west of the taluk, run across the taluk from west to east and flow into the Jinagihalla about a mile beyond the boundary of the taluk. Several other minor streams also find their way into the Jinagihalla. There is also another hill stream which rises in the south-eastern hills of the taluk and flows in a south-easterly direction for about five miles, and eventually feeds the Gourasamudra tank of the Challakere taluk. The important tanks fed by the channels drawn by throwing *anicuts* or bunds across the Jinagihalla or Chik Haggari, which receives the main drainage of the taluk, are close to the river. Besides these channels there are *talaparige* (spring) channels led off from the river to irrigate wet lands. The importance of the streams as irrigational sources in an arid tract like this cannot be under-rated.

Crops.

The chief dry crops are sajje, jola and kulthi ; ragi, navane, castor-oil, gingelly and cotton are also raised. The chief crop raised under irrigation is paddy ; wheat, ragi, tobacco,

jola, navane and sugar-cane take minor place. Onions are extensively cultivated under well irrigation. Betel-leaf is extensively cultivated in Rāmpur and Dēvasamudra and a few villages around. Supari and cocoa-nut gardens are found in Konasagara, which is the only village noted for its high cultivation of "Dhruvapairu" gardens. Cocoa-nut gardens have sprung into existence along the hill stream which flows through the southernmost portion of the taluk.

Industry.

Silk cloths, both superior and inferior, *panches* and *saries* are turned out of the looms at Molakalmuru. Common *saries* and *panches* for the middle classes are also made in Dēvasamudra and Sherikola.

History.

This part of Mysore has acquired a special interest from the discovery here by Mr. Rice in 1892 of the Edicts of Asōka. None had ever been found before in the south of India, and this find was pronounced by high authority as marking an epoch in Indian archæology. It effectually lifts the veil which has obscured the ancient history, and leaves no doubt that the Maurya empire of the 3rd century B.C. extended as far as to include the north of the Mysore country. The Edicts found were in three places, close around the village of Siddapura (possibly the Isila to which the Edicts were addressed), engraved on rocks on either side of the Janagahalla—one at Brahmagiri, another at the Timmanna rocks, and the third at the top of the Jatinga Rāmēsvara hill. Here Jatāyu is said to have fallen in attempting to rescue Sīta from Rāvana.

The next oldest inscriptions in the taluk are also at the latter place and at the Nunke Bhairava hill. Those of the former are Chālukya of the 10th and 11th centuries, and show us Vishnuvardhana Vijayāditya ruling the Nolamba-vādi 32,000, which thus included Molakalmuru, with his capital at Kampili, on the Tungabhadra in the Bellary District. He was followed by Jayasingha, younger brother of Vikramāditya VI, and having, among others, the titles of *Nolamba*

Pallava. The inscriptions at the Nunke Bhairava hill are Kadamba, and it is possible that the Uchchangidurga to the north of Molakalmuru, also known as Hire-Āryara-durga, hill fort of the old Āryas, may be the Uchchasringi which was one of the Kadamba seats of government. In the time of the Hoysalas, we find a line of rulers of the Solar race, that is of Chōla descent, who held Nidugal, in possession of Hāneyakote, which was then the name of the Brahmagiri fort, and of which there is perhaps a reminiscence in Hangal or Hāneyagal. The fort was captured in the 12th century by Vāra Bellāla, who changed the name to Vijayagiri.

Under the Vijayanagar kings, in the 15th century, Molakalmuru seems to have belonged to the chiefs of Rāyadurga, 7 miles to the east. One of them named Bomma-Nāyak the Foolish gave it up to Mallappa-Nāyak of Hatti (now called Nāyakanhatti) in exchange for some white cattle, of which he owned a rare and valuable breed. It was before long conquered by the *pālegārs* of Chitaldrug, in whose hands it remained till captured by Haidar Alī and annexed to Mysore.

The Revenue Settlement was introduced in 1872 and the Revision Settlement in 1907-08. The area of the taluk at the time of Revision Settlement was thus distributed:—

		Total Acres.
Culturable:		
Occupied: Dry	55,270	
Wet ..	3,231	65,003
Garden ..	6,502	
Unoccupied waste		23,623
Unculturable: (including roads, tanks, village sites, etc.)		90,021
Inam		2,932
Total ..		181,579

The Bangalore-Bellary high road runs throughout the taluk from south to north, with a road from Hangal east to Molakalmuru and Rāyadurga. Excepting the villages in the proximity of these roads, the other villages make use of the numerous cart tracks which are available for traffic in fair

weather for carrying their surplus produces to the large market of Bellary which is a railway station and is about 15 miles from the northern frontier of the taluk. The road from Hangal to Rāyadurga has also become important as Rāyadurga is an important market and railway station as the terminus of the feeder railway from Bellary to Rāyadurga.

Molakalmuru.

Molakalmuru.—A town situated in 14° 44′ N. lat., 76° 48′ E. long., 38 miles south of the railway at Bellary, on a cross-road from Hangal, which is on the Bangalore-Bellary high-road, to Rāydurga. Head-quarters of the Molakalmuru taluk, and a Municipality.

Population in 1921	Males	Females	Total
Hindus	1,331	1,270	2,601
Muhammadans	379	368	747
Christians	6	5	11
Total ..	1,716	1,643	3,359

The place is entirely surrounded by barren stony hills, among which, just above the town to the north, is a large reservoir, constructed by the Hatti chief in the name of his mother. Near to it a good echo is obtained from the *kūguva bande* or shouting stone, and in the east of it is a boulder on which is inscribed a *yamaka* verse in praise of Kālidāsa.

This curious *Yamaka* verse is engraved across the legs of an elephant (*Kunjaram*—the first word) drawn on the rock near this tank. It is registered as inscription No. 39 in Molakalmuru Taluk, Chitaldrug District. (*E.C.* XI). The words of the *Yamaka* verse are to be read as follows:—

Kam jaram puri tā indram
Chamahodā ālisadālika
Kālidāsa lida ahō machandram
tēripu—ranjakam.

The translation as given by Mr. Rice is as follows:—"Lo! Pleasure-giving Kālidāsa, thy soul rejoicing poetry confers happiness, victory and wealth, and gives joy even to enemies;

in this city (or, in regard to my body) thy compassion is conspicuous, ever the most highly esteemed among the company of poets." (*E.C.* XI. Trans. 96). The date when this verse-inscription was engraved is not known and the reason why it is inscribed here is also not quite apparent. Mr. Rice has suggested that it might perhaps have been suggested by the interpretation *murkha* given by Kātyāyana for *Dēvanāmpriya*, which was a title of Asōka. As will be seen, the verse is in praise of the poet Kālidāsa and reads the same forwards or backwards. Pandit Rājagōpālāchārya, who was consulted by Mr. Rice, remarked that it can be arranged in four kinds of *bandha* and in various other skilful modes. The one given is the most obvious and straightforward. He also says that the following were the circumstances under which it was originally composed, as related in the *Bhōjaprabandha*:—Bhōja's queen was one day closed with her *guru*, who was telling her fortune from her hand, when the king unexpectedly came in, on which she called out, *mūrkho si gachchha Bhōja tvam* (you are a fool, go away Bhoja). Annoyed at this rebuff, he went into his court and in vexation repeated to every one who came near him *mūrkhō si* (you are a fool). Among those to whom he said this was the poet Kālidāsa, who replied,—

khādan na yāsyāmi hasan na bhashē gatam na sōchāmi kritam smarāmi.
dvayōs tritiyō na bhavāmi rājan katha nv aham Bhōja bhavāmi mūrkhah.

(I do not go along eating, I do not speak laughing, I do not lament what is gone, I remember what is done, among two I do not become a third,—say then, king Bhōja, how am I a fool ?). Recognizing from these descriptions that his entry into the queen's apartment was under the circumstances foolish, the king uttered the *yamaka* verse *kanjaram*, etc., of the inscription. To which Kālidāsa replied with another complimentary *yamaka*, as follows :—

Bhōja-Rāja-mahādēva Kālidāsa-manōhara
raha nō masadālikā Vadēhām Aja-rāja bhō

the syllables reading the same forwards or backwards.

To the north-west of the *Yamaka* boulder is the Nunke-Bhairava hill, on which, in a remarkable enclosed valley or ravine, with no visible outlet at either end, is an ancient

temple of that name, served by a succession of Gosāyins from Northern India. Inscriptions show that the proper name of the god is Lunkēsvara, and it appears to have been set up in the 10th century by a Kadamba prince. The Kadambas also had a fort here called the Lunkeya-kōte. This fort Lunka, referred to in the Kadamba records (*Molakalmuru* 41 dated in 1100 A.D.), was immediately to the north of Molakalmuru and the temple of Nunke Bhairava, as it is called, is in a rocky ravine near where this inscription is engraved.

Chil
Byā

The ancient history has been given under the taluk. In modern times, under the Vijayangar State, it belonged to the chief of Rāydurga, 7 miles to the east. After the fall of Vijayanagar, the Rāydurga *pālegār* Bomma-Nāyak, surnamed the Foolish, gave up Molakalmuru to Mallappa-Nāyak of Hatti (now called Nāyakanhatti) in exchange for some white cattle, of which he owned a rare and valuable breed. Mallappa-Nāyak, finding water on the hill, fortified it and lived there. But in the time of his son, the place was taken by the *pālegār* of Chitaldrug, in whose family it remained till captured by Haidar Alī and annexed to Mysore.

Municipal Funds	1918-19	1919-20	1920-21	1921-22	1922-23
	Rs.	Rs.	Rs.	Rs.	Rs.
Income	2,113	10,451	2,929	2,637	2,776
Expenditure ..	2,178	1,915	8,588	3,066	2,970

Nanditavare.

Nanditavare.—A village 8 miles from Harihar. Population, 396.

The Isvara temple here is worthy of note. It is a small neat structure in the Hoysala style. The *garbhagriha* and *sukhanasi* are intact, but the *navaranga* has been restored with mud walls. The god is named Amritalingamanikēsvara in *Davangere* 69, of 1920. The temple appears to have been built at about that period. The lintel of the *sukhanasi* door-way has a figure of Tāndavēsvara in the middle flanked by Brahma and Vishnu on the right and left. In a niche to the left of this

door-way is a good figure of Mahishāsuramardini. There is now no niche to the right, though a mutilated figure of Ganapati, which once occupied it, is lying there. Other figures found in the *navaranga* are Sarasvati and Saptamātrikah to the right, and Subrahmanya, Umāmahēsvara and Nāgadampati to the left. In a cell to the left stands a fine figure of Vishnu, about 4½ feet high, flanked by 2 pairs of female figures, one pair bearing *chauris* and the other pitchers. Beyond the female figures there is also on the right a figure of Garuda and on the left a figure of man standing with uplifted hand with an elephant behind. The central ceiling has delicately carved figures of *ashtadik-pālakas*. Opposite the temple is a large Nandi enclosed in a shrine. The outer walls of the *garbhagriha* and *sukhanasi* have sculptures on them. A row of large figures, mostly mutilated, runs round in the temple. The figures are 35 in number, 14 being female. The gods represented are Siva, Ganapati, Vīrabhadra, Hanumān and the robed Dakshināmūrti with his companion Mōhini. Above this row is a fine cornice with bead work. Below the row of figures runs a delicately executed frieze of foliage, and between this and another similar frieze come finely carved figures of lions attacking elephants, etc., as in the top parapet of the Hariharēsvara temple at Harihar. There are also similar figures at the top, but they are roughly worked. Around the *garbhagriha* are three fine niches in the three directions with turrets above and female *chauri*-bearers at the sides. The north has a broken figure of Durga, the other two being empty. In this temple is kept an ornamental wooden frame, named *Elechattu* mounted on small wheels and decorated with five knobs at the top. It is about 3½′ by 2′ broad, with ornamental borders and rows of small cavities all over the front surface. It is said that those who grow the betel-vine, in order to guard the leaves against disease and insect-pests, vow to the god of the temple that they would worship the frame and give doles of rice, etc., to the *pūjāri*, and that in fulfilment of the vow they insert numbers of betel leaves in each cavity of the frame, tying at the same time large quantities of the same to the knobs at the top, and move the frame side-ways on the wheels. The number of leaves required for the purpose is above 2,000. After the *pūja* or worship is over, the leaves are said to be distributed among the villagers. They say the worship of the frame takes place almost every year.

Nayakanhatti

Nayakanhatti.—Formerly called Hatti, a large village in the Challakere taluk, 14 miles north-west of the *kasba*. Population, 2,704.

The traditional history of this place relates that one Kotte Malla Nāyak, the owner of numerous flocks and herds of superior cattle, living in the forests of Kara-male and Komma-male, to the east of the Srīsaila mountains, was compelled by drought and famine to move elsewhere in quest of forage. He ultimately arrived, with 1,200 head of cattle, besides cows and sheep, in the neighbourhood of Hatti; where, finding abundant pasturage, he settled, obtaining permission from Vijayanagar to clear some of the forest, erect villages and bring the region under cultivation. A *bhāt* or eulogist one day visited him, and was so liberally rewarded for his flattering verses that on repairing to court he extolled the Nāyak in such extravagant terms as to excite the jealousy of the king, who sent a force to apprehend him. Mallappa-Nāyak, having no other resource, urged his cattle to charge the troops which were completely routed by these novel defenders. The king, indignant at the repulse, offered a large reward to any one who would bring the Nāyak prisoner to him, but none would venture. Finally, some courtesans undertook the task, but failed with all their seductive arts to get him into their power. Surprised at their failure, they questioned the genuineness of his virtue unless it could stand the test that all his cattle would run to him at the sound of his voice. He immediately mounted on a rock and called out in his usual manner, when all the herds and flocks ran and assembled round him. The report of the courtesans aroused the highest respect for Malla-Nāyak on the part of the king, who conferred on him all the country round Kondarpi-durga, with the title of *pālegār*.

One of his descendants, in the third generation, separated with his cattle from the others and founded Hatti as a residence for himself. At a later time, Budi-Malla-Nāyak of this family rendered important military aid to Vijayangar, and, by victory over a *jetti* or wrestler at court, obtained the name of Bhīma, and thereupon built Bhīmankere. Afterwards, when Bomma Nāyak the Foolish was *pālegār* of Rāydurga, Malla-Nāyak at his request gave him 2,000 red and 1,000 white cattle, and received in exchange the hill of Molakalmuru. This he fortified and thence extended his possessions; but in the time of his son it was seized

by Barmappa-Nāyak of Chitaldrug, who confined the *pālegār* to his original estate at Hatti. This, too, was shortly taken by Hire Madakeri Nāyak and annexed to Chitaldrug; of which it remained a part till captured by Haidar Alī.

The chiefs of this place are referred to in a couple of inscriptions found in the District, *Molakalmuru* 37 and 38, dated in about 1620 and 1625, in which Hatti Mallappa Nāyak's son Kastūri Mallappa Nāyak is mentioned. This Hatti Mallappa was probably the Malla-Nāyak, above stated, who obtained Molakalmuru. His mother was Lakshmamma Nāgati, perhaps of the Chitaldrug family, as her son adopts the prefix *Kastūri*. The tank to the north of Molakalmuru was dug about 1620 and named after her by her son Mallappa—(*Vide, Molakalmuru*).

Nāyakanhatti contains a celebrated tomb and temple dedicated to a Mahā-purusha or saint of the Lingāyats, named Tippe Rudraiya, who lived about 200 years ago, wrought miracles and became the spiritual preceptor of the Hatti *pālegārs*. The large sums bestowed upon him by the faithful he devoted to the enlargement and repair of tanks, and to other works of public benefit which entitled his name to be held in honour.

Nirgunda.—A village in the Hosdurga taluk, 7 miles west of the *kasba*. Population, 404. Nirgunda.

This now insignificant village is interesting as marking the site of one of the most ancient cities in Mysore of which there is authentic record. Nirgunda was the capital of a Jain principality of the same name, included in the Ganga empire, 1,500 years ago. According to tradition, it was founded in B.C. 160 by a king from the north named Nilasēkhara, son of Rāja Paramēsvara Rāya, who gave it the name of Nilavati-patna. He was succeeded by Vīrasēkhara, and their descendants continued to be independent sovereigns of their country.

From the Nāgamangala plates we know that Dundu, with the title of *Nirgunda Yuva Rāja*, and after him his son Parama Gula, with the title of *Sri Prithvi Nirgunda Rāja*, ruled early in the 8th century. The legend of the place proceeds to the reign of Vikrama Rāya of this House, in whose time occurred a romantic incident. Two princes, Sōmasēkhara and Chitrasēkhara, sons of Vajra Makuta Rāya, came secretly to Nilavati from Ratnapuri (near Lakvalli, Kadur District) for the purpose of securing for the younger the hand of Rathnāvati or Rūpavati, the king's

daughter, famous for her beauty. Having rendered themselves invisible, they penetrated at night to the king's bed-chamber and attached to his arm a paper containing their demand. The king on discovering it was much perplexed; but a lion having taken refuge in a pleasure garden near the town and became a terror to the people, he caused it to be proclaimed that the princess would be given in marriage to whomsoever should destroy the lion. The two brothers, who lodged in disguise at a dancing-girl's house, sallied forth next night, killed the beast and, cutting off its tail, returned to their concealment. In the morning, Māra, a washerman of the town, finding the lion dead, cut out its tongue, and carrying it to the king, presented himself as the champion to be rewarded with the hand of the princess. While preparations for this distasteful marriage were going on, the princes appeared before the palace in the guise of strolling musicians, with the lion's tail tied to their lute. This drew attention to them and the truth came out, which ended in Ratnāvati being married to Chitrasēkhara. Vikrama Rāya, dying without issue, left the kingdom to his son-in-law. His descendants were Bala Vīra and Narasimha. About this time, the Hoysala kings captured Nilavati, and some epidemic seems to have led to its desertion soon after. Bāgūr, a short distance to the north, was subsequently founded, and became the capital of the region in place of Nirgunda or Nilavati. Mounds of ruins and several old temples are still in existence around the village, with an old Hoysala inscription of 1065.

Nunke Bhairava.

Nunke Bhairava.—A bare rocky hill, 3,022 feet high, in the north-east of Chitaldrug District, situated in 14° 44′ N. and 76° 47′ E. The Kadambas had a fort here called Lunkeya-kote. In a remarkable enclosed ravine on this hill, with no visible outlet at either end, is an ancient temple of Nunke Bhairava or Lunkēsvara, built by a Kadamba prince in the tenth century. It is served by a succession of Gosains from Northern India.

Siddapura.

Siddapura.—A village in the Molakalmuru taluk. Population, 561.

The *basti* temple here is a neat little building at the foot of the Brahmagiri hill, in which there is a Jaina image seated with

its head covered. There is not a single Jaina living in the village at present. To the south-west of the Basti temple is a hill known as Pagadesālubetta. Tradition has it that the two sisters (*akkātangi*) who built the Isvara temple known as Akkātangiyaragudi used to play at dice (*pagade*) on this hill. A *vīrakal* lying in a field to the south-west of this hill, which contains the inscription *Molakalmuru* 12, is interesting as the sculptures on it illustrate the meaning of the expression *siditale-godu* (to offer the springing head). The reference is to a custom frequently alluded to in inscriptions, according to which a devoted servant took a vow that he would not survive his patron and sacrificed himself on the occurrence of the patron's death. This was done in several ways. But in the present instance a bowed elastic rod was set up behind the person with its end attached to the top-knot of the hair, so that the head, when cut off, sprang up with the rebound of the rod. A few furlongs to the east of Siddapura is a small hamlet inhabited by a few Kurubas, which is named Kādusidda *matha*. The adjacent village, which is called Haneya in the inscriptions, may have derived its later name Siddapura from the above hamlet. The Asōka inscription at the hill called Emmetammangundlu near Siddapura and that on the rock known as Aksharabande to the north of Brahmagiri have been carefully conserved under the orders of Government.

How the discovery of these inscriptions came to be made may be told in Mr. Rice's own words:—"The discovery was on the point of being missed. For my people were all much fatigued with a long period of travel and I had spent my last rupee. I was therefore thinking of leaving Molakalmuru as not promising any inscriptions of importance. But fortune proved more favourable, and I procured some funds by an excursion to Bellary. In order to make the discovery public as soon as possible, it was communicated to the Editor of *The Madras Mail*, who at once recognized its importance, and informed me that by the next morning it would be known at every breakfast table in England. I soon received hearty congratulations from all sides, from the veteran archæologist General Sir Alexander Cunningham, from Dr. G. Bühler, and many other learned and interested inquirers, all eager to know the particulars."

The Jatingarāmēsvara, Bhōgēsvara, Sūrya and Vīrabhadra temples contain inscriptions, one near the main entrance, one

on the Nāgarpade rock and five on the bells and gong of the Jatingarāmēsvara temple. This temple is an old one as a reference to its renovation is made in an inscription dated 962 A.D. A brick temple formerly, it was converted into a stone temple in that year. The above inscription also tells us that it was here that Jatāyu was killed by Rāvana. The prefix Jatinga in the name Jatingarāmēsvara is a corruption of Jatāyu. There is also a temple dedicated to Jatāyu on an adjacent peak which is loftier and steeper than this.

At the beginning of the flight of steps leading to the top of the Jatingarāmēsvara hill, is a ruined temple dedicated to Ganēsha, built of large-sized old bricks, about 12 inches long, 8 inches broad and 3 inches thick. The bricks are neater, though smaller, than those found at Chitaldrug. The Ganēsha here has only two hands, which is considered a peculiarity.

On Brahmagiri are the Trisankēsvara temple and the Mahal. An inscription at the temple tells us that one Bichana, the minister of Bamma, who was the son of Bhōganripa, built the Haneya, (*i.e.*, Siddapura) and the Nidugal forts. The Mahal is a neatly built two-storeyed house, about 50′ by 50′, the lower portion being built of stone and the upper storey terraced. It is a picturesque building occupying a romantic position on the top of the hill and presenting a very imposing appearance. It was built by a Lingāyat *guru* some 77 years ago and the *guru* died some 37 years ago. The house was, it appears, well furnished with chairs, sofas, etc., and even with a piano. On his death, the Ayya of Eradukere, Rāyadurga Taluk, is said to have removed many valuable things found in the Mahal under the plea that he was the *guru* of the deceased. The latter is said to have led a pure and pious life and to have spent large sums of money in feeding people of his own sect and others, especially on the *Sivarātri* day.

Turuvanūr. **Turuvanur.**—Town in the Chitaldrug taluk of Chitaldrug District, Mysore, situated in 14° 24′ N. and 76° 26′ E., 11 miles north by east of Chitaldrug town. Population (1901), 5,035. The people are largely engaged in the weaving of blankets and cotton cloths. Dyers in red also carry on their trade. The municipality was formed in 1899. The receipts and expenditure for two years ending 1901 averaged Rs. 600 and Rs. 200. In 1903-04, they were Rs. 800 and Rs. 2,000.

Vedāvati.—Vēdāvati, or Haggari, the principal river in the District, a tributary of the Tungabhadra. It is formed by two streams, having their sources on the eastern side of the Chandra Drōna or Bābā Budan mountains (Kadur District). The Vēda, which is the chief one, forms the beautiful Ayyankere lake, whence issuing, it passes to the south of Sakkarepatna and then turns north-east. Near Kadur it is joined by the other stream, the Avati, and further on by the streams from the hills near Halebīd and Harnhalli on the south, and those from the hills around Ubrani on the north. Vēdāvati.

With a direct north-east course, the Vēdāvati now enters the Chitaldrug District, passing about midway between Hosdurga and Mattod; and penetrating the central belt of hills, it issues thence by the pass called the Māri Kanive, to the south of Bramagiridurga, and continues in the same direction past Hiriyur, to about seven miles beyond. Here, on receiving the streams from Sira and Hagalavādi, it turns northwards, taking the name Haggari, said to be derived from *hagga-ari*, freeing from the bonds (of sin). Winding through an open country, it leaves Mysore about 5 miles north of Ghatapartiin Challakere taluk and enters the Bellary District, with for some distance a north-east course. It then again turns north, and at a point nearly parallel with the further limit of Mysore on that side, receives the Janagahalla or Chinna Haggari from Molakalmuru. Continuing north, and leaving Bellary about 10 miles to the west, it flows into the Tungabhadra some distance to the south of Huchahalli. It is a very shallow river and though impassable except by boats in the monsoon, in the dry season it presents a broad bed of sand, in which, however, *kapile* wells are readily formed. In the Bellary country the river is supposed to be gradually changing its bed. At Moka, 12 miles from Bellary, the sandy bed is two miles broad. The river is bridged for the trunk road at Hiriyur (the first bridge erected in Mysore under the British Government), and for the Bellary Branch railway at Permadēvanhalli.

A greater number of small channels are drawn from the Vēdāvati in the Kadur District.

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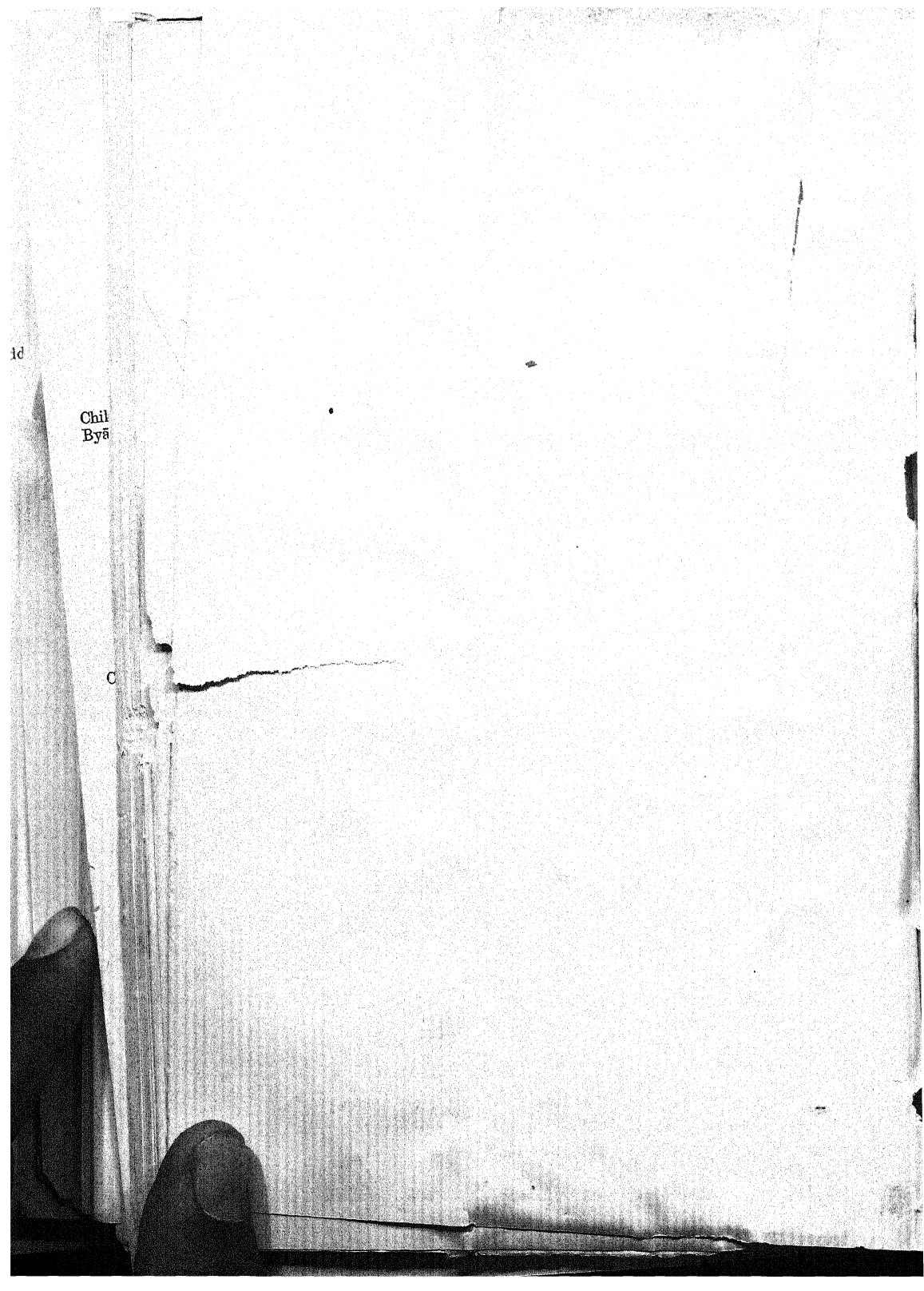
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The following abbreviations have been used to save space:—

Madras Journal of Literature and Science ..	M.J.L.S.
Epigraphia Carnatica	E.C.
Epigraphia Indica	E.I.
Indian Antiquary	I.A.
Mythic Society Journal	M.S.J.
Mysore Archæological Reports	M.A.R.



ADDENDA ET CORRIGENDA.

Page	Line	Add
45	29	After "Jagadēva Rāya", add "described as."
78	24	After *Alsur*, insert a comma.
113	7	After line 7 add:—An interesting inscription: dated in 1669 A.D., on the rock to the south of the Malleswaram temple, records that Ekkōji, brother of Sivāji, granted at the request of the "Mahanādu of, Bangaloru," a village for the God Mallikārjuna of "Mallapura," the old name of Malleswaram. The village granted—Medaraninganahalli—is about a mile to the east of Malleswaram. Bangalore, among other places, had been granted as a *Jāgīr* to Shāhji, father of Ekkōji, by the Bijāpur Sultān. On his death, in 1664, Ekkōji, succeeded to his father's possessions. (*M.A.R.* 1909, para 97).
117	31	After line 31 add:—An out-patients' Department attached to the Victoria Hospital has been built to relieve congestion. It was made possible by a munificient donation of Rs. 25,000 by *Rajasabhabhushana Diwan Bahadur* Sir K. P. Puttanna Chetty, C.I.E., towards its construction, the Government paying the balance required for the purpose. The building has been named after the donor.
		BANGALORE WAR MEMORIAL.
143	12	After line 12 add:—BANGALORE WAR MEMORIAL.—H.E. General Sir Claude W. Jacob, K.C.B., K.C.S.I., K.C.M.G., the then officiating Commander-in-Chief in India, unveiled on 20th July 1920, the Memorial erected by public subscription to perpetuate the memory of the 52 European and Anglo-Indian Combatants from Bangalore who laid down their lives in the Great War. The memorial is in the form of a bronze soldier in uniform, one foot over life size and cost £ 250. It was designed and made by Messrs. Martyn & Co., London, and stands on a gray granite pedestal 7½ feet high. The Roll of Honour panel on its obverse contains the names of the illustrious dead who made the supreme sacrifice during the late war.
144	4	After "Basavapura," add "or Basavapatna."

Page	*Line*	*Add*
189	26	After line 26 add:—TRANSFORMER AND SWITCHING STATION AT KANKANHALLI.—His Highness the Yuvaraja opened the new power station at this place on 18th February 1927. This station is performing four important functions:—(1) It receives 40,000 electrical horse power from Sivasamudram at 75,000 volts, and distributes it to the Kolar Gold Fields, Bangalore, Channapatna and Kankanhalli and the vicinity. (2) It transforms the power for Bangalore and Channapatna from 75,000 to 37,500 volts. (3) It also transforms the power for Kankanhalli and the vicinity from either 75,000 or 37,500 volts to 2,300 volts. (4) It further receives the power at either 75,000 or 37,500 volts from Mekadatu and fills it into a stream of power coming in from Sivasamudram for distribution to the several centres of consumption. The power house is also fitted up with the latest devices of Auto-transformers and Lightning arresters.
194	5	(From bottom) for "Kuppepaly" read "Kuppepalya."
265		Para 1 side-heading for "successor" read "successors."
291		Under "Agalgurike," Para 1, line 1, for "villgae" read "village."
344	9	After the word "*Sripādarāyāshataka*," insert a comma.
354	7	After line 7 add:—Numerous marks of the round shots fired from the English guns are still to be seen on the walls. The residence of the Killedar or Commandant, Latif Alī Beg, is still preserved here.
377		Last line from bottom, before the words "See Ooregaum" insert a comma and add "Urigam."
424	8	For "Export" read "Exports"
445	4	For "Famine" read "Famines."
505	4	After "Madhugiri," add the words "originally Maddagiri."
560	6	Add side-note, "Area" in the margin.
594		Para 2, side-note, for "Occupation" read "Occupations."
604	2	Heading, line 2, for "Condition" read "Conditions."
610		Omit in the marginal heading, the figure "(16)"

Page	*Line*	*Add*
610	1	For "4 (a)" read "Botany, pages 567—568."
610		Omit in the marginal heading, the figure "(17)."
610	2	Omit the numeral "3" and insert after the word "Geology" the words "page 561 and following."
686	28	Before the words "See Shimsha" add the word "Kadamba."
736	35	After line 35 add:—In honour of Lord Dufferin's visit on 1st December 1886 to Mysore, a fountain was erected near the Market Square by H. H. Srī Chāmarājendra Wadiyar Bahadur.
746	16	After line 16 add:—BIG CLOCK TOWER IN MYSORE.—The officers and the officials of the Palace Household subscribed a sum of nearly Rs. 20,000 to provide a significant memorial to mark the occasion of the Silver Jubilee of His Highness's benevolent and sympathetic reign. The memorial is in the form of a huge clock Tower made at a cost of Rs. 20,000. The centre of the clock is 52 feet in height from ground level. The main spring is wound by an electric motor and the dial is lit up by electricity. A 25 pound hammer strikes a bell, 1½ tons in weight and the sound is heard over an area of 5 miles in radius.
766	35	After line 35 add:—GORDON STATUE.—A statue to perpetuate the memory of Sir James Gordon, K.C.S.I., who was the guardian to H.H. Chāmarāja Wadiyar (1871-73), Chief Commissioner of Mysore (1873-1881) and Resident in Mysore (1881-82), was erected in Mysore. The statue, a fine figure, is in military uniform standing with the right step forward. The left hand holds a sword while the right one has a hat. The head is bald with a beard and side-locks after the fashion of the period.
902		Marginal note, for "(c) Total Statistics" read "Fairs."
902		Marginal note for "Fairs" read "(c) Total Statistics."
906		Para 2, add marginal note "Wesleyan Mission."
965	6	After the word "Visited" add the word "the place."
1010	33	For "1770" read "1170."
1074		At bottom, marginal heading, before the words "Ferruginous banxite" add the words "Mines and Minerals."

Page	*Line*	*Add*
1108		For "Asts and manufacture" read "Arts and manufactures."
1108		Marginal note, for "Import and Industries" read "Important industries."
1123		Main heading, for "Medicine" read "Medical."
1141		Marginal note, for "Bundghat" read "Bund-Ghat."
1171	21	For "1830" read "1380."
1203		Under "Physical aspects," omit marginal heading, "Rocks."
1214		Marginal heading, for "Live Stock," read "Live-stock."
1219		Marginal heading, for "classes" read "classes of occupation."
1254		Main heading, before the words "Exports and Imports" add the words "Commerce and Trade."
1291		Omit heading in thick letters "Channagiri." In the marginal-heading, add before the word "Channagiri" the words "antiquities of."
1307		Last line, for "Madhava" read "Madhva."
1365		For Para beginning "the mean maximum temperature," insert as marginal heading the word "Temperature."
1387		In marginal heading for "Rāja" read "Rājas."
1396		In marginal heading for "Kamblies" read "Kamblis."
1396		In line 1 for "Kamblies" read "Kamblis."
1412		For main heading "Medicine" read "Medical."
1422		Line 7 after the words "2nd Century, B.C.," add the following Para— The excavation of the site on which Chandravalli was situated has been recommenced since 1928 and is going on. (See *M. A. R.* 1928, Paras 1–2).

INDEX.

The references are to pages. Where one reference is of more importance than the others, it is placed first and separated from the rest by a semi-colon instead of a comma. Sanskrit and Vernacular names are shown in Italics.

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Agara, also Agram: village in Bangalore Taluk, 76-7.

Agara: village in Yelandur Taluk; its four temples described, 632-4.

Aggunda: village in Arsikere Taluk; its ruined temples and ancient remains described, 935.

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Karapur: situated in thick jungles, containing wild animals; centre for *Kheddas*, 693.
Karbail: village in Nagamangala taluk, 693.
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Kundani: village in Devanahalli taluk, 194.
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Kurudamale: hill in Mulbagal taluk; the Somsēvara temple on it described 334-5.
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Maralur: village in Tumkur taluk; its Kāmadēvaru temple described, 511-2.
Marikanive: a pass in the eastern line of the Chitaldrug hills, 1454; large artificial lake, called the Vāni Vilās Sāgara described, 1455.
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Markonda: tributary of the South Pinākini, 339.
Markuli: village in Hassan taluk, 1022-3; the Jain basti here of Hoysala times described, 1023-1024.
Marle: village in Kadur district; its Hoysala temples described, 1163.
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Masti: village in Malur taluk; founded in 16th century, 346.
Mavara: village in Kadur district; its ancient temples referred to; Government plantation at; remains of large number of cromlechs here described, 1165-1166.
Mattod: village in Chitaldrug district, celebrated for its glass works; a line of *pālegars*, 1456-1457.
Mayasandara: village in Magadi taluk, 204.
Mayasandra: village in Turuvekere taluk; a Hebbar Sri-Vaishnava settlement, 512.
Melkote (Melukote): sacred town in Seringapatam taluk; its varied history; Buchanan's description of the image of Krishna in a temple here; its inhabitants nearly all are Brahmans attached to the temple of Narasimha, 726-9.
Melur: village in Sidlaghatta taluk; its cattle fair, 340.
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Midagesi: Town in Madhugiri taluk; named after princess who performed *sati*, 512-13.
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Mosale: village in Hassan taluk, 1025; its temples described, 1025-26.

Moti Talab: lit lake of pearls; situated in Seringapatam taluk; 730.

Moyar: river forming the southern boundary of Mysore State, 730-1.

Mudigere: taluk and town in Kadur District, 1167 and 1169.

Mudgere: village in Hassan taluk, 1029; its ruined Īsvara temple referred to, 1029-1030.

Muduk-dore: sacred hill near Talkad; Mallikārjuna temple on it described, 731.

Muganāyakankōte: town in Gubbi Taluk; account of a former Mahrātta attack on this place, 514.

Mugur: municipal town in T.-Narasipur Taluk; its Desēsvara temple described, 731-2.

Mulbagal: taluk and town; its Ānjanēya temple described; its early history, 340-44.

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